

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 32
75:24 – 81:26



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
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ISBN: 9798313178080

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Layout and Interior Design: Al Sadiqin Press, the publishing division of Al Sadiqin Institute, Inc.

Introduction by the director of the al-Maehad al-Sadiqin (the Al-Sadiqin Institute).

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

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 32 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Qiyāmah*, and the first verses of *Sūrat l-Takwīr*. 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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- **Tafsir Ibn Kathir (1372 CE)** – One of the most widely read tafsirs today,

written by **Ibn Kathir**, emphasizing *tafsir bi'l-ma'thur* and the use of hadith and narrations from the Sahabah.

- **Tafsir al-Jalalayn (1505 CE)** – A brief yet highly regarded tafsir written by **Jalal al-Din al-Mahalli** and completed by **Jalal al-Din al-Suyuti**. It is a widely studied introductory tafsir, particularly in traditional Islamic education.
- **Tafsir al-Suyuti (1505 CE)** – Compiled by Imam al-Suyuti, this tafsir is a rich source of *tafsir bi'l-ma'thur* (narrative-based exegesis), incorporating extensive hadith and historical reports.
- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

This book serves as an essential resource for students, researchers, and general readers seeking a comprehensive understanding of the Qur'an through classical scholarship. As part of a 34-volume complete translation, this work aims to make these monumental Islamic commentaries accessible to English readers for the first time.

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

Sincerely
Ben Abrahamson

Table of Contents

Tafsir Al-Qur'an	i
Surat al-Qiyamah 75:24	12
Surat al-Qiyamah 75:25	15
Surat al-Qiyamah 75:26	19
Surat al-Qiyamah 75:27	22
Surat al-Qiyamah 75:28	26
Surat al-Qiyamah 75:29	29
Surat al-Qiyamah 75:30	34
Surat al-Qiyamah 75:31	37
Surat al-Qiyamah 75:32	40
Surat al-Qiyamah 75:33	43
Surat al-Qiyamah 75:34	46
Surat al-Qiyamah 75:35	49
Surat al-Qiyamah 75:36	53
Surat al-Qiyamah 75:37	56
Surat al-Qiyamah 75:38	59
Surat al-Qiyamah 75:39	62
Surat al-Qiyamah 75:40	65
Surat al-Insan 76:1	69
Surat al-Insan 76:2	73
Surat al-Insan 76:3	78
Surat al-Insan 76:4	81
Surat al-Insan 76:5	85
Surat al-Insan 76:6	89
Surat al-Insan 76:7	93
Surat al-Insan 76:8	97
Surat al-Insan 76:9	101
Surat al-Insan 76:10	106
Surat al-Insan 76:11	110
Surat al-Insan 76:12	113
Surat al-Insan 76:13	116
Surat al-Insan 76:14	120
Surat al-Insan 76:15	124
Surat al-Insan 76:16	128
Surat al-Insan 76:17	132
Surat al-Insan 76:18	135
Surat al-Insan 76:19	139
Surat al-Insan 76:20	142
Surat al-Insan 76:21	146
Surat al-Insan 76:22	152
Surat al-Insan 76:23	155
Surat al-Insan 76:24	157
Surat al-Insan 76:25	160
Surat al-Insan 76:26	162
Surat al-Insan 76:27	164
Surat al-Insan 76:28	166
Surat al-Insan 76:29	169

Surat al-Insan 76:30.....	171
Surat al-Insan 76:31.....	173
Surat al-Mursalat 77:1.....	175
Surat al-Mursalat 77:2.....	179
Surat al-Mursalat 77:3.....	181
Surat al-Mursalat 77:4.....	183
Surat al-Mursalat 77:5.....	185
Surat al-Mursalat 77:6.....	187
Surat al-Mursalat 77:7.....	190
Surat al-Mursalat 77:8.....	192
Surat al-Mursalat 77:9.....	194
Surat al-Mursalat 77:10.....	196
Surat al-Mursalat 77:11.....	198
Surat al-Mursalat 77:12.....	201
Surat al-Mursalat 77:13.....	203
Surat al-Mursalat 77:14.....	205
Surat al-Mursalat 77:15.....	207
Surat al-Mursalat 77:16.....	209
Surat al-Mursalat 77:17.....	210
Surat al-Mursalat 77:18.....	211
Surat al-Mursalat 77:19.....	212
Surat al-Mursalat 77:20.....	213
Surat al-Mursalat 77:21.....	214
Surat al-Mursalat 77:22.....	215
Surat al-Mursalat 77:23.....	216
Surat al-Mursalat 77:24.....	218
Surat al-Mursalat 77:25.....	219
Surat al-Mursalat 77:26.....	221
Surat al-Mursalat 77:27.....	223
Surat al-Mursalat 77:28.....	225
Surat al-Mursalat 77:29.....	226
Surat al-Mursalat 77:30.....	228
Surat al-Mursalat 77:31.....	230
Surat al-Mursalat 77:32.....	232
Surat al-Mursalat 77:33.....	235
Surat al-Mursalat 77:34.....	239
Surat al-Mursalat 77:35.....	241
Surat al-Mursalat 77:36.....	243
Surat al-Mursalat 77:37.....	245
Surat al-Mursalat 77:38.....	247
Surat al-Mursalat 77:39.....	249
Surat al-Mursalat 77:40.....	251
Surat al-Mursalat 77:41.....	253
Surat al-Mursalat 77:42.....	254
Surat al-Mursalat 77:43.....	255
Surat al-Mursalat 77:44.....	256
Surat al-Mursalat 77:45.....	257
Surat al-Mursalat 77:46.....	258
Surat al-Mursalat 77:47.....	260
Surat al-Mursalat 77:48.....	261

Surat al-Mursalat 77:49	263
Surat al-Mursalat 77:50	264
Surat al-Naba 78:1	266
Surat al-Naba 78:2	269
Surat al-Naba 78:3	271
Surat al-Naba 78:4	273
Surat al-Naba 78:5	275
Surat al-Naba 78:6	277
Surat al-Naba 78:7	279
Surat al-Naba 78:8	281
Surat al-Naba 78:9	283
Surat al-Naba 78:10	285
Surat al-Naba 78:11	287
Surat al-Naba 78:12	289
Surat al-Naba 78:13	291
Surat al-Naba 78:14	293
Surat al-Naba 78:15	297
Surat al-Naba 78:16	299
Surat al-Naba 78:17	302
Surat al-Naba 78:18	305
Surat al-Naba 78:19	308
Surat al-Naba 78:20	311
Surat al-Naba 78:21	314
Surat al-Naba 78:22	317
Surat al-Naba 78:23	320
Surat al-Naba 78:24	325
Surat al-Naba 78:25	328
Surat al-Naba 78:24	332
Surat al-Naba 78:25	335
Surat al-Naba 78:26	339
Surat al-Naba 78:27	342
Surat al-Naba 78:28	345
Surat al-Naba 78:29	348
Surat al-Naba 78:30	351
Surat al-Naba 78:31	354
Surat al-Naba 78:32	356
Surat al-Naba 78:33	357
Surat al-Naba 78:34	359
Surat al-Naba 78:35	361
Surat al-Naba 78:36	363
Surat al-Naba 78:37	365
Surat al-Naba 78:38	368
Surat al-Naba 78:39	373
Surat al-Naba 78:40	375
Surat An-Nazi'at 79:1	379
Surat An-Nazi'at 79:2	383
Surat An-Nazi'at 79:3	387
Surat An-Nazi'at 79:4	390
Surat An-Nazi'at 79:5	393
Surat An-Nazi'at 79:6	397

Surat An-Nazi'at 79:7	400
Surat An-Nazi'at 79:8	403
Surat An-Nazi'at 79:9	405
Surat An-Nazi'at 79:10	407
Surat An-Nazi'at 79:11	410
Surat An-Nazi'at 79:12	413
Surat An-Nazi'at 79:13	415
Surat An-Nazi'at 79:14	417
Surat An-Nazi'at 79:15	421
Surat An-Nazi'at 79:16	423
Surat An-Nazi'at 79:17	425
Surat An-Nazi'at 79:18	427
Surat An-Nazi'at 79:19	429
Surat An-Nazi'at 79:20	431
Surat An-Nazi'at 79:21	433
Surat An-Nazi'at 79:22	434
Surat An-Nazi'at 79:23	436
Surat An-Nazi'at 79:24	437
Surat An-Nazi'at 79:25	439
Surat An-Nazi'at 79:26	442
Surat An-Nazi'at 79:27	444
Surat An-Nazi'at 79:28	446
Surat An-Nazi'at 79:29	448
Surat An-Nazi'at 79:30	451
Surat An-Nazi'at 79:31	454
Surat An-Nazi'at 79:32	456
Surat An-Nazi'at 79:33	458
Surat An-Nazi'at 79:34	460
Surat An-Nazi'at 79:35	462
Surat An-Nazi'at 79:36	463
Surat An-Nazi'at 79:37	465
Surat An-Nazi'at 79:38	466
Surat An-Nazi'at 79:39	467
Surat An-Nazi'at 79:40	468
Surat An-Nazi'at 79:41	470
Surat An-Nazi'at 79:43	474
Surat An-Nazi'at 79:44	476
Surat An-Nazi'at 79:45	478
Surat An-Nazi'at 79:46	480
Surat Abasa 80:1	483
Surat Abasa 80:2	487
Surat Abasa 80:3	491
Surat Abasa 80:4	494
Surat Abasa 80:5	497
Surat Abasa 80:6	499
Surat Abasa 80:7	501
Surat Abasa 80:8	503
Surat Abasa 80:9	505
Surat Abasa 80:10	507
Surat Abasa 80:11	509

Surat Abasa 80:12	512
Surat Abasa 80:13	514
Surat Abasa 80:14	516
Surat Abasa 80:15	518
Surat Abasa 80:16	521
Surat Abasa 80:17	524
Surat Abasa 80:18	527
Surat Abasa 80:19	529
Surat Abasa 80:20	532
Surat Abasa 80:21	535
Surat Abasa 80:22	538
Surat Abasa 80:23	541
Surat Abasa 80:24	544
Surat Abasa 80:25	547
Surat Abasa 80:26	550
Surat Abasa 80:27	552
Surat Abasa 80:28	554
Surat Abasa 80:29	557
Surat Abasa 80:30	559
Surat Abasa 80:31	562
Surat Abasa 80:32	566
Surat Abasa 80:33	568
Surat Abasa 80:34	571
Surat Abasa 80:35	573
Surat Abasa 80:36	575
Surat Abasa 80:37	577
Surat Abasa 80:38	580
Surat Abasa 80:39	582
Surat Abasa 80:40	584
Surat Abasa 80:41	586
Surat Abasa 80:42	588
Surat al-Takwir 81:1	591
Surat al-Takwir 81:2	597
Surat al-Takwir 81:3	602
Surat al-Takwir 81:4	606
Surat al-Takwir 81:5	611
Surat al-Takwir 81:6	616
Surat al-Takwir 81:7	622
Surat al-Takwir 81:8	628
Surat al-Takwir 81:9	633
Surat al-Takwir 81:10	638
Surat al-Takwir 81:11	643
Surat al-Takwir 81:12	647
Surat al-Takwir 81:13	651
Surat al-Takwir 81:14	655
Surat al-Takwir 81:15	660
Surat al-Takwir 81:16	665
Surat al-Takwir 81:17	668
Surat al-Takwir 81:18	672
Surat al-Takwir 81:19	675

Surat al-Takwir 81:20 678

Surat al-Takwir 81:21 681

Surat al-Takwir 81:22 684

Surat al-Takwir 81:23 687

Surat al-Takwir 81:25 695

Surat al-Takwir 81:26 698

Surat al-Qiyamah 75:24

And faces that Day will be gloomy.

Surat al-Qiyamah 75:24

And faces that Day will be gloomy.

Tafsir al-Jalalayn

24 - **And faces that Day will be gloomy** gloomy and frowning.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And faces that Day will be gloomy**, God Almighty says: Faces that Day will have changed colors, black and gloomy. It is said: I blackened a face, I blackened it with blackness: if you did that, and his face is black, so he is black between blackness.

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, *Basira*, he said: Kashara.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And faces that Day will be gloomy** meaning gloomy.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding his statement, *frowning*, he said: frowning.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Basira* means: frowning.

Tafsir al-Qurtubi

The Almighty said: **And faces that Day will be gloomy**. Meaning, the faces of the disbelievers on the Day of Resurrection will be gloomy, gloomy, and scowling. In As-Sahah: The stallion is the she-camel and he beats her without mating her. And the man's face will be basura, meaning it will be dark. It is said: he frowned basura. As-Suddi said: (*Basira*) means changed, and the meaning is the same.

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.

Surat al-Qiyamah 75:24

And faces that Day will be gloomy.

Fath al-Qadir

24- **And faces that Day will be gloomy**, meaning gloomy, scowling, and gloomy. It is stated in As-Sahah: **A man's face will be gloomy**, meaning dark. As-Suddi said: *Gloomy* means changed, and it was also said: *Yellow*, and what is meant by *faces* here are the faces of the disbelievers.

Tafsir al-Baghawi

24- **And faces that Day will be gloomy**, gloomy, dusty, and black.

Tafsir al-Baidawi

24- **And faces that Day will be gloomy** Very frowning. Al-Basel is more eloquent than Al-Baser, but it is used predominantly for a brave person if he is very intense and gloomy.

Surat al-Qiyamah 75:25

You think that a poor woman will be treated badly.

Tafsir al-Jalalayn

25 - **She thinks** she is certain **that He will do to her a great disaster that will break her backbone**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **You think that He will do something terrible to her**, God Almighty says: You know that He will do something terrible to her, and *devastating means disaster*.

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, **You think that He will do something terrible to her**, he said: A disaster.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **She thinks that he will do something bad to her**, meaning evil.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **You think that He will do something bad to her**, he said: You think that she will enter Hell. He said: That is the bad report. The root of the word *faqra* is the brand that is applied to the nose.

Tafsir al-Qurtubi

The Almighty said: **You think that He will do to her a great calamity** meaning you are certain and know. Faqirah is a disaster and a great matter. It is said: **Faqra broke him** meaning he broke the vertebrae of his back. Mujahid and others said its meaning. Qatada said: Faqirah is evil. As-Suddi: destruction. Ibn Abbas and Ibn Zayd: entering the fire. The meanings are close. Its origin is the branding on the camel's nose with an iron or fire until it reaches the bone, as Al-Asma'i said. It is said: **I broke the camel's nose** if you cut it with an iron and then put a jagged string on the place of the cut, to tame and tame it. From this comes their saying: **The faqirah has been done to him**. An-Nabigha said:

I have a grave that is still in front of me and an axe blow above my head

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

You think that a poor woman will be treated badly.

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 Sahih, 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 Sahih, 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 Sahih, 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 Sahih, 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

25- You think that he will do something to her Faqra: a great disaster. It is said that Faqra broke him: meaning he broke the vertebrae of his back. Qatada said: Faqra is evil. Al-Suddi said: destruction. Ibn Zayd said: entering the fire. The origin of Faqra is the tattooing on the camel's nose with iron or fire until it reaches the bone. This is what Al-Asma'i said. From this is their saying: He did something to him Faqra. Al-Nabigha said:

Father, I have a grave that is still in front of me, and an axe blow is above my head, and it is a shard.

Ibn Jarir, Ibn Mundhir, and Al-Hakim narrated **and authenticated it** on the authority of Sa'id ibn Jubayr who said: I asked Ibn Abbas about the statement, **I swear by the Day of Resurrection**, He said: Your Lord swears by whomever He wills of His creation. I said: **And I swear by the self-reproaching soul**, He said: The self-reproaching soul. I said: **Does man think that We will not assemble his bones? Yes, We are able to proportion his fingertips**, He said: If We had willed, We could have made him hoofed or hoofed. Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated on his authority: **The self-reproaching soul**, He said: The blameworthy one. Abd ibn Humayd and Ibn Mundhir also narrated on his authority: He said: The one who blames for good and evil, saying: If only I had done such and such. Ibn Mundhir also narrated on his authority: He said: Regrets what has passed and blames himself for it. Ibn Jarir also narrated on his authority: **Rather, man desires to commit sin ahead of him**, He said: To move forward. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding the verse: He is the disbeliever who denies the reckoning. Ibn Jarir also narrated from him regarding the verse, he said: It means hope, he says: Work and then I will repent. Ibn Abi Al-Dunya in Dhamm Al-Amal and Al-Bayhaqi in Al-Shu'ab also narrated from him regarding the verse, he said: He brings forward the sin and delays repentance. Al-Faryabi, Abd bin Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Al-Bayhaqi in Al-Shu'ab also narrated from him: **Rather, man wants to commit sin before him**, he says: I will repent. **He asks, 'When is the Day of Resurrection?'** He said: He says, **When is the Day of Resurrection?** He said: So he explained to him, **When the sight is dazzled**. Ibn Jarir narrated from him, he said: **When the sight is dazzled**, meaning death. Abd bin Humayd, Ibn Abi Al-Dunya, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Mas'ud regarding his statement, **No burden**, he said: No fortress. Abd bin Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration from Ibn Abbas, he said: **No burden**, he said: No fortress or refuge. In another version: No protection, and in another version: No mountain. Abdur-Razzaq, Abd ibn

Humayd, Ibn Jarir and Ibn al-Mundhir narrated from Ibn Mas'ud, regarding the statement of God, {Man will be informed that Day of what he sent forth and what he left behind}, that is, what he sent forth of deeds and what he left behind of a tradition that those who came after him followed, whether good or evil. Ibn al-Mundhir and Ibn Abi Hatim narrated something similar from Ibn Abbas. Ibn Jarir narrated from Ibn Abbas, that he said, what he sent forth of disobedience and what he left behind of obedience, so he will be informed of that. Abdur-Razzaq, Ibn Jarir and Ibn al-Mundhir narrated through various chains of narration from him, regarding the statement of God, {Nay, man is a witness against himself}, that he testifies against himself alone, {even if he were to present his excuses}, that he said, even if he were to make an excuse. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from him, {Nay, man is a witness against himself}, that he said, his hearing, sight, hands, feet and limbs, {even if he were to present his excuses}, that he said, even if he were to strip off his clothes. Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas, who said: The Messenger of God (peace and blessings of God be upon him) was struggling with the revelation, moving his tongue and lips for fear that it might slip away from him, wanting to memorize it. Then God revealed: "Do not move your tongue with it to hasten with it. Indeed, upon Us is its collection and its recitation." He said: It means that it is upon Us to collect it in your chest and then you recite it. **So when We have recited it** means: when We have revealed it to you. **Then it is upon Us to make it clear** so listen to it and be silent. **Then it is upon Us to make it clear** that is, to make it clear with your tongue. In another version: **It is upon Us to recite it**. After that, whenever Gabriel came to the Messenger of God (peace and blessings of God be upon him), he would lower his head. In another version: *Listen*. Then when he had gone, he would recite it as God had promised him. Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated on his authority, **So when We have recited it**, meaning, **We have made it clear**, "then follow its recitation," meaning, **act according to it**. Abdullah bin Ahmad narrated in Zawa'id az-Zuhd on the authority of Ibn Mas'ud, regarding his statement, **No! Rather, you love the immediate**, he said, **The world, its evil and its good, has been hastened for them, and the Hereafter has been hidden**. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Some faces, that Day, will be radiant**, he said, *Soft*. Ibn Mundhir, al-Ajurri in al-Shari'ah, al-Lalaka'i in al-Sunnah, and al-Bayhaqi in al-Ru'yah narrated on his authority, **Some faces, that Day, will be radiant**, he said, **He means their beauty**, "Looking at their Lord," he said, **Looking at the Creator**. Ibn Mardawayh also narrated on his authority, **Looking at their Lord**, he said, **Looking at the face of their Lord**. Ibn Mardawayh narrated on the authority of Anas ibn Malik that he said: The Messenger of God (peace and blessings of God be upon him) said: **Some faces on that Day will be radiant, looking at their Lord**. He said: **They will look at their Lord without any manner, limit, or known description**. Al-Bukhari, Muslim, and others narrated on the authority of Abu Hurairah that he said: "The people said: O Messenger of God, will we see our Lord on the Day of Resurrection? He said: Do you find difficulty in seeing the sun when there are no clouds? They said: No, O Messenger of God. He said:

Surat al-Qiyamah 75:25

You think that a poor woman will be treated badly.

Do you find difficulty in seeing the moon when it is full when there are no clouds? They said: No, O Messenger of God. He said: You will see Him on the Day of Resurrection like that." Al-Bukhari, Muslim, and others narrated a similar hadith from Abu Hurairah. We have already mentioned that the hadiths about seeing God are mutawatir, so we will not elaborate on them. They will be discussed in a separate book. Those who denied and ruled them out did not rely on anything suitable to adhere to, neither from the Book of God nor from the Sunnah of His Messenger. Ibn Abi Shaybah, Abd ibn Hamid, al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, al-Daraqutni, al-Hakim, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Ibn Umar that he said: 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, blessings, servants, and couches for a distance of a thousand years. 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.** Ahmad narrated in al-Musnad from his hadith with the wording: **The best of them in status will be he who looks at the face of God twice each day.** Al-Nasa'i, Al-Daraqutni - who authenticated it - and Abu Nu'aym narrated on the authority of Abu Hurayrah who said: "We said, 'O Messenger of God, will we see our Lord?' He said, 'Do you see the sun on a cloudless day and the moon on a cloudless night?' We said, 'Yes.' He said, 'You will see your Lord, the Mighty and Sublime, to the point that one of you will address his Lord, and He will say, 'My servant, do you recognize such and such a sin?' He will say, 'Have You not forgiven me?' He will say, 'It is by My forgiveness that I have become this.'"

Tafsir al-Baghawi

25- **She thinks that a terrible calamity will befall her,** she is certain that a great punishment will befall her. A terrible calamity is a great disaster, and a severe matter that breaks the backbone. Saeed bin Al-Musayyab said: A backbreaker. Ibn Zayd said: It is entering the Fire. Al-Kalbi said: It is being prevented from seeing the Lord Almighty.

Tafsir al-Baidawi

25- **She thinks** she expects her masters. **That he will do something to her** a disaster that will break her spine.

Surat al-Qiyamah 75:26

No! When it reaches the collarbones

Tafsir al-Jalalayn

26 - *No* meaning no **if the soul reaches** the collarbones

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The matter is not as these polytheists think, that they will not be punished for their polytheism and disobedience to their Lord. Rather, when the soul of one of them reaches the collarbones at his death, he is astonished by it.

Ibn Zayd said about God's statement: **No! When it reaches the collarbones.** He said: The collarbone is itself.

Tafsir al-Qurtubi

The Almighty's saying: **No! When it reaches the collarbones.** (*No!*) is a deterrent and a warning, meaning it is unlikely that the disbeliever will believe in the Day of Resurrection. Then He resumed by saying: **When it reaches the collarbones**, meaning when the soul or spirit reaches the collarbones. He informed about something that was not mentioned before, because the one addressed knew about it, like the Almighty's saying: **Until it is hidden by the veil** (Surah Sad: 32) and His saying: **Then why, when it reaches the throat?** (Surah al-Waqi'ah 56:83), which has already been mentioned. It was said that (*No!*) means truly, meaning truly the one being led to God (**When it reaches the collarbones**) meaning when it ascends to the collarbones. Ibn Abbas used to say: When the soul of the disbeliever reaches the collarbones. Collarbones are the plural of collarbone, which are the bones surrounding the hollow of the throat, which is the front of the throat from the top of the chest, the site of the rattle. Duraid ibn al-Summa said:

And a great Lord defended them, and their souls reached the collarbones.

Healing from death may be referred to as the soul reaching the collarbone, and the purpose is to remind them of the severity of the situation when death descends.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told,

but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juz'a' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this

worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us / and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be

left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I

swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

because the speech indicates it.

Fath al-Qadir

His statement: 26- *No!* is a deterrent and a warning: meaning, it is far-fetched for the disbeliever to believe in the Day of Resurrection. Then he resumed, saying: **When it reaches the collarbones**, meaning, the soul or spirit reaches the collarbones, which is the plural of collarbone, and it is a bone between the opening of the throat and the shoulder. The soul reaching the collarbone is a metaphor for healing from death. Similar to it is his statement: **Why then, when it reaches the throat?** It was said that the meaning of **No, truly** is: truly, that the one being led to God when it reaches the collarbones, and the intention is to remind them of the severity of the situation when death descends. Duraid bin Al-Summa said:

And many a calamity I defended against, even though their souls reached their collarbones.

Tafsir al-Baghawi

26- **No, when it reaches** meaning the soul, a metaphor for something unmentioned, **the collarbones**, so he gasped at death, and **the collarbones** is the plural of the collarbone, which are the bones between the opening of the throat and the shoulder, and the soul reaching the collarbone is a metaphor for approaching death.

Tafsir al-Baidawi

26- *No* is a deterrent against preferring this world over the hereafter.

If it reaches the collarbones if the soul reaches the upper chest and it is hidden without mentioning it

Surat al-Qiyamah 75:27

And it was said, "Who is a healer?"

Surat al-Qiyamah 75:27

And it was said, **Who is a healer?**

Tafsir al-Jalalayn

27 - **And it was said** those around him said **who can recite the incantation** over him so that he may be healed

Tafsir al-Suyuti

Tafsir al-Tabari

Yunus told me this, he said: Ibn Wahb told us, he said: Ibn Zayd said: "And it was said: Who will perform incantations?" God Almighty says: His family said: Who will perform incantations over him to cure him of what has befallen him? And they sought doctors and healers for him, but they did not avail him at all against the command of God that had befallen him.

The interpreters differed about the meaning of his statement, **Whoever performs an incantation**, and some of them said something similar to what we said about that.

Who said that?

Abu Kurayb and Abu Hisham told us: We were told by Wakee', on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, "And it was said: 'Who can recite incantations?'" He said: **Is there an incantation that can recite incantations?**

Abu Kurayb and Abu Hisham told us: We were told by Wakee', on the authority of Sufyan, on the authority of Sulayman al-Taymi, on the authority of Shabib, on the authority of Abu Qilabah: "And it was said: 'Who can perform incantations?'" He said: **Is there a doctor who can heal?**

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.

Al-Hasan bin Arafa told us: Marwan bin Muawiyah told us, on the authority of Abu Bastam, on the authority of Al-Dahhak bin Muzahim, regarding the statement of God Almighty: "And it was said: 'Who has incanted?'" He said: He is the physician.

Abu Kuraib told us: Ibn Idris told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding **And it was said that whoever performs an incantation** he said: Is there a healer?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And it was said that whoever performed incantations** means that they sought doctors for him, but they did not avail him at all against God's decree.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it was said, 'Who has performed incantations?'** He said: Where are the doctors? And the incantations are those who perform incantations on him from death.

Others said: Rather, this is from the words of the angels to one another, some of them saying to one another: Who will ascend with his soul? So he will ascend with it.

Who said that?

Abu Hisham told us: Muadh bin Hisham told us: My father told us, on the authority of Amr bin Malik, on the authority of Abu al-Juza', on the authority of Ibn Abbas: **No! When it reaches the collarbones, and it is said, 'Who will ascend?'** He said: When it reaches his soul, it is ascended with, and the angels say, **Who will ascend with it? The angels of mercy, or the angels of punishment?**

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, regarding His statement, **And it was said, 'Who can perform ruqyah?'** He said: It was reported to me on the authority of Abu Qilabah who said, **Is there a doctor?** He said: It was reported to me on the authority of Abu al-Juza' that he said, **The angels said to one another, 'Who can perform ruqyah? The angels of mercy, or the angels of punishment?'**

Tafsir al-Qurtubi

The Almighty's statement: "And it was said: 'Whosoever recites an incantation?'" There is a difference of opinion regarding it. Some say it is from the word *ruqyah*, on the authority of Ibn Abbas, Ikrimah, and others. Samak narrated on the authority of Ikrimah that he said: **Whosoever recites an incantation, he will cure** means *heal*. Maymun ibn Mihran narrated on the authority of Ibn Abbas: **Is there a doctor who will cure him?** Abu Qilabah and Qatadah said the same. The poet said:

Is there a protector for a young man from the daughters of time, or is there a healer from the death baths?

This was done on the basis of exclusion and despair, meaning who can ascend from death? And from Ibn Abbas also and Abu Al-Juza' that it is from *raqa yarqa*: if he ascends, and the meaning is: who ascends his soul to the heavens? The angels of mercy or the angels of torment? And it was said: The Angel of Death says: who ascends? That is, who ascends with this soul, because the soul of the disbeliever hates the angels being close to it, so the Angel of Death says: O so-and-so, ascend with it. Asim and some people pronounced the nun in the verse of God the Most High: **whoever ascends** and the lam in His statement: **(but ran)** lest it be likened to maraaq who is a broth seller, and baran in the double wheat. The correct view is to leave it pronounced, and the kasra of the qaf in **whoever ascends** and the fatha of the nun in **(but ran)** is sufficient to remove ambiguity. An example of what

was mentioned: He intended to stop at (*man*) and (*bal*), so he pronounced them, as Al-Qushayri said.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty

says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: **Swaggering.** God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will, and so on.** Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us / And Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**, is a warning following a

Surat al-Qiyamah 75:27

And it was said, "Who is a healer?"

warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it,

and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

27- And it was said, 'Who can perform incantations?'

That is, who was present when the person who had the incantation saw it came to him and who would heal him with his incantation? Qatada said: They sought doctors for him, but they could not help him at all against God's decree. Abu Qilabah said the same, and from this is the saying of the poet:

Does a boy have protection from the daughters of death, or does he have a ruqyah to protect him from the baths of death?

Abu al-Juza' said: It is from the root raqa, which means to ascend. The meaning is: Who will ascend with his soul to heaven, the angels of mercy or the angels of torment? It was also said that the Angel of Death says this, because the soul of the unbeliever hates the angels being near it.

Tafsir al-Baghawi

27- And it was said, meaning someone who was dying said: **Is there anyone who can recite incantations over him?** Is there a doctor who can recite incantations over

him and treat him, so that he can be cured by his incantation or medicine.

Qatada said: They sought doctors for him, but they could not help him at all against God's decree.

Sulayman al-Taymi and Muqatil ibn Sulayman said: This is from the words of the angels. Some of them say to each other: Who will ascend with his soul? So the angels of mercy or the angels of torment ascend with it.

Tafsir al-Baidawi

27- And it was said that he who performs incantation said the one present and the one who performs incantation over him from what he has from incantation, or he said the angels of death, which of you will perform incantation over his soul, the angels of mercy, or the angels of torment from incantation.

Surat al-Qiyamah 75:28

And he thought that it was the separation.

Surat al-Qiyamah 75:28

And he thought that it was the separation.

Tafsir al-Jalalayn

28 - **And he thought** he who had reached that point was certain **that it was the parting** of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And he thought it was separation**, God Almighty says: And the one to whom this had befallen was certain that it was separation from the world, his family, his wealth, and his children.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he thought it was the separation**: meaning he was certain that it was the separation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And he thought it was the separation**, he said: No one among God's creation can prevent death, nor deny it, but he does not know whether he will die from that illness or from another, so the thought is as here.

Tafsir al-Qurtubi

God Almighty says: **And he thought** meaning the person was certain **that it was parting** meaning parting from the world, family, wealth and children, and that was when he saw the angels. And the poet said:

A separation like no other, a separation in which all hope of meeting has been lost

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones**. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat

and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones**. And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away**. This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor

prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us, and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor

forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah

Surat al-Qiyamah 75:28

And he thought that it was the separation.

narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

28- **And he thought it was the separation** meaning the one whose soul had reached the level of advancement was certain that it was the separation from the world, from family, money, and children.

Tafsir al-Baghawi

28- **And he thought**, the one whose soul had reached the collarbones, **that it was separation** from the world.

Tafsir al-Baidawi

28- **And he thought it was separation.** The dying man thought that what had befallen him was separation from the world and its loves.

Surat al-Qiyamah 75:29

And the leg shall be entwined with the leg

Tafsir al-Jalalayn

29 - **And the leg was entwined with the leg** meaning one of his legs was entwined with the other at death, meaning the intensity of separation from this world was entwined with the intensity of the coming of the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the leg was entwined with the leg.** The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: And the severity of the matter of this world was entwined with the severity of the matter of the Hereafter.

Who said that?

Abu Hisham Al-Rafa'i told us: Muadh bin Hisham told us: My father told us, on the authority of Amr bin Malik, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas: **And the leg shall be entwined with the leg.** He said: This world is hardship compared to the Hereafter.

Ali told me, he said: Salih told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And the leg shall be wound around the leg,** meaning: The last day of this world and the first day of the Hereafter, so hardship will meet hardship, except for whom God has mercy.

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 leg will be entwined with the leg,** meaning: And the world will be entwined with the hereafter, and that is the leg of the world and the hereafter. Have you not heard that He says, **To your Lord, that Day, is the driving.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told us, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the leg shall be entwined with the leg,** he said: The matter of this world shall be entwined with the matter of the Hereafter at death.

Abu Kurayb and Abu Hisham told us: Waki' told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, who said: The last day of this world and the first day of the Hereafter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: **And the leg will be entwined with the leg.** He said: Al-Hasan said, the leg of this world with the hereafter.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Mujahid, who said: It is the matter of this world and the hereafter at death.

Ali bin Al-Hussein told me: Yahya bin Yaman told us, on the authority of Abu Sinan Al-Shaibani, on the authority of Thabit, on the authority of Al-Dahhak, regarding his statement, **And the leg shall be entwined with the leg,** he said: The people of this world prepare the body, and the people of the Hereafter prepare the soul.

Abu Hisham told us: Waki' told us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Al-Dahhak, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Dahhak, who said: Two things came together for him: the people prepared his body and the angels prepared his soul.

Abu Hisham told us: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: The leg of this world is the leg of the Hereafter.

Abu Hisham told us: Ja'far ibn 'Aun told us, on the authority of Abu Ja'far, on the authority of al-Rabi', the same, and he added: It is said: Their wrapping up at death.

Abu Hisham told us: Ibn Yaman told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah, who said: The world and the hereafter.

He said: Ibn Yaman told us on the authority of Abdul Wahhab bin Mujahid, on the authority of his father, who said: The matter of this world is based on the matter of the Hereafter.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the leg shall be entwined with the leg.** He said: The matter of this world is intertwined with the matter of the Hereafter.

Ibn Abd al-A'la told us: He said: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **And the leg shall be entwined with the leg.** He said: Hardship with hardship, the leg of this world with the leg of the Hereafter.

Ibn Al-Muthanna told us: Muhammad bin Jaafar told us: Shu'bah told us: I asked Ismail bin Abi Khalid, and he said: The deeds of this world are equal to the deeds of the Hereafter.

Abu Kuraib told us: Waki' told us, on the authority of Salamah, on the authority of Ad-Dahhak, who said: They are this world and the hereafter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the leg shall be entwined with the leg,** he said: The scholars say two opinions about it: Some of them say: The leg of the Hereafter is with the leg of this world, and others say: Say: No dead person dies except that one of his legs is entwined with the other. Ibn Zayd said: However, we do not doubt that it is the leg of the Hereafter. And he recited, **To your Lord, that Day, is the driving.** He said: When the Hereafter is entwined with the world, the

Surat al-Qiyamah 75:29

And the leg shall be entwined with the leg

driving will be to God. He said: And this is the opinion of most of those who say that.

Others said: Rather, the meaning of this is: the legs of the dead person were wrapped in the shroud.

Who said that?

Abu Kuraib told us, he said: Ibn Yaman told us, he said: Bashir bin Al-Muhajir told us, on the authority of Al-Hasan, regarding his statement, **And the leg was wrapped around the leg**, he said: They wrapped them in the shroud.

Abu Hisham told us: Waki' and Ibn Al-Yaman told us, on the authority of Bishr Ibn Al-Muhajir, on the authority of Al-Hasan, who said: They are your legs when they are wrapped in a shroud.

Abu Kuraib told us: Waki' told us, on the authority of Bashir bin Al-Muhajir, on the authority of Al-Hasan, the same.

Others said: Rather, the meaning of this is: the legs of the dead person are wrapped around each other at death.

Who said that?

Humayd ibn Mas'adah told us: Bishr ibn al-Mufaddal told us: Dawud told us, on the authority of 'Amir: **And the leg was twisted around the leg**. He said: The legs of the dead person.

Ibn Al-Muthanna told us: Abd Al-Wahhab and Abd Al-A'la told us: Dawud told us, on the authority of Amer, who said: His legs twisted when he was dying.

Ibn Al-Muthanna told us: Ibn Abi Uday told me, on the authority of Dawud, on the authority of Al-Sha'bi, the same.

Ishaq bin Shaheen told me: Khalid told us, on the authority of Dawud, on the authority of Amer, something similar.

Abu Kurayb and Abu Hisham told us: We were told by Wakee', on the authority of Sufyan, on the authority of Hisin, on the authority of Abu Malik: **And the leg is twisted around the leg**. He said: At death.

Abu Hisham told us: Ubaidullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, who said: Your legs will be twisted at the time of death.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **And the leg shall be entwined with the leg**: so that they may be bound by the command of God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Al-Hasan said: The legs of the son of Adam are at death.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail al-Suddi, on the authority of Abu Malik: **And the leg was wrapped around the leg**. He said: They are his two legs when

one of them was joined to the other.

Ibn Bashar and Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Qatada: **And the leg shall be wound around the leg**. Qatada said: Have you not seen him when he strikes his other leg with his foot?

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **And his leg was twisted around his leg**: his legs died and could not carry him to anything, for he was a burden on them.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik, **And the leg was twisted around the leg**, he said: His legs at death.

Others said: He meant that they would dry up at death.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik: **And the leg will be twisted around the leg**. He said: Their drying up at death.

Abu Hisham told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, the same.

Others said: The meaning of this is: He followed one matter with another.

Who said that?

Abu Kurayb and Abu Hisham told us: Waki' told us: Ibn Abi Khalid told us, on the authority of Abu Isa: **And the leg shall be twisted around the leg**. He said: The command is for the command.

Others said: Rather, he meant by that: And he followed one calamity with another.

Who said that?

Abu Hisham told us, he said: Ubaid God told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, he said: A calamity for a calamity.

The first of the sayings that is most correct in my opinion is the saying of the one who said: The meaning of that is: And the leg of this world was wrapped around the leg of the Hereafter, and that is the intensity of the distress of death with the intensity of the terror of the rising, and what indicates that this is its interpretation is His saying: **To your Lord, that Day, is the driving**. The Arabs say for every matter that is intense: He rolled up his leg, and uncovered his leg, and from that is the saying of the poet:

If she rolls up her sleeves for you, bake her like a spring and never get tired

What he meant by his saying **the leg was twisted around the leg** is that he stuck one of the two thighs to the other, as is said of a woman when one of her thighs sticks to the other: *la faa*.

Tafsir al-Qurtubi

The Almighty said: **And the leg shall be entwined with the leg** meaning, one severity shall be joined with another, the severity of the last day of this world with the severity of the first day of the Hereafter. This was stated by Ibn Abbas, Al-Hasan and others. Al-Sha'bi and others said: The meaning is that the legs of a person shall be entwined at the time of death due to the severity of the anguish. Qatadah said: Have you not seen him, when he is on the verge of death, striking one leg against the other? Sa'id ibn Al-Musayyab and Al-Hasan also said: They are the legs of a person when they are entwined in the shroud. Zayd ibn Aslam said: The leg of the shroud is entwined with the leg of the dead person. Al-Hasan also said: His legs died and his legs dried up so that they could not support him, and he was carried on them like a sled. Al-Hasan said: The first statement is the best. Ali ibn Abi Talha narrated from Ibn Abbas: **And the leg shall be entwined with the leg** He said: The last day of this world and the first day of the Hereafter, so one severity meets another, except for whom God has mercy, meaning the severity of the anguish of death with the severity of the horror of the Day of Resurrection.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of

Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: **Swaggering.** God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will**, and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il,

on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or

by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

29- **And the leg was entwined with the leg** meaning his leg was entwined with his leg when death descended upon him. The majority of commentators said: The meaning is that hardships befell him one after the other. Al-Hasan said: They are his two legs when they are entwined in the shroud. Zayd ibn Aslam said: The leg of the shroud was entwined with the leg of the dead person. It was also said that his legs died and his shins dried up and could not carry him, although he had been traveling on them. Ad-Dahhak said: Two severe matters came together for him: the people were preparing his body, and the angels were preparing his soul. Ibn Zayd said the same. The Arabs only mention the leg in times of great hardship and great tribulations, and from this their saying: The war rose up against the leg. It was also said that the first leg is the torture of his soul when his soul departs, and the other leg is the severity of the resurrection and what comes after it.

Tafsir al-Baghawi

29- **And the leg shall be entwined with the leg.** Qatada said: Severity with severity. Ata' said: The severity of death with the severity of the Hereafter. Sa'id ibn Jubayr said:

Hardships befell him one after the other. Al-Suddi said: **No one gets out of a hardship except that something worse comes to him.**

Ibn Abbas said: The matter of this world is related to the matter of the Hereafter, so it was on the last day of this world and the first day of the days of the Hereafter.

Mujahid said: Life and death met in him.

Ad-Dahhak said: People prepare his body and the angels prepare his soul.

Al-Hasan said: They are his legs when they are wrapped in the shroud. Al-Sha'bi said: They are his legs at death.

Tafsir al-Baidawi

29- **And the leg is twisted around the leg** and his leg is twisted around his leg so he is unable to move them, or the severity of separation from this world is due to the severity of fear of the afterlife.

Surat al-Qiyamah 75:30

To your Lord, that Day, is the procession.

Surat al-Qiyamah 75:30

To your Lord, that Day, is the procession.

Tafsir al-Jalalayn

30 - **To your Lord, that Day, is the driving** meaning the driving. This indicates the factor in *if* and the meaning is that when the soul reaches the throat it is driven to the judgment of its Lord.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **To your Lord, that Day, is the drive.** He says: To your Lord, O Muhammad, is the wrapping of the leg around the leg, the drive.

Tafsir al-Qurtubi

The evidence for this is the Almighty's saying: **To your Lord, that Day, is the driving.** Mujahid said: One trial after another. He says: Hardships befell him one after the other. Ad-Dahhak and Ibn Zayd said: Two severe matters came together for him: People were preparing his body, and the angels were preparing his soul. The Arabs only mention the leg in times of great trials and tribulations, and from this is their saying: The world stood on one leg, and the war stood on another leg. The poet said:

The war started against us

This meaning was mentioned at the end of Surat Nun and the Pen. Some people said: The soul of the disbeliever is tormented when his soul departs. This is the first stage. Then after them comes the stage of resurrection and its hardships: **To your Lord** meaning to your Creator. **On that Day** meaning the Day of Resurrection. **The drive** meaning the return. In some commentaries it says: His angel who was preserving his evil deeds drives him. **The drive** is the verbal noun from **saqā yasūq**, like **maqāl** from **qāla yaqūl**.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then

why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went

to his family, swaggering.” That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: “Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return.” That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: **Swaggering.** God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty’s saying: “Taste. Indeed, you are the mighty, the noble.” And His the Almighty’s saying: “Eat and enjoy yourselves a little. Indeed, you are criminals.” And His the Almighty’s saying: **Then worship whatever you will besides Him.** And His the Almighty’s saying: **Do whatever you will, and so on.** Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra’il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa’id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur’an was revealed regarding it.

Abu Abd al-Rahman al-Nasa’i said: Ya’qub ibn Ibrahim narrated to us, Abu al-Nu’man narrated to us, Abu ‘Awana narrated to us *And* Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu ‘Awana narrated to us on the authority of Musa ibn Abi ‘Aisha on the authority of Sa’id ibn Jubayr who said: I said to Ibn ‘Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu’ayb narrated to us on the authority of Ishaq, Sa’id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi’i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not

resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God’s permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty’s statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu’bah, on the authority of Musa bin Abi A’ishah, on the authority of another person, that he was on a roof reading the Qur’an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, “I heard the Messenger of God, peace and blessings be upon him, say that.” Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja’far told us, Shu’bah told us, on the authority of Musa bin Abi A’ishah, who said, **A man was praying on the roof of his house, and when he recited, “Is He not able to give life to the dead?”** he said, **Glory be to You.** So, yes. He was asked about that and he said, “I heard it from the Messenger of God, peace and blessings be upon him.” Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter.”

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: “Whoever among you recites ‘By the Fig and the Olive’ and reaches the end of it, ‘Is not God the best of judges?’ let him say, ‘Yes, and I am of that among the witnesses. And whoever recites, ‘I swear by the Day of Resurrection,’ and reaches the words, ‘Is He not able to give life to the dead?’ let him say, ‘Yes.’ And whoever recites, ‘By the Messengers,’ and reaches, ‘Then in what statement after it will they believe?’ let him say, ‘We believe in God.’” Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu’bah narrated it on the authority of Ismail bin Umayya, who

Surat al-Qiyamah 75:30

To your Lord, that Day, is the procession.

said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

30- **To your Lord, that Day, is the return.** That is, to your Creator on the Day of Resurrection, the return. This is the gathering of the servants to God, to Him they will be driven.

Tafsir al-Baghawi

30- **To your Lord, that Day, is the return,** meaning that the servants will return to God on that Day and be driven to Him.

Tafsir al-Baidawi

30- **To your Lord, that Day, is the return.** His return is to God Almighty and His judgment.

Surat al-Qiyamah 75:31

But he neither believed nor prayed.

Tafsir al-Jalalayn

31 - **Then the person did not believe** (nor did he pray) i.e. he did not believe and did not pray

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He did not believe in the Book of God, nor did he pray to Him, but he denied the Book of God, and turned away and departed from obeying God.

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 neither believed nor prayed**. He neither believed in the Book of God nor prayed to God.

Tafsir al-Qurtubi

God the Almighty says: **And he neither believed nor prayed** meaning Abu Jahl did not believe nor pray. It was said that this refers to the human being in the beginning of the surah, and it is a generic noun. The first is the saying of Ibn Abbas. That is, he did not believe in the message (**nor pray**) and supplicated to his Lord, and prayed for his Messenger. Qatada said: He neither believed in the Book of God, nor prayed to God. It was also said: He neither believed in his wealth, which was stored up for him with God, nor did he pray the prayers that God commanded him to do. It was also said: He neither believed in his heart nor did he act with his body. Al-Kisa'i said: (*La*) means lam, but it is paired with something else. The Arabs say: Neither Abdullah is outside nor so-and-so, and you do not say: I passed by a man who is not good, so that it can be said: nor is it general. God the Almighty's saying: **And he did not storm the steep path** (al-Balad 90:11) is not of this type, because its meaning is: Why did he not storm, meaning why did he not storm, so the interrogative alif was deleted. Al-Akhfash said: **He did not believe**, meaning he did not believe, like his saying: **He did not storm**, meaning he did not storm. He did not stipulate that it be followed by anything else. The Arabs say: **He did not go**, meaning he did not go. So the letter of negation negates the past just as it negates the future. From this is the saying of Zuhair:

He neither showed it nor advanced it

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the

horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones**. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones**. And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juz'a' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God,

But he neither believed nor prayed.

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

38

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say:

The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

31- **He neither believed nor prayed** meaning he did not believe in the message nor in the Quran, nor did he pray to his Lord. The pronoun refers to the human being mentioned at the beginning of this Surah. Qatada said: He neither believed in the Book of God nor did he pray to God. It was also said: He neither believed in his heart nor acted with his body. Al-Kisa'i said: *La* means *lam*, and Al-Akhfash said the same: The Arabs say: **La dhahab** meaning **he did not go**, and this is widespread in the speech of the Arabs, and from it:

If you forgive, O God, you forgive a lot, and which servant of yours is there but pain?

Tafsir al-Baghawi

31- **He neither believed nor prayed**, meaning: Abu Jahl, he did not believe in the Qur'an nor pray to God.

Tafsir al-Baidawi

31- **There is no truth in what must be believed**, or there is no truth in his money, meaning there is no zakat. **And he did not pray**, what was imposed on him, and the pronoun in both of them refers to the human being mentioned in **Does man think?**

Surat al-Qiyamah 75:32

But he denied and turned away.

Surat al-Qiyamah 75:32

But he denied and turned away.

Tafsir al-Jalalayn

32 - **But he denied** the Qur'an **and turned away** from the faith

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **But he denied and turned away.** He denied the Book of God and turned away from obeying God.

Tafsir al-Qurtubi

God Almighty says: **But he denied and turned away.** That is, he denied the Qur'an and turned away from faith.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of

Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will**, and so on. Ibn Abi Hatim said:

Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or

by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

32- **But he denied and turned away** meaning he denied the Messenger and what he brought, and

Surat al-Qiyamah 75:32

But he denied and turned away.

turned away from obedience and faith.

Tafsir al-Baghawi

28- **But he lied and turned away**, about faith.

Tafsir al-Baidawi

32-**But he lied and turned away** from obedience.

Surat al-Qiyamah 75:33

Then he went to his family, stretching out.

Tafsir al-Jalalayn

33 - **Then he went to his family, strutting** swaggering in his walk with admiration

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Then he went to his family, swaggering**. God Almighty says: Then he went to his family, turning back to them, swaggering in his gait.

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 went to his family, swaggering**.

Saeed bin Amr Al-Sakuni told me: Baqiya bin Al-Walid told us, on the authority of Maysarah bin Ubaid, on the authority of Zaid bin Aslam, regarding his statement, **Then he went to his family, swaggering**, he said: swaggering. He said: This is the gait of the Banu Makhzum.

Abu Kurayb told us: We were told by Wakee', on the authority of Musa bin Ubaydah, on the authority of Ismail bin Umayyah, on the authority of Mujahid: **He went to his family, swaggering**. He said: He saw a man from Quraysh walking, so he said: This is how he used to walk, just as this one walks. He used to strut.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **stretching himself out**, he said: strutted, and he was Abu Jahl ibn Hisham, that was his gait.

It was said: This verse was revealed about Abu Jahl.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **stretching out**, Abu Jahl said.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He neither believed nor prayed, but he lied and turned away, then he went to his family, swaggering**, he said: This is about Abu Jahl, swaggering.

What he meant by his saying **stretches out** is that he twists his back in a swaggering manner. The back is the swaying back, and from this is the hadith from the Messenger of God, may God bless him and grant him peace: **When my nation walks in a swaggering manner**,

meaning that a man throws his hands and sways.

Tafsir al-Qurtubi

The Almighty said: **Then he went to his family, swaggering** meaning, swaggering, proud of that, as said by Mujahid and others. Mujahid: It refers to Abu Jahl. It was also said: (*stretching*) comes from mata, which means back, and the meaning is he twists his tuck. It was also said: its origin is yamtattu, which is stretching from laziness and sluggishness, so he is sluggish about calling to the truth, so the taa was replaced with a yaa out of dislike for doubling. Stretching indicates lack of concern, and it is stretching, as if he stretches his back and twists it from strutting. The stagnant water at the bottom of the basin, because it stretches, that is, it expands. In the hadith:

(If my nation walks with swagger and the Persians and Romans serve them, their fighting will be among themselves) And swaggering means swaggering and extending the arms while walking.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones**. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones**. And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning

Then he went to his family, stretching out.

the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away**. This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy**. And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him**. Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering**. Qatadah and Zayd ibn Aslam said: **Swaggering**. God the Almighty said: **It is more fitting for you, then more fitting, then more fitting**. This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him**. And His the Almighty's saying: **Do whatever you will**, and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting**. He said: The Prophet

(peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**. He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**, is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**. The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14**. Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum**

13:1-14. The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

33- Then he went to his family, swaggering. That is, he strutted and strutted in his walk, proud of that. It is said that it is derived from the word *mati*, which means the back, and the meaning is that he twists his mount. It is also said that its root is *yatamattat*, which means

stretching out and being heavy: that is, he is heavy and lazy about calling people to the truth.

Tafsir al-Baghawi

33- Then he went to his family, he returned to them, **stretching himself,** swaggering and swaggering in his walk. It was said that its root is: stretching, meaning: extending, and stretching is extending.

Tafsir al-Baidawi

33- Then he went to his family, swaggering. He strutted proudly from the word *mat stretching*, because the strutter extends his steps, so its root is *yatamattat stretching*, or from the word *mat back*, because he twists it.

Surat al-Qiyamah 75:34

It is more appropriate for you, then more appropriate

Surat al-Qiyamah 75:34

It is more appropriate for you, then more appropriate

Tafsir al-Jalalayn

34 - **It is more appropriate for you** This is a shift from the third person and the word is a verb and the lam is for clarification, meaning your guardian has what you dislike. **It is more appropriate** meaning he is more appropriate for you than anyone else.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas who said: When the verses nineteen were revealed, Abu Jahl said to the Quraysh, may your mothers be bereaved of you, Ibn Abi Kabshah tells you that the keepers of Hell are nineteen and you are the most numerous. Is it possible for every ten of you to strike a man from the keepers of Hell? So God revealed to His Messenger to go to Abu Jahl and say: It is more appropriate for you, then more appropriate, then more appropriate for you, then more appropriate.

K and Al-Nisa'i narrated on the authority of Saeed bin Jubair that he asked Ibn Abbas about his saying **It is more appropriate for you, so it is more appropriate**. Was it something that the Messenger of God, may God bless him and grant him peace, said on his own initiative, or did God command him to do it? Rather, he said it on his own initiative, then God revealed it.

Tafsir al-Tabari

And His saying: **It is better for you, then better, then better for you, then better**. This is a warning from God upon a warning to Abu Jahl.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **It is better for you, then better, then better, then better**. Threat upon threat, as you hear. He claimed that this was revealed about the enemy of God, Abu Jahl. He mentioned to us that the Prophet of God, may God bless him and grant him peace, took hold of the hem of his garment and said: **It is better for you, then better, then better, then better**. The enemy of God, Abu Jahl, said: "Is Muhammad threatening me? By God, neither you nor your Lord can do anything to me. By God, I am more powerful than someone who walks between two mountains."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: The Prophet, may God bless him and grant him peace, took his hand - meaning Abu Jahl's hand - and said: **It is more fitting for you, then more fitting, then more fitting for you, then more fitting**. He said: "O Muhammad, you and your Lord cannot do anything. I am more powerful than someone who walks between two mountains." Then, on the day of Badr, he looked down upon them and said: **God will not be worshipped after this day**. God struck his neck and killed him in the

worst way.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It is more fitting for you, then more fitting, then more fitting**, he said: Abu Jahl said: Muhammad threatens me, and I am the most honored of the people of Mecca and the valley. And he recited: "So let him call his assembly. We will call the guards of Hell. No! Do not obey him, but prostrate and draw near." (al-Alaqa 96:18)

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa ibn Abi Aisha, who said: I said to Saeed ibn Jubayr: Was it something that the Messenger of God, may God bless him and grant him peace, said of his own accord, or was it something that God commanded him to do? He said: Rather, he said it of his own accord, then God revealed: **It is more fitting for you, then more fitting, then more fitting for you, then more fitting**.

Tafsir al-Qurtubi

The Almighty's saying: **It is more fitting for you, then more fitting** is a threat after a threat, and a warning after a warning, meaning it is a warning four times four, as it was narrated that it was revealed about Abu Jahl, who was ignorant of his Lord, and he said: **He neither believed nor prayed, but he lied and turned away** meaning he did not believe the Messenger of God, nor did he stand before Me and pray, but he lied about My Messenger, and turned away from praying before Me. So abandoning belief is a characteristic, and denial is a characteristic, and abandoning prayer is a characteristic, and turning away from God Almighty is a characteristic. So the warning came four times in response to abandoning the four characteristics. And God knows best. It should not be said that his saying **Then he went to his family, strutting about** is a fifth characteristic, for we say that this was his habit before denying and turning away, so he informed about it. This is clear in the statement of Qatada, as we will mention. It was said: "The Messenger of God, may God bless him and grant him peace, left the mosque one day, and Abu Jahl met him at the door of the mosque, which is next to the door of Banu Makhzum. The Messenger of God, may God bless him and grant him peace, took him by the hand, shook him once or twice, then said: 'I have more right to you, I have more right to you.' Abu Jahl said to him: 'Are you threatening me? By God, I am the most honorable and generous of the people of the valley.' And he descended upon the Messenger of God, may God bless him and grant him peace, as he had said to Abu Jahl." It is a word of threat. The poet said:

First, then first, then first. Is there a milker who milks from a camel?

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No!**

When it reaches the collarbones. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: **Swaggering.** God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will**, and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us, and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains.

God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of

that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

34- **It is better for you, then better.**

Tafsir al-Baghawi

34- **It is better for you, then better.**

Tafsir al-Baidawi

34- **It is more appropriate for you, then more appropriate.** Woe to you from the guardian. Its original form is **May God give you what you hate.** The lam is an extra letter, as in **He has given you** or **It is more appropriate for you** to perish. It is said that the root of the word *wail* after *al-qalb* is closer than *adun*, or *fa'la* from *al* is interpreted as meaning **your end is the Fire.**

Surat al-Qiyamah 75:35

Then it is more appropriate for you, then more appropriate

Tafsir al-Jalalayn

35 - Then it is **better** for you, then **better** confirmation

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas who said: When the verses nineteen were revealed, Abu Jahl said to the Quraysh, may your mothers be bereaved of you, Ibn Abi Kabshah tells you that the keepers of Hell are nineteen and you are the most numerous. Is it possible for every ten of you to strike a man from the keepers of Hell? So God revealed to His Messenger to go to Abu Jahl and say: It is more appropriate for you, then more appropriate, then more appropriate for you, then more appropriate.

K and Al-Nisa'i narrated on the authority of Saeed bin Jubair that he asked Ibn Abbas about his saying **It is more appropriate for you, so it is more appropriate**. Was it something that the Messenger of God, may God bless him and grant him peace, said on his own initiative, or did God command him to do it? Rather, he said it on his own initiative, then God revealed it.

Tafsir al-Tabari

God Almighty said: **Then it is better for you, and better**.

Tafsir al-Qurtubi

God Almighty says: **It is better for you, then better, then better for you, then better**.

Qatada said:

Abu Jahl ibn Hisham came swaggering, so the Prophet, may God bless him and grant him peace, took him by the hand and said: **It is more fitting for you, then more fitting, then more fitting for you**. He said: "Neither you nor your Lord can do anything to me. I am more honorable than the two mountains between them." Then, on the day of Badr, he looked down upon the Muslims and said: **God will never be worshipped after this day**. So God struck his neck and killed him in the worst way. It was said that its meaning is: **Woe to you**. And from this is the saying of Al-Khansa':

I have thought of all my worries, so the first thing that is best for myself is the first thing for her

I will carry myself on a machine, either on it or for it

The machine: the state, and the machine: also the bed on which the dead is carried, and on this interpretation it was said: it is from the inverted, as if it was said: woe, then the last letter is the weak letter, and the meaning: woe to you alive, and woe to you dead, and woe to you on the Day of Resurrection, and woe to you on the day you enter the Fire, and this repetition is as he said:

You are a shame, you are a man

Woe to you, then woe, then woe. This statement is weak. It was said: Its meaning is that blaming you is more appropriate than abandoning it, but it is common in speech and was omitted. It was said: The meaning is that you are more appropriate and deserving of this punishment. Abu al-Abbas Ahmad ibn Yahya said: Al-Asma'i said: **(more appropriate)** in the speech of the Arabs means closeness. God the Most High said: **O you who have believed, fight those adjacent to you of the disbelievers** (al-Tawbah 9:123) meaning those close to you. Al-Asma'i recited:

He should be loyal to him

Any boat to have, and also sing

It is better for someone who is upset to be sad

That is, its owner has come close to grief. Abu al-Abbas Tha'lab used to approve of al-Asma'i's saying: No one interprets like al-Asma'i. An-Nahhas said: The Arabs say **it is better for you**: you almost perished and then escaped, as if it means: it is better for you and it is better for you to perish. Al-Mahdawi said: It is not better for **better than you** and it is the predicate of a deleted subject, as if he said: the threat is better for him than for others, because Abu Zaid said: **the first ones now**: if they are threatened. The inclusion of the feminine marker is evidence that it is not like that. **For you** is the predicate of **the first ones**. **The first ones** was not declined because it became a name for the threat, so it became like a man named Ahmad. It was said: The repetition in it means I will stick to you for your first bad deed, then for the second, the third, and the fourth, as mentioned above.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones**. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones**. And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn

Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away**. This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy**. And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him**. Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering**. Qatadah and Zayd ibn Aslam said: **Swaggering**. God the Almighty said: **It is more fitting for you, then more fitting, then more fitting**. This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in

such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him**. And His the Almighty's saying: **Do whatever you will**, and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting**. He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**. He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**, is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you**. The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he

became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be**

to You, and yes indeed. The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

35- **It is better for you, then better * then better for you, then better** meaning woe is yours. Its original form is **May God give you what you hate.** The *lam* is an extra letter as in **Hereafter for you.** This is a severe threat, and the repetition is for emphasis: meaning, it will be repeated to you time after time. Al-Wahidi said: The commentators said: The Messenger of God, may God bless him and grant him peace, took Abu Jahl by the hand, then said: **It is better for you, then better.** Abu Jahl said: With what do you threaten me that neither you nor your Lord can do anything to me, and I am the most honored of the people of this valley. So this verse was revealed. It was said that its meaning is: Woe to you, and from this is the saying of Al-Khansa:

I had some worries for myself, so what is best for myself is best for her

And on the saying that it is woe, it was said that it is from the inverted form, as if it was said: Woe to you, then the weak letter was delayed. And it was said that the meaning of repeating this word four times is, woe to you while alive, woe to you while dead, woe to you on the Day of Resurrection, and woe to you on the day you enter the Fire. And it was said that the meaning is: Blame is more appropriate for you than abandoning it. And it was said that the meaning is: You are more appropriate and deserving of this punishment, said Tha'lab. And Al-Asma'i said: The meaning of *awla* in the speech of the Arabs is approaching destruction. Al-Mubarrad said: It is as if he is saying: I have approached destruction and I have approached it, and its origin is from wali, which means closeness. And Al-Farra' recited:

It is more appropriate for you to be loyal

Any boat that you have, and he also recited:

It is better for someone who is upset to be sad

Tafsir al-Baghawi

35- **Then it is more appropriate for you, then more appropriate.** This is a threat upon a threat from God Almighty to Abu Jahl, and it is a word used to threaten and warn.

Some scholars said: It means that you are more deserving of this punishment, more deserving of it, and more worthy of it. It is said to a man who has been afflicted with something bad that he deserves.

It was said: It is a word that Arabs say to someone who has been harmed. Its origin is from loyalty, from the word *mawla*, which means closeness. God Almighty said: **Fight those of the disbelievers who are near you** (al-Tawbah 9:123).

Qatada said: "The Prophet (peace and blessings of God be upon him) told us that when this verse was revealed, he took hold of the hem of Abu Jahl's

Surat al-Qiyamah 75:35

Then it is more appropriate for you, then more appropriate

garment in al-Batha' and said to him: 'It is better for you, then better, then better for you, then better.' Abu Jahl said: 'Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than anyone who walks between two mountains!' Then, on the day of Badr, God struck him down in the worst way and killed him in the worst way. The Prophet (peace and blessings of God be upon him) used to say: 'Every nation has a Pharaoh, and the Pharaoh of this nation is Abu Jahl.'"

Tafsir al-Baidawi

35- **Then it is better for you, and better for you**
meaning that this is repeated to him time after time.

Surat al-Qiyamah 75:36

Does man think that he will be left neglected?

Tafsir al-Jalalayn

36 - **Does man think that he will be left neglected** and not charged with the laws? He does not think that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Does man think that he will be left neglected?** God Almighty says: Does this disbelieving man think that he will be left neglected, that he will not be commanded or forbidden, or that he will not worship God.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Does man think that he will be left neglected?** He said: neglected.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Does man think that he will be left neglected?** He said: He is neither commanded nor forbidden.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Does man think that he will be left neglected?** He said: The neglected is the one who is not required to do work and does not work.

Tafsir al-Qurtubi

God Almighty says: **Does man think** meaning does the son of Adam **that he will be left neglected** meaning that he will be left unattended, neither commanded nor forbidden, as stated by Ibn Zayd and Mujahid. From this comes the word *sada* meaning camels grazing without a shepherd. It was also said: Does he think that he will be left in his grave like this forever, never to be resurrected? And the poet said:

I swear by God with the strongest oath that God has left nothing in vain.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No! a*

deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juz'a' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither**

believed nor prayed, * But he lied and turned away.

This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more

powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not

God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

36- **Does man think that he will be left neglected?** That is, neglected, not commanded, not forbidden, not held accountable, and not punished. Al-Suddi said: It means neglected, and from this comes the word *sada* **camels grazing without a shepherd.** It was also said that the meaning is: Does man think that he will be left in his grave like this forever, not resurrected?

Tafsir al-Baghawi

36- **Does man think that he will be left neglected?** neglected, not commanded or forbidden. Al-Suddi said: It means neglected, and camels are neglected if they graze wherever they want without a shepherd.

Tafsir al-Baidawi

36- **Does man think that he will be left neglected?** neglected, not charged with anything or rewarded? This includes a repetition of his denial of the resurrection and an indication of it, in that wisdom requires commanding good deeds and forbidding bad deeds, and duties are not achieved except through reward, which may not be in this world, but rather in the hereafter.

Surat al-Qiyamah 75:37

Was he not a drop of ejaculated semen?

Surat al-Qiyamah 75:37

Was he not a drop of ejaculated semen?

Tafsir al-Jalalayn

37 - **Was he not** meaning he was **a drop of ejaculated semen** with the letter ya and the letter ta that is poured into the womb

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Was this not a thing that God could have done to revive him after his death, and to create him after his annihilation? *Nutfah* means: a little water in the man's loins from semen.

The reciters differed in their recitation of the word *Yumna*. The majority of the reciters of Medina and Kufa recited it as *tamanna* with a *ta* meaning: he wished for sperm. Some of the reciters of Mecca and Basra recited it as *Yumna* with a *ya* meaning: the right hand of semen.

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

Tafsir al-Qurtubi

The Almighty said: **Was he not a drop of emitted semen?** That is, from a drop of water that was emitted in the womb, that is, it was shed into it. That is why it was called semen because of the shedding of blood. It was mentioned before. Semen is a small amount of water. It is said, **Nathafat al-Ma'** when it drips. That is, was it not a small amount of water in the loins of the man and the collarbones of the woman? Hafs read **min mani yumna** with a *ya'*, and this is the reading of Ibn Muhaisin, Mujahid, Ya'qub, and Ayyash on the authority of Abu Umar. Abu Ubaid chose it because of semen. The rest read it with a *ta'* because of the semen.

Abu Hatim chose it.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your

collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no

good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Hu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that

the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?" he said, Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and

Surat al-Qiyamah 75:37

Was he not a drop of ejaculated semen?

Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

And the sentence 37- **Was he not a drop of ejaculated semen?** is a new sentence: that is, was that human being not a drop of semen that is emitted into the womb? Semen is called semen because of its appearance, and a drop is a small amount of water. It is said that water drips. The majority of scholars read **was he not** with a lower vowel indicating that the pronoun refers to the human being. Al-Hasan read it with a higher vowel indicating that the pronoun refers to the sperm. Hafs, Ibn Muhaysin, Mujahid, and Ya'qub read it with a lower vowel indicating that the pronoun refers to the sperm. This reading was narrated from Abu Amr, and Abu Hatim chose it.

Tafsir al-Baghawi

37- **Was he not a drop of ejaculated semen?** poured into the womb. Hafs read on the authority of Asim *ejaculated* with a *ya*, which is the reading of Al-Hasan. The others read it with a *ta*, for the sake of the drop.

Tafsir al-Baidawi

37- **Was he not a drop of ejaculated semen?**

Surat al-Qiyamah 75:38

Then he was a clinging clot, then He created and proportioned.

Tafsir al-Jalalayn

38 - **Then it was** the semen **a clot**, **then God created** from it man **and proportioned** his limbs.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then he was a clot**, God Almighty says: Then he was blood after he was a sperm-drop, then a clot, then He proportioned him into a human being, speaking, hearing, and seeing.

Tafsir al-Qurtubi

The Almighty said: **Then he was a clot** meaning blood after the sperm, meaning that the Almighty arranged all of this according to the baseness of his status. Then He said: **Then he created** meaning he determined **Then he proportioned** meaning he proportioned him perfectly, and made him proportionate by placing the soul within him.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones**. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones**. And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juz'a' on the authority

of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away**. This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy**. And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him**. Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering**. Qatadah and Zayd ibn Aslam said: *Swaggering*. God the Almighty said: **It is more fitting for you, then more fitting, then more fitting**. This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals."

Then he was a clinging clot, then He created and proportioned.

And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

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13:1-14. Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'"

Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to

God.

Fath al-Qadir

38- **Then he was a clot** meaning after the sperm there was a clot: meaning blood **Then He created** meaning He determined by making it a formed lump **Then He proportioned** meaning He adjusted him and completed his development and breathed the spirit into him.

Tafsir al-Baghawi

38- **Then he was a clot, then He created and proportioned him**, so He put the soul into him and proportioned his creation.

Tafsir al-Baidawi

38- **Then he was a clot, then He created and proportioned him**. Then He proportioned him and balanced him.

Surat al-Qiyamah 75:39

So He made from it the two mates, the male and the female.

Surat al-Qiyamah 75:39

So He made from it the two mates, the male and the female.

Tafsir al-Jalalayn

39 - **Then He made from it** from the semen that became a clot, a piece of blood, then a lump of flesh **the two mates** the two species **the male and the female** who come together sometimes and are separate from each other sometimes

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then He made from him two mates, the male and the female.** God Almighty says: Then He made from this human being, after He had proportioned him, a well-proportioned creation, children for him, males and females.

Tafsir al-Qurtubi

The Almighty said: **Then He made from him** meaning from the human being. It was also said: from semen. **Then the two mates, the male and female** meaning the man and the woman. This was used as evidence by those who view the hermaphrodite as permissible to abort. This has also been discussed in Surat An-Nisa', and we mentioned its ruling in the verse on inheritance, so there is no point in repeating it.

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No! When it reaches the collarbones.** If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas:

meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

And with this chain of transmission on the authority of Ibn Abbas, regarding his statement, **And the leg shall be entwined with the leg**, he said: The world and the Hereafter shall be entwined for him. And this is what Ali bin Abi Talha said on the authority of Ibn Abbas: **And the leg shall be entwined with the leg**, meaning the last day of the worldly life will be the first day of the Hereafter, so hardship will meet hardship except for whom God has mercy. And Ikrimah said: **And the leg shall be entwined with the leg**, meaning a great matter with a great matter. And Mujahid said: One affliction with another. And Al-Hasan Al-Basri said regarding the statement of God, the Most High, **And the leg shall be entwined with the leg**, they are your two legs if they are entwined. And in a narration on his authority, his legs died and could not carry him, although he was carried on them. And this is what Al-Suddi said on the authority of Abu Malik, and in a narration on Al-Hasan: He wrapped them in the shroud. And Ad-Dahhak said: **And the leg shall be entwined with the leg**, two matters came together for him: the people prepared his body and the angels prepared his soul. God the Almighty says: **To your Lord, that Day, is the return**, meaning the place of return and destination. This is because the soul is raised to the heavens, and God the Almighty says: **Return My servant to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time**, as mentioned in the long hadith of Al-Bara'. God the Almighty also said: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they will be returned to God, their Master, the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting**

for you, then more fitting, then more fitting. This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

Abu Abd al-Rahman al-Nasa'i said: Ya'qub ibn Ibrahim narrated to us, Abu al-Nu'man narrated to us, Abu 'Awana narrated to us *H* and Abu Dawud narrated to us, Muhammad ibn Sulayman narrated to us, Abu 'Awana narrated to us on the authority of Musa ibn Abi 'Aisha on the authority of Sa'id ibn Jubayr who said: I said to Ibn 'Abbas: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you.** He said: The Messenger of God (peace and blessings of God be upon him) said it to Abu Jahl and then God the Almighty revealed it. Ibn Abi Hatim said: My father narrated to us, Hisham ibn Khalid narrated to us, Shu'ayb narrated to us on the authority of Ishaq, Sa'id narrated to us on the authority of Qatadah, regarding his statement: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** is a warning following a warning as you hear. They claimed that the enemy of God, Abu Jahl, grabbed the Prophet (peace and blessings of God be upon him) by the hem of his garment and then said: **That which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you, then that which is more fitting for you,** The enemy of God, Abu Jahl, said: Are you threatening me, O Muhammad? By God, neither you nor your Lord can do anything, and I am more powerful than one who walks between two mountains. God the Almighty says: {Does man think that he will be left neglected?} As-Suddi said: It means that he will not be resurrected. Mujahid, Ash-Shafi'i and Abdur-Rahman ibn Zayd ibn Aslam said: It means that he will not be commanded or forbidden. It appears that the verse includes both situations, i.e. he will not be left neglected in this world, neither commanded nor forbidden, nor will he be left neglected in his grave, not resurrected. Rather, he will be commanded and forbidden in this world, and will be gathered to God in the Hereafter. The purpose here is to prove the Resurrection and refute those who deny it from the people of misguidance, ignorance and stubbornness. For this reason, God the Almighty said, proving the Resurrection by the Beginning, {Was he not a drop of emitted semen?} i.e., was not man a weak drop of despoised water. Emitted means that which is emitted from the loins into the wombs.

Then he was a clot, then He created and proportioned meaning, he became a clot, then a lump of flesh, then He took form and breathed into him the soul, so he became a sound creation with sound limbs, male or female, by God's permission and decree. For this reason God the Almighty said: **Then He made from him the two mates, the male and the female Al-Rum 13:1-14.** Then He the Almighty said: **Is not He able to give life to the dead?** Meaning, is He not the One who created this sound creation from this weak sperm able to restore it as He began it? The ability to restore is either by way of priority in relation to the beginning or by equality, according to the two opinions in God the Almighty's statement: **And it is He who begins creation and then repeats it, and that is easier for Him Al-Rum 13:1-14.** The first is more well-known, as was explained and confirmed in Surat Al-Rum, and God knows best.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?"** he said, **Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatadah, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim

Surat al-Qiyamah 75:39

So He made from it the two mates, the male and the female.

al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

39- **And He made from it** meaning it came from the human being, and it was said from the semen **the two mates** meaning the two types of the human species. Then He explained that by saying: **the male and the female** meaning the man and the woman.

Tafsir al-Baghawi

39- **And He made from it two mates, the male and the female**, He created from its semen male and female children.

Tafsir al-Baidawi

39- **And He made from it the two pairs** for the two classes **the male and the female** and this is another proof of the beginning of the repetition as was previously stated repeatedly and therefore He based on it His saying:

Surat al-Qiyamah 75:40

Is He not able to bring the dead to life?

Tafsir al-Jalalayn

40 - **Is He not** the Doer of these things **able to bring the dead to life?** He, may God bless him and grant him peace, said: Yes.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Is He not able to bring the dead to life?** God Almighty says: Is not He who did that, creating this human being from a sperm-drop, then a clot, until He made him a human being with male and female children, able to bring the dead to life from their death, and bring them into existence as they were before their death? He says: It is known that He who was able to create the human being from a sperm-drop of ejaculated semen, until He made him a normal human being, is not unable to bring a dead person to life after his death. And when the Messenger of God, may God bless him and grant him peace, would read that, he would say: Yes.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Is He not able to bring the dead to life?** He mentioned to us that when the Prophet of God, may God bless him and grant him peace, recited it, he would say: Glory be to You, and yes.

Tafsir al-Qurtubi

The Almighty says: **Is He not able to do that?** That is, is He not able to create this soul from a drop of water? **Able to bring the dead to life?** That is, to restore these bodies to their original state for resurrection after they have decayed. It was narrated on the authority of the Messenger of God, may God bless him and grant him peace:

When he recited it, he would say: **Glory be to You, O God, indeed.** Ibn Abbas said: "Whoever recites 'Glorify the name of your Lord, the Most High' (al-A'la 87:1), whether he is an imam or otherwise, should say: 'Glory be to my Lord, the Most High.' And whoever recites 'I swear by the Day of Resurrection' to the end, whether he is an imam or otherwise, should say: 'Glory be to You, O God, indeed.'" Al-Tha'labi mentioned it from the hadith of Abu Ishaq al-Sabi'i, on the authority of Sa'id ibn Jubayr, on the authority of Abu Abbas: **I have completed the surah, and praise be to God.**

Tafsir Ibn Kathir

The Almighty tells us about the state of death and the horrors that await us there. God has established us there with the firm statement, so the Almighty said: **No!**

When it reaches the collarbones. If we make *No!* a deterrent, then its meaning is that you, O son of Adam, will not be lying there about what you have been told, but rather it has become evident to you. And if we make it mean *truly*, then it is apparent, meaning truly, when it reaches the collarbones, that is, your soul has been extracted from your body and reached your collarbones. The collarbone is the plural of collarbone, which are the bones between the opening in the throat and the shoulder, like the Almighty's saying: "Then why, when it reaches the throat, * And you are at that time looking on, * And We are nearer to it than you, but you do not see, * Then why, if you are not to be held accountable, * Do you not return it, if you should be truthful?" And thus He said here: **No! When it reaches the collarbones.** And here he mentions the hadith of Bishr bin Hajjaj that was mentioned earlier in Surat Yasin. The clavicle is the plural of collarbone and it is close to the throat. "And it was said: from the one who recites" Akrima said on the authority of Ibn Abbas: meaning from the one who recites, he is recited. Abu Qilabah said the same. **And it was said from the one who recites** meaning from a doctor who heals. Qatada, Ad-Dahhak and Ibn Zayd said the same. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Rawh ibn Al-Musayyab Abu Raja Al-Kalbi told us, Amr ibn Malik told us on the authority of Abu Al-Juza' on the authority of Ibn Abbas. **And it was said from the one who recites** It was said: Who recites with his soul, the angels of mercy or the angels of punishment? Based on this, it is from the speech of the angels.

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And the saying of God, the Most High: **He neither believed nor prayed, * But he lied and turned away.** This is a description of the disbeliever who was in this worldly abode denying the truth in his heart and turning away from working with his body, so there is no good in him inwardly or outwardly. For this reason, God, the Most High, said: "He neither believed nor prayed, * But he lied and turned away. * Then he went to his family, swaggering." That is, rejoicing, vain, arrogant, lazy, with no ambition or work, as God, the Most High, said: **And when they return to their families, they return in joy.** And God, the Most High, said: "Indeed, he was among his family, rejoicing. Indeed, he thought that he would never return." That is, **Yes, indeed his Lord was ever, seeing of him.** Ad-Dahhak said on the authority of Ibn Abbas: **Then he went to his family, swaggering.** Qatadah and Zayd ibn Aslam said: *Swaggering.* God the Almighty said: **It is more fitting for you, then more fitting, then more fitting.** This is a clear threat and warning from God the Almighty to the disbeliever who walks arrogantly, meaning that you have the right to walk like this, even though you have disbelieved in your Creator and Maker, as is said in such a case by way of mockery and threat, like His the Almighty's saying: "Taste. Indeed, you are the mighty, the noble." And His the Almighty's saying: "Eat and enjoy yourselves a little. Indeed, you are criminals." And His the Almighty's saying: **Then worship whatever you will besides Him.** And His the Almighty's saying: **Do whatever you will,** and so on. Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Isra'il, on the authority of Musa ibn Abi Aisha, who said: I asked Sa'id ibn Jubayr, **It is more fitting for you, then more fitting, then more fitting.** He said: The Prophet (peace and blessings of God be upon him) said this to Abu Jahl, and then the Qur'an was revealed regarding it.

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Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Shababah told us, on the authority of Shu'bah, on the authority of Musa bin Abi A'ishah, on the authority of another person, that he was on a roof reading the Qur'an and raising his voice. When he recited, **Is He not able to give life to the dead?** he said, **Glory be to You, O God.** So, yes. He was asked about that and he said, "I heard the Messenger of God, peace and blessings be upon him, say that." Abu Dawud, may God have mercy on him, said: Muhammad bin Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Musa bin Abi A'ishah, who said, **A man was praying on the roof of his house, and when he recited, "Is He not able to give life to the dead?" he said, Glory be to You.** So, yes. He was asked about that and he said, "I heard it from the Messenger of God, peace and blessings be upon him." Abu Dawud is the only one who narrated it, and he did not name this companion, but that does not matter."

Abu Dawud also said: Abdullah bin Muhammad Al-Zuhri told us, Sufyan told us, Ismail bin Umayya told me, I heard a Bedouin say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the

Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of that among the witnesses. And whoever recites, 'I swear by the Day of Resurrection,' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the Messengers,' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" Ahmad narrated it on the authority of Sufyan bin Uyaynah, and Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan bin Uyaynah with it. Shu'bah narrated it on the authority of Ismail bin Umayya, who said: I said to him, 'Who narrated it to you?' He said: A truthful man on the authority of Abu Hurayrah. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **Is He not able to give life to the dead?** He mentioned to us that when the Messenger of God, may God bless him and grant him peace, recited it, he would say: **Glory be to You, and yes indeed.** Then Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, that he passed by this verse: **Is He not able to give life to the dead?** He said: **Glory be to You, and yes indeed.** The end of the interpretation of Surat al-Qiyamah. All praise and thanks are due to God.

Fath al-Qadir

40- **Is not that** meaning is not the One who created this wondrous creation and determined it **able to give life to the dead** meaning that He restores bodies by resurrection as they were in this world, for bringing back is easier and less burdensome than starting over. The majority read *able* and Zayd ibn Ali read **is able** as a present tense verb. The majority read **gives life** by making it accusative with *an*. Talhah ibn Sulayman and al-Fayyad ibn Ghazwan read it with a sukoon for ease, or to make the connection similar to the pause as mentioned previously.

Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **And it will be said, 'Who will ascend?'** He said: His soul will be snatched away until it is in his collarbones. It will be said, 'Who will ascend with his soul? The angels of mercy or the angels of torment. **And the leg will be entwined with the leg.** He said: The world, the Hereafter and the angels of torment will be entwined around him, as to which of them will ascend with him.' Abd bin Hamid narrated on his authority, **And it will be said, 'Who will ascend?'** Say, **Who will ascend?** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, **And the leg will be entwined with the leg.** He said: The last day of the days of the world and the first day of the days of the Hereafter, so hardship will be met with hardship, except for whom God has mercy. Ibn Abi Hatim also narrated on his authority, **Stretching himself.** He said: He strutted. Sa'id ibn Mansur, 'Abd ibn Humayd, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Sa'id ibn Jubayr who said: I asked Ibn 'Abbas about the statement: **It is more**

fitting for you, then more fitting. Was it something that the Messenger of God (peace and blessings of God be upon him) said to Abu Jahl of his own accord, or was it something that God commanded him to do? He said: **Yes, he said it of his own accord, then God revealed it.** Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn 'Abbas: **To be left in vain.** He said: *Negligently.* 'Abd ibn Humayd and Ibn al-Anbari narrated on the authority of Salih Abu al-Khalil who said: "When the Prophet (peace and blessings of God be upon him) recited this verse: 'Is He not able to give life to the dead?' He would say: 'Glory be to You, O God, and indeed.'" Ibn Mardawayh narrated on the authority of al-Bara' ibn 'Azib who said: When this verse was revealed: **Is He not able to give life to the dead?** the Messenger of God (peace and blessings of God be upon him) said: **Glory be to You, my Lord, and indeed.** Ibn al-Najjar narrated in his history, "On the authority of Abu Umamah that he heard the Messenger of God, may God bless him and grant him peace, say when he recited this verse: 'Yes, and I am of the witnesses to that.'" Ahmad, Abu Dawud, al-Tirmidhi, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever among you recites 'By the Fig and the Olive' and reaches the end of it, 'Is not God the best of judges?' let him say, 'Yes, and I am of the witnesses to that.' And whoever recites, 'I swear by the Day of Resurrection' and reaches the words, 'Is He not able to give life to the dead?' let him say, 'Yes.' And whoever recites, 'By the angels sent forth in succession' and reaches, 'Then in what statement after it will they believe?' let him say, 'We believe in God.'" And in its chain of transmission is an unknown man. Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "When you recite 'I swear by the Day of Resurrection' and you reach 'Is He not able to bring the dead to life?' then he said: 'Yes.'"

Tafsir al-Baghawi

40- **Is not He**, who did this, **able to bring the dead to life?**

Abu Tahir Umar ibn Abd al-Aziz al-Qashani told us, Abu Amr al-Qasim ibn Ja'far al-Hashimi told us, Abu Ali Muhammad ibn Ahmad ibn Umar al-Lu'lu'i told us, Abu Dawud Sulayman ibn Ash'ath told us, Abdullah ibn Muhammad al-Zuhri told us, Sufyan told us, Ismail ibn Umayya told me: I heard a Bedouin say: I heard Abu Hurayrah say: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you recites 'By the Fig and the Olive' and reaches the end of it: 'Is not God the best of judges?' (al-Tin 95:8), let him say: 'Yes, and I am among the witnesses to that.' And whoever recites: 'I swear by the Day of Resurrection' and reaches: 'Is He not able to give life to the dead?' let him say: 'Yes.' And whoever recites: 'By the Messengers' and reaches: 'Then in what statement after it will they believe?' let him say: 'We believe in God.'"

Surat al-Qiyamah 75:40

Is He not able to bring the dead to life?

Umar ibn Abd al-Aziz told us, al-Qasim ibn Ja'far told us, Abu Ali al-Lu'lu'i told us, Abu Dawud told us, Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Musa ibn Abi 'Aishah, who said: "A man used to pray on top of his house, and when he recited: 'Is He not able to give life to the dead?' he would say: 'Glory be to You! Yes.' So they asked him about that, and he said: 'I heard it from the Messenger of God, may God bless him and grant him peace.'"

Tafsir al-Baidawi

40- Is He not able to bring the dead to life?

On the authority of the Prophet, may God bless him and grant him peace, **When he recited it, he would say, 'Glory be to You! Yes indeed!'** And on his authority, may God bless him and grant him peace, **Whoever recites Surat Al-Qiyamah, Gabriel and I will bear witness for him on the Day of Resurrection that he was a believer in him.**

Surat al-Insan 76:1

Has there not been over man a period of time when he was not a thing worth mentioning?

Tafsir al-Jalalayn

1 - **Has there not been over man Adam a period of time** forty years **in which there was not** anything worth mentioning? In which he was formed from clay that is not mentioned, or what is meant by man is the species and by time is the period of pregnancy.

Tafsir al-Suyuti

Tafsir al-Tabari

God, the Most High, means by His statement, **Has there not been a period of time over man?** He has indeed **has come upon man**. "Have there not been a period of time over man" in this context is a statement, not a denial. This is like someone saying to another, confirming him: **Did I honor you?** And he honored him. Or **Did I visit you?** And he visited him. It could also be a denial in other contexts, like someone saying to another: **Does anyone do the like of this?** Meaning: No one does that. The man about whom God, the Most High, said in this context, **Has there not been a period of time over man?** is Adam, peace be upon him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Has there not been over man Adam, there has come over him a period of time when he was not a thing worth mentioning** The creation of man here is only a recent matter, what is known of God's creation was after man.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Has there not been over man a period of time when he was not a thing worth mentioning?** He said: Adam, peace and blessings be upon him, was the last of creation to be created.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Has there not been over man a period of time?** He said: Adam.

And His statement: **A period of time**. The people of interpretation differed regarding the amount of this time that God mentioned in this place. Some of them said: It is forty years. They said: Adam's clay remained formed without the spirit being breathed into it for forty years, so that is the amount of time that God mentioned in this place. They said: That is why He said: **Has there not been over man a period of time when he was not a thing worth mentioning?** Because a year passed over him while he was a formed body into which the spirit was not breathed, so he was a thing, but he was not a thing worth mentioning. They said: The meaning of His statement **he was not a thing worth mentioning** is: he was not a thing with nobility, no elevation, or honor. He was only sticky clay and black mud.

Others said: There is no limit to the time in this place. This statement may be included in the fact that God informed that a period of time passed over man, and it is not understood in speech to say: There came a period of time over man before he existed, and before he was anything. If that is intended, it is said: There came a period of time before he was created, and it is not said that it came over him. As for time in this place, there is no limit to it that can be stopped at.

Tafsir al-Qurtubi

It was revealed in Mecca according to Ibn Abbas, Muqatil, and Al-Kalbi. The majority said it was revealed in Medina, and some said it was revealed in Mecca, from the words of God Almighty: **Indeed, it is We who have sent down to you the Qur'an gradually**, to the end of the Surah. What precedes it is Medinan. "Ibn Wahb said: Ibn Zayd told us: The Messenger of God, may God bless him and grant him peace, would recite "Has there not been over man a period of time?" and it was revealed to him while a black man was with him who used to ask the Prophet, may God bless him and grant him peace. Umar ibn Al-Khattab said to him: Do not burden the Prophet, may God bless him and grant him peace. He said: Leave him, Ibn Al-Khattab. He said: So this Surah was revealed to him while he was with him. When he recited it to him and reached the description of Paradise, he sighed and his soul left him. The Messenger of God, may God bless him and grant him peace, said: The soul of your companion or brother left him, longing for Paradise." It was narrated from Ibn Umar with a different wording, and it will come. Al-Qushayri said that this Surah was revealed about Ali ibn Abi Talib, may God be pleased with him, and the meaning of the wording is general, and this is the same for everything that is said to have been revealed for such and such a reason.

God the Almighty said: **Has there not been over man a period of time when he was not a thing worth mentioning?** "Half" means **has already been**, as stated by Al-Kisa'i, Al-Fa', and Abu Ubaidah. It has been narrated from Sibawayh that *Half* means **has already been**. Al-Farra' said: *Half* can be a denial, or it can be a predicate, and this is from the predicate, because you say: **Did I give you?** You confirm that you gave him. Denial is to say: **Is anyone capable of such a thing?** It was also said: It is in the position of a question, and the meaning is: has come. The human being here is Adam, peace be upon him, as stated by Qatada, Al-Thawri, Ikrimah, and Al-Suddi. It was narrated from Ibn Abbas: **A period of time**, Ibn Abbas said in the narration of Abu Salih: Forty years passed him, before the soul was breathed into him, and he was lying between Mecca and Taif. It was also narrated from Ibn Abbas in the narration of Al-Dahhak that he was created from clay, and he remained for forty years, then from altered black mud for forty years, then from clay for forty years, and his creation was completed after one hundred and twenty years. Ibn Masoud added: He remained from dust for forty years, then his creation was completed after one hundred and sixty years, then the spirit was breathed into him. It was said: The time mentioned here is: its extent is not known? Also from Ibn Abbas, narrated by Al-Mawardi. **He was not a thing mentioned**. Ad-Dahhak said from Ibn

Surat al-Insan 76:1

Has there not been over man a period of time when he was not a thing worth mentioning?

Abbas: Neither in the heavens nor on the earth. It was said: That is, he was a body formed from dust and clay, neither mentioned nor recognized, nor its name nor its being known, then the spirit was breathed into him, so he became mentioned. This was said by Al-Farra', Qatib, and Tha'lab. Yahya bin Salam said: He was not a thing mentioned in creation, even though he was something mentioned with God. It was said: This mention does not mean informing, for the Lord's informing about beings is eternal, rather this mention means danger, honor, and value. You say: So-and-so is mentioned, meaning he has honor and value. God the Almighty said: **And indeed, it is a reminder for you and your people** (Az-Zukhruf 43:44), meaning a time came when man had no value with the caliph. Then when God informed the angels that He had made Adam a successor and entrusted him with the trust that the heavens, the earth and the mountains could not fulfill, his superiority over all was evident, so he became mentioned. Al-Qushayri said: In short, he was not mentioned to creation, even if he was mentioned to God. Muhammad ibn al-Jahm narrated from al-Farra': **(He was not a thing)** he said: He was a thing but he was not mentioned. Some people said: The negation refers to the thing, meaning that a period of time had passed and Adam was not a thing worth mentioning in creation, because he was the last of the types of creation He created, and the non-existent is not a thing until a time comes for him. The meaning is: Time had passed for him and Adam was neither a thing nor a creation nor mentioned to any of creation. This is the meaning of the words of Qatadah and Muqatil: Qatadah said: Man was created recently. We do not know of any creation of God, the Most High, that came after man. Muqatil said: There is an inversion in the speech, and its interpretation is: Has there come a period of time in which he was not a thing worth mentioning? Because he was created after the creation of all animals, and no animal was created after him. It has been said: **(The human being)** in the Almighty's saying: **Has there not come upon man a period of time?** He means the offspring of Adam, and that the period of time is nine months, the period of gestation of man in his mother's womb. **He was not a thing worth mentioning:** since he was a clot and a lump of flesh, because in this state he is inanimate and has no life. Abu Bakr, may God be pleased with him, said when he recited this verse: **If only it had ended so that we would not be tested.** That is, if only the period of time that passed over Adam had not been a thing worth mentioning had ended thus, so that he would not give birth and his children would not be tested. Umar ibn al-Khattab, may God be pleased with him, heard a man reciting: **Has there not come upon man a period of time when he was not a thing worth mentioning?** So he said: **If only it had ended.**

Tafsir Ibn Kathir

Interpretation of Surat Al-Insan

It was mentioned in Sahih Muslim on the authority of Ibn Abbas that the Messenger of God, may God bless

him and grant him peace, used to recite in the dawn prayer on Friday, "Alif, Lam, Meem. The revelation" *al-Sajdah* and **Has there not been over man a period of time?** Abdullah ibn Wahb said: Ibn Zayd told us that the Messenger of God, may God bless him and grant him peace, recited this surah, **Has there not been over man a period of time?** and it was revealed to him and there was a black man with him. When he reached the description of Paradise, he sighed and his soul left him. The Messenger of God, may God bless him and grant him peace, said: **The soul of your companion - or he said your brother - has left him - is the longing for Paradise.** A strange mursal.

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

God the Almighty says, informing us about man, that He created him after he was nothing worth mentioning due to his insignificance and weakness. God the Almighty said: **Has there not been over man a period of time when he was not a thing worth mentioning?** Then He explained that, saying, **Indeed, We created man from a mixed sperm-drop,** meaning mixtures. Mixture and mingling are things that are mixed together. Ibn Abbas said about God the Almighty's statement: **from a mixed sperm-drop,** meaning the man's semen and the woman's semen when they come together and mix, then it moves from one stage to another, one state to another, and one color to another. This is what Ikrimah, Mujahid, Al-Hasan, and Al-Rabi' ibn Anas said: Mixture is the mixing of the man's semen with the woman's semen.

And the Almighty's saying: **We will test him** means that We will examine him, as the Almighty said: **To test you, which of you is best in deed.** "And We made him hearing and seeing" means that We gave him hearing and sight, with which he could perform acts of obedience and disobedience.

God the Almighty said: {Indeed, We showed him the way} meaning, We made it clear to him, explained it to him, and gave him insight into it, just as God the Almighty said: {And as for Thamud, We guided them, but they preferred blindness to guidance}. And His statement the Almighty said: {And We showed him the two ways}, meaning, We showed him the path of good and the path of evil. This is the well-known opinion of Ikrimah, Atiyah, Ibn Zayd, and Mujahid, and the majority of scholars. It was narrated from Mujahid, Abu Salih, Ad-Dahhak, and As-Suddi that they said regarding God the Almighty's statement: {Indeed, We showed him the way}, meaning his emergence from the womb. This is a strange opinion, but the correct and well-known one is the first one. God the Almighty said: {Either grateful or ungrateful}, in the accusative case as a state of the ha' in His statement: {Indeed, We showed him the way}, meaning he is either miserable or happy in that, as came in the hadith narrated by Muslim on the authority of Abu Malik Al-Ash'ari, who said: The Messenger of God (blessings and peace of God be upon him) said: **Everyone sets out in the morning, selling his soul, either ruining it or freeing it.**

Imam Ahmad said: Abd al-Razzaq told us, Muammar

told us, on the authority of Ibn Khathim, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, that the Prophet, may God bless him and grant him peace, said to Ka'b ibn Ujrah, **May God protect you from the leadership of fools.** He said, **And what is the leadership of fools?** He said, "Leaders who will come after me who are not guided by my guidance, nor do they follow my Sunnah. Whoever believes their lies and helps them in their injustice, then they are not of me, and I am not of them, and they will not come to my Cistern. Whoever does not believe their lies and does not help them in their injustice, then they are of me, and I am of them, and they will come to my Cistern. O Ka'b ibn Ujrah, fasting is a shield, and charity extinguishes sin, and prayer brings one closer to God—or he said, proof—O Ka'b ibn Ujrah, flesh that grows from ill-gotten gains will not enter Paradise; the Fire is more deserving of it. O Ka'b, people go out in the morning and evening. The one who buys his soul frees it, and the one who sells his soul destroys it." And it was narrated on the authority of Ghiyath ibn Wahb, on the authority of Abdullah ibn Uthman ibn Khathim, with this chain of transmission. It was mentioned in Surat Ar-Rum, when God Almighty said, **The fitrah of God upon which He created mankind**, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: Every child is born in a state of fitrah until his tongue expresses it. When his tongue expresses it, he is either grateful or ungrateful."

Imam Ahmad said: Abu Amir told us, Abdullah bin Jaafar told us, on the authority of Uthman bin Muhammad, on the authority of Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "No one goes out except that at his door are two banners: a banner in the hand of an angel and a banner in the hand of a devil. If he goes out for what God loves, the angel will follow him with his banner, and he will remain under the king's banner until he returns to his home. But if he goes out for what God is displeased with, the devil will follow him with his banner, and he will remain under the devil's banner until he returns to his home."

Fath al-Qadir

It is thirty-one verses

The majority said: It is Medinan. Muqatil and Al-Kalbi said: It is Meccan. An-Nahas narrated on the authority of Ibn Abbas that it was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. It was said that it is Meccan from the verse: **Indeed, it is We who have sent down to you the Qur'an gradually** until the end of the surah, and what precedes it is Medinan. Al-Tabarani, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Ibn Umar that he said: "An Abyssinian man came to the Messenger of God (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be upon him) said to him: 'Ask and inquire.' He said: 'O Messenger of God, you have been given preference over us in colors, images, and prophethood. Do you think that if I believe in what I believe in and do what I do, will I be with you in

Paradise?' He said: 'Yes, by the One in Whose Hand is my soul, the whiteness of the blacks in Paradise can be seen from a distance of a thousand years.' Then he said: 'Whoever says: There is no god but God, will have a covenant with God. And whoever says: Glory be to God and praise be to Him, one hundred thousand good deeds and twenty-four thousand good deeds will be written for him.' This Surah was revealed: 'Has there not been over man a period of time?' until the verse: 'a great kingdom.' The Abyssinian said: 'My eyes see what your eyes see in Paradise.' He said: 'Yes.' He complained until his soul left. Ibn Umar said: 'I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand.'" Ahmad narrated in Az-Zuhd on the authority of Muhammad ibn Mutraf who said: A trustworthy man told me that a black man used to ask the Messenger of God (peace and blessings of God be upon him) about glorifying and declaring God's oneness. Umar ibn Al-Khattab said to him: You have spoken too much to the Messenger of God. He said: Calm down, Umar. And the verse, **Has there not been over man a period of time?** was revealed to the Prophet (peace and blessings of God be upon him) until, when Paradise was mentioned, the black man sighed and his soul left him. The Prophet (peace and blessings of God be upon him) said: He died longing for Paradise. Ibn Wahb narrated something similar on the authority of Ibn Zayd, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Ahmad, Al-Tirmidhi - who authenticated it - Ibn Majah, Ibn Munie', Abu Al-Shaykh in Al-Azmah, Al-Hakim - who authenticated it - and Al-Dhiyali' narrated on the authority of Abu Dharr, who said: "The Messenger of God, may God bless him and grant him peace, recited 'Has there not been over man a period of time?' until he finished it, then he said: 'Indeed, I see what you do not see and hear what you do not hear. The heaven groaned, and it has the right to groan. There is not in it the space of four fingers but there is an angel placing his forehead in prostration to God. By God, if you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on your beds, and you would go out to the high places, beseeching God, the Almighty and Majestic.'"

Al-Wahidi narrated from the commentators and the meanings of the meanings that 1- *hal* here means *qad* and not an interrogative. Sibawayh, Al-Kisa'i, Al-Farra' and Abu Ubaidah said this. Al-Farra' said: *hal* can be a denial and it can be a predicate. This is from the predicate because you say: **Did I give you?** you confirm that you gave him. Denial is to say: **Is anyone capable of such a thing?** It was said that even though it has the meaning of *qad*, it has the meaning of a question. The original is *ahl ata*, so the meaning is: **has he come?** The interrogative is for confirmation and approximation. What is meant by *human* here is Adam. Qatada, Al-Thawri, Ikrimah, Al-Suddi and others said: **A period of time.** It was said that it was forty years before the soul was breathed into him. It was also said that he was created from clay for forty years, then from aged black mud for forty years, then from clay for forty years, so his creation was completed after one hundred and twenty years. It was said that the time mentioned here is not known in its duration. It was also said that what is meant by human is the children of

Surat al-Insan 76:1

Has there not been over man a period of time when he was not a thing worth mentioning?

Adam, and the time is the period of pregnancy. The phrase **was not a thing worth mentioning** is in the accusative case as a state of human, or in the nominative case as a description of the time. Al-Farra', Qatib and Tha'lab said: The meaning is that he was a body formed of dust and clay that is not mentioned, is not known, and its name or what is meant by it is not known. Then the spirit was breathed into him and he became mentioned. Yahya ibn Salam said: He was not a thing worth mentioning among creation, even though he is something worth mentioning with God. It was also said that what is meant by mention here is not informing, because the Lord's informing about beings is eternal. Rather, mention is in the sense of danger and honor, as in His statement: **And indeed, it is a mention for you and your people**. Al-Qushayri said: It was not mentioned to creation, even though it was mentioned to God, the Exalted. Al-Farra' said: He was a thing but was not mentioned. So the negation was directed to the restriction. It was also said that the meaning is: Times have passed and Adam was not a thing, nor a creation, nor mentioned to any of creation. Muqatil said: There is an inversion in the speech, and its interpretation is: Has there come a time when he was not a thing worth mentioning, because he created him after creating all animals, and no animal was created after him.

was something forgotten and not mentioned in humanity like the element or the sperm, and the sentence is a state of **the human being** or a description of **a time** by deleting the referent and what is meant by **the human being** is the species, as He said:

Tafsir al-Baghawi

Ata' said: It is Meccan. Mujahid and Qatadah said: It is Medinan. Al-Hasan and Ikrimah said: It is Medinan except for one verse, which is: **So be patient over the decision of your Lord and do not obey among them a sinner or an ingrate**.

1- **Has there not been over man**, meaning Adam, peace be upon him, **a period of time?** Forty years, lying in clay between Mecca and Taif before the spirit was breathed into him, **when he was not a thing worth mentioning**, he is not mentioned nor known / nor is it known what his name is or what is meant by it, meaning: he was a thing and was not mentioned, and that was from the time he was created from clay until the spirit was breathed into him.

It was narrated that Omar heard a man reciting this verse: **It was not a thing mentioned**. Omar said: **If only it had been completed**. He meant: **If only it had remained as it was**. Ibn Abbas said: **Then He created it after one hundred and twenty years**.

Tafsir al-Baidawi

1- **Has there come upon man a period of time?** is a question of confirmation and approximation, and therefore it was interpreted as *qad* and its root is *ahl* like his saying:

People saw us at the foot of the valley of the hills

A time of time is a limited segment of the unlimited extended time. **It was not a thing mentioned** rather it

Surat al-Insan 76:2

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

Tafsir al-Jalalayn

2 - **Indeed, We created man** the species **from a sperm-drop mixture** mixtures, that is, from the man's semen and the woman's semen mixed and mingled **We test him** We examine him with the task, and the sentence is a new sentence or an implied state, that is, intending to test him when he is ready **and We made him** because of that **hearing and seeing**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, We created man from a sperm-drop mixture that We may test him.** God Almighty says: Indeed, We created the offspring of Adam from a sperm-drop, meaning: from the man's semen and the woman's semen. And cleanliness is every little water in a vessel, whether it is a well or a waterskin, or something else, as Abdullah bin Rawahah said:

Are you nothing but a drop in his mouth?

His saying: *mixtures* means: mixtures, the singular of which is: mix and blend, like cheek and cheeks, and from this is the saying of Ru'bah ibn al-'Ajaj:

They throw out every hasty, sobbing thing that has not covered itself with skin into the blood of the mixed ones.

It is said: He mixed this with this: if he mixed it with it, and it is mixed with it and mixed: that is, blended with it, as Abu Dhu'ayb said:

As if the feathers and the upper ones of it were controlled by a comb through the blade

The commentators differed on the meaning of the mixtures meant in this passage. Some of them said: It is the mixing of the man's semen with the woman's semen.

Who said that?

Abu Kurayb and Abu Hisham Al-Rafa'i told us: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Al-Asbahani, on the authority of Ikrimah, **We will test him with mixed mixtures.** He said: The man's semen and the woman's semen are mixed with each other.

Abu Hisham told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn al-Asbahani, on the authority of Ikrimah, who said: The man's semen and the woman's semen mix.

He said: Abu Usama told us, he said: Zakariya told us, and on the authority of Atiya on the authority of Ibn

Abbas, he said: The woman's semen and the man's semen mix together.

He said: Ubaidullah told us, he said: Israel told us, on the authority of Al-Suddi, on the authority of someone who told him, on the authority of Ibn Abbas, he said: The woman's semen and the man's semen mix.

He said: Ubaidullah told us, he said: Abu Jaafar told us, on the authority of Al-Rabi' bin Anas, he said: If the man's semen and the woman's semen meet, then it is a mixture.

He said: Abu Usama told us, he said: Al-Mubarak told us, on the authority of Al-Hasan, he said: The woman's semen is mixed with the man's semen.

He said: Ubaidullah told us, he said: Uthman bin Al-Aswad told us, on the authority of Mujahid, he said: God created the child from the man's semen and the woman's semen, and God said: **O mankind, indeed We have created you from a male and a female** (al-Hujurat 49:13).

He said: Ubaidullah told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, he said: He was created from the semen of the man and the semen of the woman.

Others said: What is meant by that is: We created man from a drop of semen, to which he passes various colors. He is a drop of semen, then he becomes a clot, then a lump of flesh, then a bone, then he is clothed with flesh.

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, We created man from a sperm-drop mixture that We may try him.** Mixed mixtures: He was created from colors. He was created from dust, then from the semen and uterus, which is the sperm-drop, then a clot, then a lump of flesh, then a bone, then He created him another creation, and that is that.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of 'Ikrimah, regarding this verse, **mixed substances**, he said: A sperm-drop, then a clot, then a lump of flesh, then a bone.

Al-Rafa'i told us: Wahb bin Jarir and Ya'qub Al-Hadrami told us, on the authority of Shu'bah, on the authority of Samak, on the authority of Ikrimah, who said: A drop of semen, then a clot.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **Indeed, We created man from a sperm-drop mixture**, the stages of creation: a moment as a sperm-drop, a moment as a clot, a moment as a lump of flesh, and a moment as bones. Then God covered the bones with flesh, then He created him as another creation, and caused hair to grow for 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, **mixed substances We will**

Surat al-Insan 76:2

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

test him with, he said: Mixed substances are water and blood mixed together, then he was a clot, then he was a lump of flesh.

Others said: He meant by that the different colors of the sperm.

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, **mixed colors, We will test him**, he said: different colors.

Abu Hisham told us, he said: Yahya bin Yaman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The colors of the sperm.

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, he said: Whichever of the two waters comes first, his paternal and maternal uncles are most similar to him.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **We will test him with different mixtures**. He said: The colors of the sperm. The sperm of the man is white and red, and the sperm of the woman is red and green.

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 same.

Others said: Rather, they are the veins that are in the sperm.

Who said that?

Abu Kurayb and Abu Hisham told us: Waki' told us: Al-Mas'udi told us, on the authority of Abdullah bin Al-Mukhariq, on the authority of his father, on the authority of Abdullah, who said: Its roots are its veins.

Abu Hisham told us: Yahya bin Yaman told us: Usama bin Zaid told us on the authority of his father: They are the veins that are in the sperm.

The most correct of these sayings is the saying of the one who said: The meaning of **from a mixed sperm-drop** is the sperm of the man and the sperm of the woman, because God described the sperm-drop as mixed sperm, and if it moves and becomes a clot, then it has changed from the meaning of sperm, so how can it be a mixed sperm-drop when it is a clot? As for those who said: the sperm-drop of the man is white and red, what is known about the sperm-drop of the man is that it is dark-skinned and of one color, and it is white tending toward red, and if it is one color then it is not different colors, and I think that those who said: it is the veins in the sperm-drop intended this meaning.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas, who said: Man was created

from a small amount of sperm. Do you not see that when a child is born, he has something like Az-Zubayr? And the son of Adam was created from something like that amount of sperm, a mixture that We may test him with.

And his saying: **We will test him** means that we will test him. Some of the Arab scholars used to say: The meaning is: We made him hearing and seeing in order to test him. So it is an introduction that means a delay. Rather, the meaning is that we created him and made him hearing and seeing in order to test him. I do not see any basis for what he said to be correct, because the test is only with the health of the organs and the safety of the mind from defects, and the lack of hearing and sight. As for His informing us that He gave us hearing and sight in this verse, it is a reminder from Him to us of His blessings, and an alert to the place of gratitude. As for the test, it is with creation with the health of the nature and the safety of the mind from defect, as He said: **And I did not create the jinn and mankind except to worship Me** (al-Dhariyat 51:56).

And His statement: **So We made him hearing and seeing**, God Almighty says: So We made him one with hearing by which he hears, and one with sight by which he sees, as a blessing from God to His servants in this, and His compassion for them, and His proof against them.

Tafsir al-Qurtubi

The Almighty says: **Indeed, We created man** meaning the son of Adam without dispute **from a drop of semen** meaning from a dripping water, which is semen, and every little water in a container is a drop of semen, like the words of Abdullah bin Rawahah, rebuking himself:

Why do I see you hating heaven? Are you nothing but a drop of semen in a bag?

Plural: Nutf and Nataf. *Amshaj*: mixtures. Singular: Mishj and Mishij, like Khadn and Khadayn. He said: Ru'yah.

They throw out every hasty, sobbing thing that has not covered itself with skin into the blood of the mixed ones.

It is said: **He mixed this with this**, meaning he blended it, so it is *mamshūj* and *mashij*, like *makhlūt* and *makhliṭ*. Al-Mubarrad said: The singular of *amshāj* is *mashij*. It is said: **mashj yamshūj** if he mixes, and here it means the mixing of sperm with blood. Al-Shamakh said:

Folded the entrails trembling for a time on the path of his humiliating lineage

Al-Farra' said: *Amshaj* is a mixture of the male and female semen, blood, and the clot. When something of this is mixed, it is said: *Mashij* as in *Makhalith* and *Mamshawjas* in *Makhlut*. It was narrated on the authority of Ibn Abbas, may God be pleased with him,

who said: *Amshaji* is the redness in the whiteness, and the whiteness in the redness. This is a statement preferred by many linguists. Al-Hudhali said:

As if the feathers and the upper two of them were unlike the blade, and it was controlled by a mixture

It was also narrated from Ibn Abbas that he said: The man's semen, which is white and thick, mixes with the woman's semen, which is yellow and thin, and a child is created from them. Whatever nerves, bones, and strength are from the man's semen, and whatever flesh, blood, and hair are from the woman's semen. This has been narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, as mentioned by Al-Bazzar. It was narrated from Ibn Mas'ud that: **Its mixtures are the veins of the lump of flesh.** It was also narrated from him that: **The man's semen and the woman's semen are of two colors.** Mujahid said: The man's sperm is white and red, and the woman's sperm is green and yellow. Ibn Abbas said: He was created from colors. He was created from dust, then from the water of the vagina and uterus, which is a sperm, then a clot, then a lump of flesh, then bones, then flesh, and so on. Qatadah said: These are the stages of creation: [A stage of sperm, a stage of clot, a stage of lump of flesh, and a stage of bones] Then He covers the bones with flesh, as He says in Surah al-Mu'minun 23: **And We have certainly created man from an extract of clay.** (al-Mu'minun 23:12) Ibn Al-Sikkit said: *Amshaji* is the mixture because it is mixed from various types, and from it man was created with different natures. The scholars of semantics said: *Amshaji* is what is plural but has the meaning of singular, because it is an adjective for sperm, as one says: **A pot of tenths and A garment of morals.** It was narrated on the authority of Abu Ayyub Al-Ansari that he said: "A Jewish rabbi came to the Prophet (peace and blessings of God be upon him) and said: Tell me about the man's semen and the woman's semen?" He said: "The man's semen is white and the woman's semen is yellow and thin. If the woman's semen prevails, she becomes female, and if the man's semen prevails, she becomes male." The rabbi said: **I bear witness that there is no god but God and that you are the Messenger of God.** This statement has already been fully explained in Surah al-Baqarah 2: *Nabltihi* means **We test him.** It was also said: **We decree the test for him,** which is the trial. There are two aspects to what is tested: One of them is that we test him with good and evil, as Al-Kalbi said. The second is that we test his gratitude in prosperity and his patience in adversity, as Al-Hasan said. It was also said: *Nabltihi* means **We task him.** There are also two interpretations: 1- By action after creation, as stated by Muqatil. 2- By religion, so that he is commanded to obey and forbidden from sins. It was narrated on the authority of Ibn Abbas: **We will test him** means We will change him from one creation to another, to test him with good and evil. Muhammad ibn al-Jahm narrated on the authority of al-Farra' that he said: The meaning, and God knows best, is **So We made him all-hearing and all-seeing** to test him, and it is an introduction that means a delay.

I said: Because the trial does not occur until after the completion of creation. And it was said, **So We made him hearing and seeing,** meaning that We gave him

hearing with which to hear guidance, and sight with which to see guidance.

Tafsir Ibn Kathir

The Almighty says, informing about man, that He created him after he was nothing worth mentioning due to his insignificance and weakness, so the Almighty said: **Has there not been over man a period of time when he was not a thing worth mentioning?** Then He explained that, saying, the Most High, the Majestic: **Indeed, We created man from a mixed sperm-drop,** meaning mixtures. Mixture and mingling are things that are mixed together. Ibn Abbas said about the Almighty's statement: **from a mixed sperm-drop,** meaning the man's semen and the woman's semen when they come together and mix, then it moves from one stage to another, one state to another, and one color to another. This is what Ikrimah, Mujahid, Al-Hasan, and Al-Rabi' ibn Anas said: Mixtures are the mixing of the man's semen with the woman's semen.

And the Almighty's saying: **We will test him** means that We will examine him, as the Almighty said: **To test you, which of you is best in deed.** "And We made him hearing and seeing" means that We gave him hearing and sight, with which he could perform acts of obedience and disobedience.

God the Almighty said: {Indeed, We showed him the way} meaning, We made it clear to him, explained it to him, and gave him insight into it, just as God the Almighty said: {And as for Thamud, We guided them, but they preferred blindness to guidance}. And His statement the Almighty said: {And We showed him the two ways}, meaning, We showed him the path of good and the path of evil. This is the well-known opinion of Ikrimah, Atiyah, Ibn Zayd, and Mujahid, and the majority of scholars. It was narrated from Mujahid, Abu Salih, Ad-Dahhak, and As-Suddi that they said regarding God the Almighty's statement: {Indeed, We showed him the way}, meaning his emergence from the womb. This is a strange opinion, but the correct and well-known one is the first one. God the Almighty said: {Either grateful or ungrateful}, in the accusative case as a state of the ha' in His statement: {Indeed, We showed him the way}, meaning he is either miserable or happy in that, as came in the hadith narrated by Muslim on the authority of Abu Malik Al-Ash'ari, who said: The Messenger of God (blessings and peace of God be upon him) said: **Everyone sets out in the morning, selling his soul, either ruining it or freeing it.**

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, that the Prophet, may God bless him and grant him peace, said to Ka'b ibn Ujrah, **May God protect you from the leadership of fools.** He said, **And what is the leadership of fools?** He said, "Leaders who will come after me who are not guided by my guidance, nor do they follow my Sunnah. Whoever believes their lies and helps them in their injustice, then they are not of me, and I am not of them, and they

Surat al-Insan 76:2

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

will not come to my Cistern. Whoever does not believe their lies and does not help them in their injustice, then they are of me, and I am of them, and they will come to my Cistern. O Ka'b ibn Ujrah, fasting is a shield, and charity extinguishes sin, and prayer brings one closer to God—or he said, proof—O Ka'b ibn Ujrah, flesh that grows from ill-gotten gains will not enter Paradise; the Fire is more deserving of it. O Ka'b, people go out in the morning and evening. The one who buys his soul frees it, and the one who sells his soul destroys it.” And it was narrated on the authority of Ghiyath ibn Wahb, on the authority of Abdullah ibn Uthman ibn Khathim, with this chain of transmission. It was mentioned in Surat Ar-Rum, when God Almighty said, **The fitrah of God upon which He created mankind**, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: “The Messenger of God, may God bless him and grant him peace, said: Every child is born in a state of fitrah until his tongue expresses it. When his tongue expresses it, he is either grateful or ungrateful.”

Imam Ahmad said: Abu Amir told us, Abdullah bin Jaafar told us, on the authority of Uthman bin Muhammad, on the authority of Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: “No one goes out except that at his door are two banners: a banner in the hand of an angel and a banner in the hand of a devil. If he goes out for what God loves, the angel will follow him with his banner, and he will remain under the king's banner until he returns to his home. But if he goes out for what God is displeased with, the devil will follow him with his banner, and he will remain under the devil's banner until he returns to his home.”

Fath al-Qadir

2- Indeed, We created man from a sperm-drop. What is meant by man here is the son of Adam. Al-Qurtubi said: **Without dispute.** And the sperm-drop is the water that drips, which is semen. And any small amount of water in a vessel is a sperm-drop, and its plural is sperm. **Mixed mixtures** is an adjective for sperm-drop, which is the plural of *mixed* or *mixed*, and it means the mixtures, and what is meant is the sperm-drop of the man and the sperm-drop of the woman and their mixing. It is said that this is mixed with this, so it is mixed: meaning that this is mixed with this, so it is mixed. Al-Mubarrad said: *Mixed* means mixed, and here it is the mixing of sperm-drop with blood. Ru'bah ibn al-A'aj said:

They throw out every hasty mixture that has not covered its skin with the blood of mixtures.

Al-Farra' said: *Amshaj* is the mixing of the man's semen, the woman's semen, blood, and the leech. It is said that this is *mashj* if it is mixed. It is also said that *amshaj* is the redness in the whiteness and the whiteness in the redness. Al-Qurtubi said: This is a saying preferred by many linguists. Al-Hudhali said:

As if the feathers and the hilt of the blade were tied to it, mixed together.

This is because the man's semen is thick and white, while the woman's semen is yellow and thin, so a child is created from them. Ibn al-Sikkit said: *mixtures* are the humours because they are mixed from different types and natures from which a human being is created. It was said that *mixtures* is a singular word like **barmah a'shaar**, and this is supported by its occurrence as an adjective for sperm. The phrase **We test him** is in the accusative case as a hal *state* of the subject of *Uliyas* **We created him**, meaning intending to test him. It is also permissible for it to be a hal *state* of the human being, and the meaning is: We test him with good and evil and with obligations. Al-Farra' said: Its meaning, and God knows best, is **We made him hearing and seeing Nabatlih**. It is an introduction meaning a delay, because the test does not occur until after the completion of creation. According to this, this state is estimated, and it was said that it is concomitant. It was said that the meaning of *Lu* **test** is to transfer him from one state to another in a metaphorical manner, but the former is more appropriate.

Tafsir al-Baghawi

2- Indeed, We created man, meaning the son of Adam, **from a sperm-drop**, meaning: the man's semen and the woman's semen. *Mixtures*: mixtures, the singular of which is: mix and mixture, like cheek and cheeks.

Ibn Abbas, Al-Hasan, Mujahid and Al-Rabi' said: It means that the man's semen and the woman's semen mix in the womb and from them a child is born. The man's semen is white and thick and the woman's semen is yellow and thin. So whichever of the two is higher than the other, the resemblance is to him. Whatever is of nerves and bones is from the man's sperm, and whatever is of flesh, blood and hair is from the woman's semen.

Ad-Dahhak said: What he meant by *mixtures* is the different colors of sperm. The sperm of a man is white, red, and yellow, while the sperm of a woman is green, red, and yellow. This is the narration of Al-Walabi on the authority of Ibn Abbas. Al-Kalbi said the same: He said: Mixtures are whiteness in redness and yellowness. Yaman said: Every two colors that mix are mixed. Ibn Masoud said: They are the veins that are in the sperm.

Al-Hasan said: A sperm mixed with blood, which is menstrual blood. If she becomes pregnant, the menstruation stops.

Qatada said: These are the stages of creation: sperm, then a clot, then a lump of flesh, then a bone, then He covers it with flesh, then He creates it as another creation.

We test him means we test him with commands and prohibitions. **So We made him all-hearing and all-seeing**. Some Arab scholars said: There is an inversion of the former, meaning: So We made him all-hearing and all-seeing to test him, because a test

does not occur except after creation is complete.

Tafsir al-Baidawi

2- **Indeed, We created man from a sperm-drop** or Adam first explained his creation then mentioned the creation of his sons. *Mixtures* are mixtures, plural of *mix* or *mix* or *mixture* from *mix* something if you mix it, and the plural of *sperm* is because what is meant by it is the sum of the semen of the man and the woman, and each of them has different parts in delicacy and texture properties, and therefore each part of them becomes the substance of an organ. It was said to be singular like *tenths* and *rams*. It was said to be colors, because the man's semen is white and the woman's semen is yellow, so when they differ it becomes green, or stages, because the sperm becomes a clot then a lump of flesh until the creation is complete. **We test him** is in the place of the state, meaning testing him, meaning wanting to test him or transferring him from one state to another, so the test was used metaphorically for it. **So We made him hearing and seeing** so that he could observe the evidence and verses, so he is like the one caused by the test, and therefore the verb that it restricts is connected with the letter *fa* and the statement is based on it:

Surat al-Insan 76:3

Indeed, We guided him to the way, be he grateful or ungrateful.

Surat al-Insan 76:3

Indeed, We guided him to the way, be he grateful or ungrateful.

Tafsir al-Jalalayn

3 - **Indeed, We showed him the way** We showed him the path of guidance by sending the messengers **either grateful** meaning a believer **or ungrateful** two states of the object, meaning We showed him in a state of his gratitude or ungratefulness, the implied, or to detail the states

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying, **Indeed, We showed him the way**, that We showed him the path to Paradise and made known to him its path, whether he is grateful or ungrateful. And if the speech is directed to this meaning, then *either* and *either* are in the meaning of recompense. And it is possible for *either* and *either* to have one meaning, as He said, **Either He will punish them or He will forgive them** (al-Tawbah 9:106). So His saying, **Either grateful or ungrateful** is a state of the *ha* in **guided him**. So the meaning of the speech, if it is directed to this interpretation, is: **Indeed, We showed him the way, either miserable or happy**. And some of the grammarians of Basra used to say: That is like saying, **Either the punishment or the Hour**, as if you did not mention *either*. And if you wish, you can begin what comes after it and raise it.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, We guided him to the way**, he said: misery and happiness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, We showed him the way, be he grateful** for the blessings **or ungrateful** for them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **From a sperm-drop mixture We test him...** to **Indeed, We have shown him the way**, he said: We see what he does, which path he takes, and which of the two matters he takes. He said: This is the test.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We showed him the way** means We made clear to him and showed him the path of guidance and misguidance, good and evil by sending the messengers, so he either believed or disbelieved, like His saying: **And We showed him the two ways** (al-Balad 90:10). Mujahid said: meaning We showed him the path to misery and happiness. Ad-Dahhak, Abu Salih, and As-Suddi said: The way here is its emergence from the womb. It was also said: the benefits and harms that he is guided to by his nature and mind. **Either grateful or ungrateful** meaning whichever of the two he does, We have made it clear to him. The Kufians said: *in* here is a recompense and *ma* is redundant, meaning We made clear to him the path whether he is grateful or ungrateful. Al-Farra' chose this, but the Basrans did not accept it, since *in* is not used as a recompense for nouns unless a verb is implied after it. It was said: That is, We guided him to the right path, that is, We showed him the path of monotheism by establishing evidence for it, then if We created guidance for him, he was guided and believed, and if We let him down, he disbelieved. It is like saying: I have given you sincere advice, if you wish, then accept, and if you wish, then leave it, meaning if you wish, then the *fa* is deleted. And the same is true for **either grateful** and God knows best. And it is said: I guided him to the path, for the path, and to the path. This has been mentioned previously in Al-Fatihah and elsewhere. He combined the grateful and the ungrateful, but did not combine the thankful and the ungrateful, even though they both share the meaning of exaggeration, negating exaggeration in thanks and affirming it in disbelief, because thanking God the Most High does not lead to anything, so exaggeration is negated from it, but exaggeration is not negated from disbelief, so his thanks were few, due to the abundance of blessings upon him and his abundance of disbelief, even if it was little, despite the kindness towards him. Al-Mawardi narrated it.

Tafsir Ibn Kathir

The Almighty says, informing about man, that He created him after he was nothing worth mentioning due to his insignificance and weakness, so the Almighty said: **Has there not been over man a period of time when he was not a thing worth mentioning?** Then He explained that, saying, the Most High, the Majestic: **Indeed, We created man from a mixed sperm-drop**, meaning mixtures. Mixture and mingling are things that are mixed together. Ibn Abbas said about the Almighty's statement: **from a mixed sperm-drop**, meaning the man's semen and the woman's semen when they come together and mix, then it moves from one stage to another, one state to another, and one color to another. This is what Ikrimah, Mujahid, Al-Hasan, and Al-Rabi' ibn Anas said: Mixtures are the mixing of the man's semen with the woman's semen.

And the Almighty's saying: **We will test him** means that

We will examine him, as the Almighty said: **To test you, which of you is best in deed.** "And We made him hearing and seeing" means that We gave him hearing and sight, with which he could perform acts of obedience and disobedience.

God the Almighty said: {Indeed, We showed him the way} meaning, We made it clear to him, explained it to him, and gave him insight into it, just as God the Almighty said: {And as for Thamud, We guided them, but they preferred blindness to guidance}. And His statement the Almighty said: {And We showed him the two ways}, meaning, We showed him the path of good and the path of evil. This is the well-known opinion of Ikrimah, Atiyah, Ibn Zayd, and Mujahid, and the majority of scholars. It was narrated from Mujahid, Abu Salih, Ad-Dahhak, and As-Suddi that they said regarding God the Almighty's statement: {Indeed, We showed him the way}, meaning his emergence from the womb. This is a strange opinion, but the correct and well-known one is the first one. God the Almighty said: {Either grateful or ungrateful}, in the accusative case as a state of the ha' in His statement: {Indeed, We showed him the way}, meaning he is either miserable or happy in that, as came in the hadith narrated by Muslim on the authority of Abu Malik Al-Ash'ari, who said: The Messenger of God (blessings and peace of God be upon him) said: **Everyone sets out in the morning, selling his soul, either ruining it or freeing it.**

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, that the Prophet, may God bless him and grant him peace, said to Ka'b ibn Ujrah, **May God protect you from the leadership of fools.** He said, **And what is the leadership of fools?** He said, "Leaders who will come after me who are not guided by my guidance, nor do they follow my Sunnah. Whoever believes their lies and helps them in their injustice, then they are not of me, and I am not of them, and they will not come to my Cistern. Whoever does not believe their lies and does not help them in their injustice, then they are of me, and I am of them, and they will come to my Cistern. O Ka'b ibn Ujrah, fasting is a shield, and charity extinguishes sin, and prayer brings one closer to God—or he said, proof—O Ka'b ibn Ujrah, flesh that grows from ill-gotten gains will not enter Paradise; the Fire is more deserving of it. O Ka'b, people go out in the morning and evening. The one who buys his soul frees it, and the one who sells his soul destroys it." And it was narrated on the authority of Ghiyath ibn Wahb, on the authority of Abdullah ibn Uthman ibn Khathim, with this chain of transmission. It was mentioned in Surat Ar-Rum, when God Almighty said, **The fitrah of God upon which He created mankind**, on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: Every child is born in a state of fitrah until his tongue expresses it. When his tongue expresses it, he is either grateful or ungrateful."

Imam Ahmad said: Abu Amir told us, Abdullah bin Jaafar told us, on the authority of Uthman bin Muhammad, on the authority of Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless

him and grant him peace, who said: "No one goes out except that at his door are two banners: a banner in the hand of an angel and a banner in the hand of a devil. If he goes out for what God loves, the angel will follow him with his banner, and he will remain under the king's banner until he returns to his home. But if he goes out for what God is displeased with, the devil will follow him with his banner, and he will remain under the devil's banner until he returns to his home."

Fath al-Qadir

Then God the Almighty mentioned that He gave him what would make the trial valid, so He said: 3- **Indeed, We showed him the way, be he grateful or ungrateful.** That is, We showed him and made known to him the path of guidance and misguidance, good and evil, as in His statement: **And We showed him the two ways.** Mujahid said: That is, We made known the path to misery and happiness. Ad-Dahhak, As-Suddi, and Abu Salih said: The way here is its emergence from the womb, and it was said that it is its benefits and harms that he is guided to by his nature and perfect mind. The accusative of *grateful* and *ungrateful* is in the state of the object of **We guided him**: that is, We enabled him to follow the path in both of his states. It was said that it is in the state of *path* as a metaphor: that is, We made known to him the path, either the path of gratitude or the path of ungratefulness. Makki narrated from the Kufians that his statement *either* is a conditional *if* after which *ma* was added: that is, We made known to him the path whether he is grateful or ungrateful. Al-Farra' chose this option, but the Basrans do not permit it because the conditional *in* does not enter into nouns unless a verb is implied after it, and the implied verb is not valid here because it would have been necessary to raise *Shakeran* and *Kafur ungrateful*. A verb can be implied that makes *Shakeran* and *Kafur* in the accusative case, and its meaning is: If We created him grateful, then grateful, and if We created him ungrateful, then ungrateful. This is according to the reading of the majority, **Either grateful or ungrateful** with a kasra on the hamza of *either*. Abu al-Sammak and Abu al-A'aj read it with a fatha, and with a fatha it is either a conjunction in the language of some Arabs, or it is a detail and its answer is understood. It was said that *Shakeran* and *Kafur* are in the accusative case by implying *kan*, and the meaning is: whether he is grateful or ungrateful.

Tafsir al-Baghawi

3- **Indeed, We showed him the way**, meaning, We showed him the path of truth and falsehood, guidance and misguidance, and showed him the path of good and evil. **Either grateful or ungrateful**, either a happy believer or a miserable disbeliever. It was said that the meaning of the statement is the reward, meaning: We showed him the path whether he was grateful or ungrateful.

Surat al-Insan 76:3

Indeed, We guided him to the way, be he grateful or ungrateful.

Tafsir al-Baidawi

3- **Indeed, We guided him to the way** meaning by setting up proofs and sending down verses. **Either grateful or ungrateful** are two states of the ha'. *Either* is for detail or division, meaning **We guided him** in both of his states or divided into them, some of them *grateful* by being guided and taking it, and some of them ungrateful by turning away from it, or from **the way** and describing him with gratitude and ungratefulness is a metaphor. *Ama* was read with the fat-ha, deleting the answer, and perhaps he did not say *ungrateful* to match its counterpart, to preserve the pauses, and to indicate that man is not free from ungratefulness in most cases, but rather the one who is held accountable for it is the one who delves into it.

Surat al-Insan 76:4

Indeed, We have prepared for the disbelievers chains and shackles and a Blaze.

Tafsir al-Jalalayn

4 - **Indeed, We have prepared** We have prepared **for the disbelievers chains** with which they will be dragged into the Fire **and shackles** around their necks with which the chains will be tightened **and a Blazing Fire** a blazing Fire, that is, a raging Fire with which they will be tormented.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, We have prepared for the disbelievers chains** God Almighty says: Indeed, We have prepared for those who deny Our favor and disobey Our command chains by which they will be bound tightly in Hellfire. **And shackles** He says: And their hands will be bound to their necks with shackles in them.

And his saying: *Blazing* means: A fire that will be kindled upon them and will flare up.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We have prepared for the disbelievers chains and shackles and a Blaze.** He explained the condition of the two groups, and that He worships rational beings and charges them and enables them to do what He commanded them. So whoever disbelieves will have the punishment, and whoever believes in the Oneness of God and is grateful will have the reward. The chains: the shackles in Hell, the length of each chain is seventy cubits, as mentioned in (*Al-Haqqah*). Nafi', Al-Kisa'i, and Abu Bakr from Asim and Hisham from Ibn Amir read (*Salasi*) with a tanween. The rest without a tanween. Qanbal, Ibn Kathir, and Hamzah stopped without an alif. The rest with an alif. As for the first (*Qawariir*), its types are Nafi', Ibn Kathir, Al-Kisa'i, and Abu Bakr from Asim, and the rest did not add a tanween. Ya'qub and Hamzah stopped without an alif. The rest with an alif. As for the second (*Qawariir*), its types are also Nafi', Al-Kisa'i, and Abu Bakr, and the rest did not add a tanween. So whoever reads it with an alif, and whoever does not add a tanween drops the alif, and Abu Ubaid chose the tanween in the three, and the pause with an alif following the script of the Mushaf. He said: I saw in the Mushaf of Uthman (سلاسل) with an alif and (قوارير) the first with an alif, and the second was written with an alif so I copied it and saw its effect there clearly. So whoever declined has four arguments: The first - that the plurals resembled the singular, so they were made plural like the singular, so they were made according to the rule of the singular and were declined. The second - that Al-Akhfash reported from the Arabs the decline of all that is not declined except for a'al mink, and Al-Kisa'i and Al-Farra' said the same: It is

according to the language of those who decline all nouns except for their saying huwa a'zarf mink, for they do not decline it. Ibn Al-Anbari recited in that the saying of Amr ibn Kulthum:

As if our swords, both within us and with them, were blunt instruments in the hands of our players.

Labid said:

And the islands of Issar were called to their death by locks whose bodies were identical

Labid also said:

Kindness and generosity help in giving and generous, willing to earn the spoils of his desires

So, the inflections of Mukhariq, Mughaliq, and Raghā'ib are not inflected. The third argument is to say that we put the nun on the first Qawārīr because it is the beginning of a verse, and the beginnings of verses came with the nun, like the saying of God the Almighty: *mentioned* "all-Hearing, all-Seeing." We put the nun on the first to stop between the beginnings of verses, and the nun on the second to be adjacent to the first. The fourth argument is to follow the copies of the Qur'an, because they are all combined in the copies of Makkah, Madinah, and Kufa with the alif. Those who did not inflect it in definite or indefinite nouns have argued that what comes after the alif is three letters like your saying Qanādīl, Wadīdānīr, and Manādīl, and what comes after the alif is two letters like the saying of God the Almighty: **For monasteries would have been demolished** (Al-Hajj 22:40) because after the alif is two letters. Likewise, His saying: **And mosques in which the name of God is much remembered** (Al-Hajj 22:40) and what comes after the alif is a doubled letter like Shawāb and Dābīl. Khalaf said: I heard Yahya bin Adam narrating on the authority of Ibn Idris who said: In the first copies of the Qur'an, the first letter is with an alif and the second without an alif. This is an argument for the school of thought of Hamza. Khalaf said: I saw in a Qur'an attributed to the reading of Ibn Masoud the first is with an alif and the second changes the alif. And what is more beautiful than you, no Arab says in his poetry or otherwise it is more beautiful than you with a tanween, because whoever takes the place of an addition does not combine a tanween and an addition in a letter, because they are two indicators of nouns and two indicators are not combined, said Al-Farra' and others.

God the Almighty said: **And shackles** is the plural of *shackles* with which their hands are shackled to their necks. It was narrated on the authority of Jubayr ibn Nufayr on the authority of Abu al-Darda' who used to say: Raise these hands to God, the Most High, before they are shackled. Al-Hasan said: The shackles were not placed around the necks of the people of Hellfire because they outsmarted their Lord, the Most High, but rather as a form of humiliation. **And a Blazing Fire** was discussed previously.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for

Indeed, We have prepared for the disbelievers chains and shackles and a Blaze.

the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatadah said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it}

It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long.

Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

Then the Almighty explained what He has prepared for the disbelievers, saying: 4- **Indeed, We have prepared for the disbelievers chains, shackles, and a Blaze.** Nafi', Al-Kisa'i, Abu Bakr from Asim, and Hisham from Ibn Umar read *salasil* with the tanween. Qanbal from Ibn Kathir and Hamzah stopped without an alif, and the

rest stopped with an alif. The reason for those who read *salasil* with the tanween, even though it has the plural plural form, is that they intended to establish proportionality because what precedes it, **either thankful or ungrateful**, and what follows it, **shackles and a Blaze**, is tanween, or according to the language of those who decline all indeclinables, as Al-Kisa'i and other Kufians reported from some Arabs. Al-Akhfash said: We heard some Arabs decline all indeclinables, because connecting is in indeclinable nouns and leaving the indeclinable is due to an obstacle in them. Al-Farra' said: It is in the language of those who put all nouns in the genitive case, except for their saying: He is more charming than you, as they do not put it in the genitive case. Ibn al-Anbari recited in this regard the words of Amr ibn Kulthum:

As if our swords are within us and within them, and are bludgeons in the hands of our players.

This includes the poet's saying:

And when men saw Yazid, you would see them with bowed necks and lowered eyes.

With the breaking of the seen from Nawaks, and the saying of Labid:

And Hasour Astar, let me die with similar hangings

He also said:

Kindly and generously [helps] with the dew, he allowed the desires of her sheep to be mixed with it

It was said that the tanween is to conform to the script of the Meccan, Medinan and Kufic copies of the Qur'an, as it is with an alif in them. It was also said that this tanween is a substitute for the letter of emphasis, and that connecting is like stopping. The chains have been explained previously, and the dispute over them is whether they are shackles or what is placed on necks, as in the poet's saying:

But chains and shackles surrounded the necks

[Plural] A chain that hands are chained to their necks. The fire is the intense fuel. The interpretation of the fire has been presented above.

Tafsir al-Baghawi

Then he explained what is for the two groups, saying: **Indeed, We have prepared for the disbelievers chains,** meaning: in Hell. The people of Madinah, Al-Kisa'i, and Abu Bakr from Asim read: *salasilan wa qawarir*, *fa qawarir* with an alif when stopping and with tanween when connected in both of them. Hamzah and Ya'qub read without an alif when stopping and without tanween when connected in both of them. Ibn Kathir read the first *qawarir* with an alif when stopping and with tanween when connected, and the second *salasil wa qawarir* without an alif or tanween. Abu Amr, Ibn Amir, and Hafs read the first *salasilan wa qawarir* with an alif when stopping, in the script, and without tanween when connected, and the second *qawarir* without an alif or tanween. His saying **and shackles** means: in their hands, chained to their necks, **and a**

Surat al-Insan 76:4

Indeed, We have prepared for the disbelievers chains and shackles and a Blaze.

Blazing Fire, a severe fuel.

Tafsir al-Baidawi

4- **Indeed, We have prepared for the disbelievers chains** with which they will be led, **and shackles** with which they will be bound, **and a Blaze** with which they will be burned. The threat is presented before their mention, and their mention was delayed because the warning is more important and beneficial, and starting and ending the speech with a mention of the believers is better. Nafi', Al-Kisa'i, and Abu Bakr read *chains* for the appropriateness.

Surat al-Insan 76:5

Indeed, the righteous will drink from a cup whose mixture is of Kafur.

Tafsir al-Jalalayn

5 - **Indeed, the righteous** plural of barr or barr, and they are the obedient ones **will drink from a cup** which is a vessel for drinking wine and it is in it. What is meant by wine is to name the state by the name of the place and from is for the partitive **its mixture** what it is mixed with *camphor*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who were righteous by obeying their Lord in performing His obligations and avoiding His sins will drink from a cup, which is any vessel in which there was a drink, *mixed* meaning: the mixture of the drink in it was *camphor*, meaning in its pleasant smell like camphor. It has been said that camphor is the name of a spring in Paradise. Whoever says that, makes the 'ayn accusative on the 'r' on camphor, as an explanation of it. Whoever makes camphor an attribute of the drink, makes it accusative, I mean the 'ayn, from the state, and makes the predicate of *was* his saying *camphor*. It is permissible to make the 'ayn accusative from a third aspect, which is to make it accusative with actions from which they drink, so the meaning of the statement is: Indeed, the righteous will drink from a spring from which the servants of God will drink, from a cup mixed with camphor. It is also permissible to make it accusative as a praise. As for the majority of the people of interpretation, they said: camphor is an attribute of the drink, as I mentioned.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **its mixture is camphor**, he said: It is mixed.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, the righteous will drink from a cup whose mixture is camphor**. He said: A people for whom camphor is mixed and whose seal is made with musk.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, the righteous will drink from a cup**. Al-Abrar are the people of truthfulness, the singular of which is Barr, who obeys the command of God the Almighty. It was said that Barr is the monotheist, and Al-Abrar is the plural of Barr like Shahid and Ashhad. It was also said that it is the plural of Barr like Nahr and Anhar. In As-Sahah: The plural of Barr is Al-Abrar, and the plural of Barr is Al-Barrarah.

So-and-so is righteous to his Creator and obeys Him, and a mother is righteous towards her child. Ibn Umar narrated that the Messenger of God (peace and blessings of God be upon him) said: **(God the Almighty called them Al-Abrar because they were righteous to their fathers and children, just as your father has a right over you, so too does your child have a right over you.)** Al-Hasan said: Righteousness is that which does not harm even the offspring. Qatadah said: The righteous are those who fulfill God's right and fulfill their vows. In the hadith: **(The righteous are those who do not harm anyone.) They will drink from a cup** meaning from a vessel containing a drink. Ibn Abbas said: He means wine. In the language, a cup is a vessel containing a drink. If there is no drink in it, it is not called a cup. Amr ibn Kulthum said:

Umm Amr poured the cup for us, and the cup flowed to the right.

Al-Asma'i said: It is said, **He poured the gift from us, or It was a favor that we poured it from him**, meaning **he refrained**, as Al-Jawhari said. **Its mixture** means he mixed it and mingled it. Hassan said:

As if a woman from the house of Ras has a temperament of honey and water

And from it is the body's temperament, which is what mixes it of yellow bile and black bile, heat and cold. *Camphor* Ibn Abbas said: It is the name of a spring of water in Paradise, called the Spring of Camphor. That is, the water of this spring called Camphor mixes with it. Saeed said on the authority of Qatadah: It will be mixed with camphor for them and sealed with musk. Mujahid said the same. Ikrimah said: Its temperament is its taste. It was said: Camphor is in its smell, not its taste. It was said: He meant like camphor in its whiteness, pleasant scent and coolness, because camphor is not drunk, like the saying of God the Almighty: {Until, when He makes it a fire} (Al-Kahf 18:96), meaning like fire. Ibn Kaysan said: Perfumed with musk, camphor and ginger. Muqatil said: It is not the camphor of this world. Rather, God called what is with Him what is with you so that hearts may be guided to it. His statement: **Its temperament was** is redundant, meaning from a cup mixed with camphor.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was

Indeed, the righteous will drink from a cup whose mixture is of Kafur.

mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatadah said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and

when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has

rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

Then the Almighty mentioned what He has prepared for the grateful, saying: 5- **Indeed, the righteous will drink from a cup.** Abrar: the people of obedience and sincerity, and truthfulness is the plural of barr or barr. It says in As-Sahah: The plural of barr is abrar, and the plural of barr is barrarah. So-and-so is righteous to his Creator and is righteous towards Him: that is, he obeys Him. Al-Hasan said: Righteousness is that which does not harm even the ants. Qatada said: The righteous are those who fulfill the right of God and fulfill their vows. The cup in the language is the vessel in which a drink is contained, and if there is no drink in it, it is not called a cup, and there is no reason to specify it with a bottle, rather it is made of glass, gold, silver, china, and other things. The cups of the Arabs were of different kinds, and the cup may be used to refer to wine itself, as in the saying of the poet:

I drank a cup of pleasure and another I used to treat myself with it

Her temperament was camphorous meaning it mixed

with her and she was mixed with it. It is said that he mixed it, he mixes it, mixing it, and from this the poet said:

As if the causal link from the house of Ras was its temperament of honey and water

And the saying of Amr ibn Kulthum:

Umm Amr turned the cup away from us, and the cup flowed to the right.

Aged, as if the leaves in it become hot when water mixes with them

And from it is the body's temperament, which is the mixture that mixes it with. It was said that camphor is the name of a spring in Paradise called Kafoori. The wine of Paradise is mixed with the water of this spring. Qatadah and Mujahid said: It is mixed for them with camphor and they are sealed with musk. Ikrimah said: Its temperament is its taste. It was also said that camphor is in its smell, not its taste. It was also said that camphor is meant in its whiteness, pleasant smell, and coolness, because camphor is not drunk, as in His statement: **Until He makes it fire**, meaning like fire. Ibn Kaysan said: Its fragrance is musk, camphor, and ginger. Muqatil said: It is not the camphor of this world, but God called what is with Him what is with you so that hearts may be guided to it. The sentence is in the genitive case as an attribute of cup. It was said that if it is redundant here: meaning from a cup mixed with camphor.

Tafsir al-Baghawi

5- **Indeed, the righteous**, meaning the true believers who are obedient to their Lord, the singular of whom is *barr*, like *witness* and *witnesses*, "supporter" and *supporters*, and *barr* also like *nahr* and *nahr*, "will drink," in the Hereafter, **from a cup**, in which is a drink **mixed with camphor**, Qatada said: It will be mixed for them with camphor and sealed with musk. Ikrimah said: **Its mixture** is its taste. The interpreters of meanings said: He meant like camphor in its whiteness, pleasant scent, and coolness, because camphor is not drunk, and it is like His statement: **Until, when He makes it fire** (al-Kahf 18:96), meaning like fire. This is the meaning of the statement of Qatada and Mujahid: The scent of camphor will mix with it. Ibn Kaysan said: It will be perfumed with camphor, musk, and ginger. Ata' and Al-Kalbi said: Camphor is the name of a spring of water in Paradise.

Tafsir al-Baidawi

5- **The righteous** is the plural of *barr* like *arbab* or *bar* like *ashhad*. **They will drink from a cup** of wine, which is originally the cup in which it is kept. **Its mixture** is what it is mixed with, *camphor* because of its coolness, sweetness, and pleasant fragrance. It is said that it is the name of water in Paradise that resembles camphor in its scent and whiteness. It is said that the qualities of camphor are created in it, so it is as if mixed with it.

Surat al-Insan 76:5

Indeed, the righteous will drink from a cup whose mixture is of Kafur.

Surat al-Insan 76:6

A spring from which the servants of God will drink, making it gush forth abundantly.

Tafsir al-Jalalayn

6 - **a spring** instead of camphor, in which is its fragrance **from which the servants of God** His friends drink **from it gushing forth abundantly** they drive it wherever they wish from their homes

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **A spring from which the servants of God drink** God Almighty says: The mixture of the cup from which these righteous people drink is like camphor in its pleasant scent from a spring from which the servants of God who He admits to Paradise drink. And the spring, according to this interpretation, is in the accusative case as a state of the ha' in **its mixture**. And what He means by His saying **from which the servants of God drink** is that they are watered by it and benefit from it. And it was said: He drinks from it and he drinks it have one meaning. Al-Farra' mentioned that some of them recited to him:

They drank seawater, then patched up the green waves for them to moan.

What he meant by his saying: **When he became confused** is from, and similar to it: He speaks good words, and he speaks good words.

And His statement: **They make it gush forth abundantly**. God Almighty says: They make gush forth that spring from which they drink as they wish and wherever they wish in their homes and palaces. By gushing forth, He means: pouring and running.

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, **They blow it forth with a blowing forth**, he said: They adjust it wherever they wish.

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 blow it forth with a blowing forth**, he said: They drive it wherever they wish.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They make it gush forth with a gushing**. He said: Its water is poured out for them, and they make it gush forth wherever they wish.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **They blow it out in a blast**. He said: They divert it wherever they want.

Tafsir al-Qurtubi

A spring from which the servants of God drink.

Al-Farra' said: Kafur is the name of a spring of water in Paradise, so **(a spring)** is a substitute for camphor according to this. It was also said: a substitute for a cup according to the place. It was also said: it is a state of the implied in **(its mixture)**. It was also said: it is accusative of praise, as when a man is mentioned, you say: the wise, intelligent one, meaning you mentioned the wise, intelligent one, so it is accusative of praise, as when a man is mentioned, you say: the wise, intelligent one, meaning you mentioned the wise, intelligent one, so it is accusative with the implied I mean. It was also said that they drink from a spring. Al-Zajjaj said: the meaning is from a spring. It is also said: camphor and qafur. Camphor is also: the container for the date palm's pollen, and so is kufri, as Al-Asma'i said. As for Al-Ra'i's saying:

The crossroads and the valleys are covered with a scent of reeds and camphor.

The deer from which musk is made grazes on spikes of perfume, so He made it camphor. **He drinks from it**. Al-Farra' said: He drinks from it and he drinks from it are the same in meaning, as if he drinks from it, quenches his thirst with it and soaks in it. He recited:

They drank sea water, then the green waves rose up, and they groaned.

He said: And the same applies to someone who speaks nicely, and speaks nicely. It was said: The meaning is he drinks it, and the ba' is redundant. It was said: The ba' is a substitute for *from*, meaning he drinks from it, as Al-Qutbi said. **They make it gush forth abundantly**. It is said that a man among them walks in his houses and ascends to his palaces, and in his hand is a stick with which he points to the water, and it flows with him wherever he goes in his dwellings at ground level, not in a ditch, and it follows him wherever he ascends to the highest of his palaces. This is the saying of God Almighty: "A spring from which the servants of God drink. They make it gush forth abundantly." They lead it wherever they wish, and it follows them wherever they turn, and it turns with them. Abu Muqatil narrated on the authority of Abu Salih on the authority of Sa'd on the authority of Abu Sahl on the authority of Al-Hasan who said: The Messenger of God, may God bless him and grant him peace, said: "There are four springs in Paradise. Two springs flow from beneath the Throne. One of them is the one God mentioned, 'They make it gush forth abundantly,' and the other is ginger. The other two are gushing forth from above the Throne. One of them is the one God mentioned, a spring in it called Salsabil, and the other is Tanseem." Al-Tirmidhi Al-Hakim mentioned this in Nawader Al-Usul. He said: Tanseem is for those brought near specifically, as a drink for them, and camphor is for the righteous, as a drink for them. The righteous are mixed from Tanseem for their drink. As for ginger and Salsabil, For the righteous there is a mixture of it. This is what was mentioned in the

A spring from which the servants of God will drink, making it gush forth abundantly.

revelation, and it was silent about mentioning who it is to drink. So whatever the righteous have a mixture of is for those brought near only, and whatever the righteous have a mixture of is for the rest of the people of Paradise. The righteous are the truthful, and those brought near are the truthful.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread

widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatada said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,**

meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

6- A spring from which the servants of God drink. The word *ain* is in the accusative case as a substitute for *kafur* because its water is as white as camphor. Makki said: It is in the place of **min kas** *cup* with the omission of an adjective, as if it were said: They drink wine, the wine of a spring. It is also said that it is in the accusative case as the object of **they drink**: that is, a spring from a cup. It is also said that it is in the accusative case as a specification, as stated by Al-Akhfash. It is also said that it is in the accusative case with an implied verb explained by what follows: that is, they drink a spring from which the servants of God drink. The first is more appropriate, and the phrase **the servants of God drink from it** is an attribute of *ain*. It is also said that the *ba* in **yusharb bih** is redundant. It is also said that it has the meaning of *whom* as stated by Al-Zajaj. This is supported by the reading of Ibn Abi Ubla: **yusharbhū the servants of God drink from it**. It is also said that *yusharb* implies the meaning of *yultaz enjoys*, and it is also said that it is related to *yusharb*, and the pronoun refers to the cup. Al-Farra' said: He drinks it and he drinks with it are the same in meaning, as if he drinks with it, quenches his thirst with it, and benefits from it. He recited the words of Al-Hudhali:

They drank seawater and then rose

He said: And similarly, he spoke good words, and spoke good words. **They make it gush forth** means they drag it to wherever they want and benefit from it as they wish and its water follows them to every place they want to reach, so they split it like a river is split and gushes here and there. Mujahid said: They lead it wherever they want and it follows them wherever they incline, it inclines with them, and the phrase is another description of the cursed one.

Tafsir al-Baghawi

6- Ainan, accusative following camphor. It was said: It is accusative of praise. It was said: I mean a spring. Al-Zajaj said: The best is that the meaning is from *Ainan*, **He drinks from it**. It was said: He drinks it and the *ba* is a connection. It was said: **By it** meaning from it. **Servants of God**, Ibn Abbas said: The saints of God, **They make it gush forth abundantly**, meaning they lead it wherever they want from their homes and palaces, like someone who has a river that he makes gush forth here and there to wherever he wants.

Tafsir al-Baidawi

6- Ainan instead of *Kafur* if it is made into water or from the place of **Min Kas** on the assumption of an addition, meaning water or its wine or accusative of specificity or by a verb explained by what follows it. **The servants of God drink from it** meaning enjoying it or mixed with it. It was said that the *ba* is an addition or in the meaning

Surat al-Insan 76:6

A spring from which the servants of God will drink, making it gush forth abundantly.

of *from* because drinking is initiated from it as it is.

They make it gush forth they make it flow wherever they want with easy flow.

Surat al-Insan 76:7

They fulfill their vows and fear a Day whose evil will be widespread.

Tafsir al-Jalalayn

7 - **They fulfill their vows** in obedience to God **and they fear a Day whose evil will be widespread** widespread.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, the righteous are those who drink from a cup whose mixture is of camphor, they are righteous by fulfilling the vows they made to God in obedience to Him.

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

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They fulfill their vows**, he said: If they make a vow in the right of God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **They fulfill their vows**, he said: They used to vow to obey God by praying, giving alms, performing Hajj and Umrah, and doing what was required of them, so God called them the righteous, saying, **They fulfill their vows and fear a Day whose evil will be widespread**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They fulfill their vows**. He said: By obeying God, by praying, by performing Hajj, and by performing Umrah.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, regarding his statement, **They fulfill their vows**, he said: **Without disobedience**, and there is something omitted in the speech, and the indication of the speech to it was sufficient, which is **that was**, and that is because the meaning of the speech is: Indeed, the righteous drink from a cup whose mixture was camphor, they fulfill their vows, so the mention of *were* was omitted because the speech indicates it, and the vow is everything that a person obligates himself to do, and from it is the saying of Antarah:

The one who insults me is my honor, and I did not insult them, and the one who vows that if I do not meet them, my blood will be shed

And His statement, **And they fear a Day whose evil will be widespread**, God Almighty says: And they fear God's punishment for not fulfilling the good deeds they vowed to God on a Day whose evil will be widespread,

lasting, and widespread.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And they fear a Day whose evil will be widespread**. They fear the evil of that Day until it fills the heavens and the earth. As for a man who vows that he will not maintain family ties, nor give charity, nor do good, then it is not appropriate for him to make expiation for it, and that should happen. From this is their saying: The crack in the bottle spread and became elongated, meaning it extended, and this is not said of a wall. From this is the saying of Al-A'sha:

She appeared and caused a rift in my heart, despite her distance.

It means: widespread and widespread.

Tafsir al-Qurtubi

God the Almighty says: {They fulfill their vows and fear a Day whose evil will be widespread.} Meaning, they do not break their vows. Muammar said on the authority of Qatadah: {With what God has enjoined upon them of prayer, zakat, fasting, Hajj, Umrah, and other obligatory duties.} Mujahid and Ikrimah said: {They fulfill when they make a vow to God, the Exalted.} Al-Farra' and Al-Jurjani said: {There is an omission in the speech, meaning they used to fulfill their vows in this world.} The Arabs sometimes add the word *kana* once and omit it another time. The true meaning of a vow is an act of worship that a person obligated to perform, such that if he had not obligated it, it would not be binding on him. Al-Kalbi said: {They fulfill their vows.} Meaning, they complete their covenants, and the meaning is the same. God the Almighty said: {Then let them complete their rites and fulfill their vows.} (al-Hajj 22:29) Meaning, the rituals of the Hajj that they obligated themselves to perform when they entered ihram for Hajj. This supports Qatadah's statement. A vow includes a person's commitment to obey God's commands through faith. This was stated by Al-Qushayri. Ashab narrated on the authority of Malik that he said: **They fulfill their vows** refers to vows to free slaves, fast, and pray. Abu Bakr ibn Abd Al-Aziz narrated on his authority that Malik said: **They fulfill their vows** means an oath.

God Almighty says: **And they fear** meaning they are wary of a Day meaning the Day of Resurrection. **The evil of which will be widespread** meaning high, devastating, and widespread. In the language, it means widespread. The Arabs say: The crack in the bottle or the glass spread and became elongated, meaning it extended. Al-A'sha said:

And she appeared, and she had caused a rift in my heart, despite her distance, spreading

It is said: The fire spread, if it spread. And the dawn spread, if the light spread.

Hassan said:

Surat al-Insan 76:7

They fulfill their vows and fear a Day whose evil will be widespread.

A fire broke out in Bouira, Bani Luay

Qatada used to say: By God, the evil of that day spread until it filled the heavens and the earth. Muqatil said: Its evil spread throughout the heavens, so they split open, the stars scattered, the angels were terrified, and the mountains on the earth were blown away and the waters sank.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day

of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatada said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure.

We do not want from you any reward or thanks, meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-A'bus is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatarir day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is

beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

And the sentence 7- **They fulfill their vows** is a new sentence introduced to explain the reason for which they were provided what was mentioned, as well as what was conjoined to it. The meaning of vow in the language is affirmation, and the meaning is: They fulfill what God has made obligatory upon them of acts of obedience. Qatadah and Mujahid said: They fulfill the obedience to God of prayer, Hajj, and the like. Ikrimah said: They fulfill when they vow to God, the Most High. A vow in Islamic law is what a person obligates himself to do, so the meaning is: They fulfill what they have made obligatory upon themselves. Al-Farra' said: There is an implied meaning in the speech: that is, they used to fulfill their vows in this world. Al-Kalbi said: They fulfill the covenant: that is, they complete the covenant. The first is to interpret the vow here as referring to what the servant has obligated himself to do without specifying it. **And they fear a Day whose evil will be widespread.** What is meant is the Day of Resurrection. The meaning of the spreading of its evil is its dissemination and spread. It is said that he spread, he spread, he spread, he spread, and it is a verb from the root word **to fly**. From this is the saying of Al-A'sha:

So she became a wound in my heart, and her distance caused a wide-spread rift.

The Arabs say: **The crack in the bottle or the glass spread**, meaning it extended. They also say: **The fire spread**, meaning it became widespread. Al-Farra' said: **The spread** means the elongated one. Qatadah said: **The evil of that day spread until it filled the heavens and the earth.** Muqatil said: "Its evil was widespread in the heavens, so they split and the stars scattered, and the angels were terrified. And on the earth, the mountains were blown away and the waters sank."

Tafsir al-Baghawi

7- **They fulfill their vows.** This is one of their characteristics in this world, meaning that they were like that in this world.

Qatadah said: He meant that they should fulfill what God has imposed upon them of prayer, zakat, fasting, Hajj, Umrah, and other obligations. The meaning of vow is obligation.

Mujahid and Ikrimah said: If they vow to obey God, they must fulfill it.

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 Talhah ibn 'Abd al-Malik al-Ayli, on the authority of al-Qasim ibn Muhammad, on the authority of 'Aishah, the wife of the Prophet, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: **Whoever vows to obey**

Surat al-Insan 76:7

They fulfill their vows and fear a Day whose evil will be widespread.

God, let him obey Him, and whoever vows to disobey God, let him not disobey Him. "And they fear a Day whose evil will be widespread," spreading and extending. The dawn spreads, if it extends and spreads.

Muqatil said: His evil was widespread in the heavens, so they split, the stars were scattered, the sun and moon were rolled up, and the angels were terrified. And on the earth: the mountains were blown away, the waters sank, and everything on the earth, from mountains to buildings, was broken.

Tafsir al-Baidawi

7- **They fulfill their vows** is a resumption of the statement of what they were provided for, as if he was asked about it and was answered with that, and it is more expressive in describing them as being diligent in fulfilling their duties, because whoever fulfills what he has obligated upon himself for the sake of God the Most High, will be more fulfilling of what God the Most High has obligated upon him. **And they fear a Day whose evil** is its hardships. **Wildly spreading** is widespread, extremely widespread, like the spreading of fire and dawn, and it is more expressive than *flew*, and it indicates the goodness of their belief and their avoidance of sins.

Surat al-Insan 76:8

And they give food, in spite of their love for it, to the poor, the orphan, and the captive.

Tafsir al-Jalalayn

8 - **And they give food, in spite of their love for it** meaning food and their desire for it **to the needy** the poor **and the orphan** who has no father **and the captive** meaning the one imprisoned by right

Tafsir al-Suyuti

And Ibn al-Mundhir narrated on the authority of Ibn Jarir regarding his statement, **And a prisoner**, that the Prophet, may God bless him and grant him peace, did not take the people of Islam captive, but it was revealed regarding the captives of the polytheists, and they were taking them captive while they were being tortured, so it was revealed regarding them, so the Prophet, may God bless him and grant him peace, would command that they be treated fairly.

Tafsir al-Tabari

And His statement: **And they feed the poor, in spite of their love for it**. God Almighty says: These righteous people used to feed the poor, in spite of their love for it and their desire for it.

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

Who said that?

Yahya bin Talha Al-Yarboui told us: Fadil bin Ayyad told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **And they give food in spite of their love for it**, he said: And they desire it.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Al-Aryan told us: I asked Sulayman bin Qays Abu Muqatil bin Sulayman about his statement, **And they give food, in spite of their love for it, to the poor**. He said: In spite of their love for food.

And His saying, *poor* means, may His praise be glorified, by His saying, *poor*: those in need who have been humiliated by need, *orphan*: a child whose father has died and who has nothing, **and captive**: a combatant from the people of the land of war who is taken by force through oppression, or from the people of the Qiblah who is taken and imprisoned justly. So God praised these righteous people for feeding these people, drawing closer to God and seeking His pleasure, and out of mercy for them.

Scholars differed about the prisoner mentioned by God in this place. Some of them said:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they give food, in spite of their love for it, to the poor, the orphan, and the captive**. He said: God has commanded that the captives be treated well, and that their secrets on that day will be for the polytheists.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And a prisoner**. He said: Their prisoner on that day was the polytheist, and your Muslim brother has more right to be fed.

He said: Al-Mu'tamir narrated to us, on the authority of his father, on the authority of Abu Amr, that Ikrimah said regarding His statement, **And they give food, in spite of their love for it, to the poor, the orphan, and the captive**. He claimed that he said: The captives at that time were the polytheists.

Ibn Bashar told us: Hammad bin Mas'adah told us: Ash'ath told us, on the authority of Al-Hasan: **And an orphan and a captive**. He said: Their captives were none other than the polytheists.

Others said: He meant by that: the imprisoned person from the people of the Qiblah.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The prisoner is the imprisoned.

Abu Shaiba bin Abi Shaiba told me, he said: Umar bin Hafs told us, he said: My father told us, on the authority of Hajjaj, he said: Amr bin Murrah told us, on the authority of Saeed bin Jubair, regarding the statement of God, **the poor, the orphan, and the captive**, from among the people of the Qiblah and others. So I asked Ata', and he said the same.

Ali bin Sahl al-Ramli told me: Yahya, meaning Ibn Isa, told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **and a prisoner**. He said: The prisoner is the one who is imprisoned.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

The correct thing to say about this is that God described these righteous people as having fed the captives whose description has been described in this world. The name captive may include both groups, and the report about them is general, that they feed them. Therefore, the report is general, so that what must be accepted is specific to it. As for the statement of the one who said: They had no captives on that day except the polytheists, even if that is the case, the report did not specify those who fulfilled their vows on that day. Rather, it is a report from God about everyone who had this description on that day and after that until the Day of Resurrection. Likewise, the prisoner is meant to be the captive of the polytheists and the Muslims on that day after that until the Hour of Resurrection.

Tafsir al-Qurtubi

God the Almighty says: **And they give food, in spite of their love for it**. Ibn Abbas and Mujahid said: In spite of its scarcity, their love for it, and their desire for it. Ad-Darani said: In spite of the love of God. Al-Fudayl ibn Iyad said: In spite of the love of giving food.

And they give food, in spite of their love for it, to the poor, the orphan, and the captive.

Whenever a beggar would come to Ar-Rabi' ibn Khathim, he would say: Feed him sugar, for Ar-Rabi' loves sugar. *Miskin* means one who is in need. Abu Salih narrated from Ibn Abbas, who said: It is going around asking you about your wealth. **And an orphan** means one of the orphans of the Muslims. Mansour narrated from Al-Hasan, who said: An orphan used to attend Ibn Umar's meal, so one day he asked for his food and looked for the orphan but could not find him. He came after Ibn Umar had finished his meal but could not find any food, so the Prophet asked for barley porridge and honey and said: Take this, for by God, I have not been cheated. Al-Hasan and Ibn Umar said: By God, he was not cheated. **And a prisoner** means one who is taken prisoner and imprisoned. Abu Salih narrated from Ibn Abbas, who said: A prisoner is one who is imprisoned. And this is what Saeed bin Jubair and Ata' said: It is a Muslim who is imprisoned justly. And from Saeed bin Jubair, something similar was said by Qatada and Ibn Abbas. Qatada said: God has commanded that the prisoners be treated well, and their captives at that time were the polytheists, and your Muslim brother has more right to be fed. And Ikrimah said: The captive is the slave. And Abu Hamza al-Thamali said: The captive is the woman, as indicated by the words of the Prophet, peace be upon him:

(Treat women well, for they are captives with you) meaning captives. Abu Saeed Al-Khudri said: The Messenger of God (peace and blessings of God be upon him) recited: {And they give food, in spite of love for it, to the poor, the orphan, and the captive} and said: **(The poor is the needy, and the orphan who has no father, and the captive who is a slave, and the prisoner)** Al-Tha'labi mentioned it. It was said that feeding the poor abrogated the verse on charity, and feeding the captive was abrogated by the verse on the sword, as said by Saeed bin Jubair. Another said: Rather, the ruling remains the same, and feeding the orphan and the poor is voluntary, and feeding the captive is for the sake of his life, unless the ruler makes a choice in it. Al-Mawardi: It is possible that what is meant by the captive is the one with a defective mind, because in captivity he is insane and insane, and capturing a polytheist is revenge that depends on the opinion of the ruler, and this is righteousness and kindness. Ata' said: The captive is from the people of the Qiblah and others.

I said: It seems that this statement is general and includes all statements, and feeding the polytheist prisoner is an act of devotion to God Almighty, except that it is voluntary charity, but not obligatory charity. And God knows best. The discussion of the poor, the orphan, and the prisoner and the derivation of that from the language has already been completed in *Al-Baqarah*, and praise be to God.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and

burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatada said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty

because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said,

Frowning means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

8- And they feed food, in spite of their love for it, to the poor, the orphan, and the captive. That is, they feed these three types of people food, in spite of their love for it and its scarcity. Mujahid said: In spite of its scarcity, their love for it, and their desire for it. So his statement, **in spite of his love**, is in the accusative case as a state: meaning, being in love with it. Similar to this is his statement, **You will not attain righteousness until you spend from that which you love.** It was said: In spite of the love of feeding, due to their desire for good.

Surat al-Insan 76:8

And they give food, in spite of their love for it, to the poor, the orphan, and the captive.

Al-Fudayl ibn Iyad said: In spite of the love of feeding. It was said that the pronoun in **in his love** refers to God: that is, they feed food out of love for God: that is, they feed with a feeding that is out of love for God.

Tafsir al-Baghawi

8- **And they give food in spite of their love for it,** meaning in spite of their love for food, its scarcity, their desire for it, and their need for it. It was also said: in spite of the love of God, the Almighty, **the needy**, the poor who has no money, **and the orphan**, the young who has no father, **and the captive**, Mujahid, Sa'id ibn Jubayr, and Ata' said: he is the imprisoned one from among the people of the Qiblah. Qatada said: God commanded that the captives be treated well, and that their captives at that time were to the polytheists. It was also said: the captive is the slave. It was also said: the woman, based on the saying of the Prophet (peace and blessings of God be upon him): **Fear God regarding women, for they are captives to you**, meaning captives.

They differed about the reason for the revelation of this verse. Muqatil said: It was revealed about a man from the Ansar who fed a poor person, an orphan, and a prisoner in one day.

Mujahid and Ata' narrated on the authority of Ibn Abbas: It was revealed about Ali ibn Abi Talib, may God be pleased with him, because he had made some barley for a Jew. He took the barley and ground a third of it, and they made some of it to eat. When it was cooked, a poor man came and asked for it, so they brought him food. Then he made the second third, and when it was cooked, an orphan came and asked for it, and they fed him. Then he made the remaining third, and when it was cooked, a captive of the polytheists came and asked for it, and they fed him, and they spent the day there. This is the statement of Al-Hasan and Qatadah, that the captive was from the people of polytheism. It is evidence that feeding captives, even if they are from the people of polytheism, is good and one hopes for its reward.

Tafsir al-Baidawi

8- **And they feed the poor, the orphan, and the captive, in spite of their love for Him.** The love of God Almighty, or food, or feeding. **The poor, the orphan, and the captive**, meaning the captives of the infidels. "For the Prophet, may God bless him and grant him peace, would bring the captive, and he would hand him over to some of the Muslims, and he would say, 'Be kind to him.'" Or the believing captive, which includes the slave and the prisoner. In the hadith, **Your debtor is a captive, so be kind to your captive.**

Surat al-Insan 76:9

We feed you only for the countenance of God. We do not want from you reward or thanks.

Tafsir al-Jalalayn

9 - **We feed you only for the sake of God** to seek His reward **We do not want from you any reward or thanks** thanks in it. The reason for feeding. Did they speak about that or did God know it from them and praise them for it? There are two opinions.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **We feed you only for the sake of God** God Almighty says: They say: We feed you only if they feed them for the sake of God, meaning God's pleasure and closeness to Him. **We do not desire from you any reward or thanks** They say to those who feed them that food: We do not desire from you, O people, any reward or thanks for feeding you.

In his saying **nor thanks** there are two meanings: One of them is that it is the plural of thanks, just as *fulus* is the plural of *fals* and *kafur* is the plural of *kafr*. The other is that it is a single source in the meaning of a plural, just as it is said: **qa'd qa'udan sitting** and **khuraj he went out**.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Salim, on the authority of Mujahid: "We feed you only for the sake of God. We desire from you neither reward nor thanks." He said: They did not speak of it, but God knew it in their hearts, so He praised them for it so that someone would desire it.

Muhammad ibn Sinan al-Qazzaz told us: Musa ibn Ismail told us: Muhammad ibn Muslim ibn Abi al-Waddah told us, on the authority of Salim, on the authority of Saeed ibn Jubayr: "We feed you only for the sake of God. We desire from you neither reward nor thanks." He said: By God, they did not say it with their tongues, but God knew it in their hearts, so He praised them so that someone would desire it.

Tafsir al-Qurtubi

The Almighty says: {We feed you only for the sake of God} meaning they say with their tongues, and the orphan and the captive, {We feed you only} for the sake of God, may He be glorified, fearing His punishment and tasting His reward. {We desire from you no reward} meaning no recompense. {Nor thanks} meaning do not praise Us for that. Ibn Abbas said: That was their intentions in this world when they fed. Salim narrated from Mujahid who said: They did not speak about it, but God, may He be glorified, knew it from them and praised them for it, so that someone might desire it. Saeed bin Jubair said the same, and Al-Qushayri narrated it from him. It was said that this

verse was revealed about Mut'im bin Warqa' Al-Ansari who made a vow and fulfilled it. It was also said that it was revealed about those who took care of the prisoners of Badr, and they were seven of the Muhajireen: Abu Bakr, Umar, Ali, Al-Zubayr, Abd Al-Rahman bin Awf, Saad, and Abu Ubaidah, may God be pleased with them. Al-Mawardi mentioned this.

Muqatil said: **It was revealed about a man from the Ansar who fed a poor person, an orphan, and a captive in one day.** Abu Hamza al-Thamali said: **I heard that a man said, 'O Messenger of God, feed me, for by God I am exhausted.'** He said, **'By the One in Whose Hand is my soul, I do not have anything to feed you, but you should ask.'** So a man from the Ansar came while he was having dinner with his wife and asked him, and told him what the Prophet (peace and blessings of God be upon him) had said. The woman said, **Feed him and give him something to drink.** Then an orphan came to the Prophet (peace and blessings of God be upon him) and said, **O Messenger of God, feed me, for I am exhausted.** He said, **I do not have anything to feed you, but I should ask.** So the Ansari asked for food, and the woman said, **Feed him and give him something to drink.** So he fed him. Then a captive came to the Prophet (peace and blessings of God be upon him) and said, **O Messenger of God, feed me, for I am exhausted.** He said, **By God, I do not have anything to feed you, but I should ask.** So the Ansari came and asked, and the woman said, **Feed him and give him something to drink.** Then the verse was revealed: **And they feed food, in spite of their love for it, to the poor, the orphan, and the captive.** This was mentioned by al-Tha'labi. The commentators said: It was revealed about Ali and Fatima, may God be pleased with them, and a slave girl of theirs named Fadda.

I said: The correct view is that it was revealed regarding all the righteous and those who do good deeds, so it is general. Al-Naqqash, Al-Tha'labi, Al-Qushayri, and more than one of the commentators mentioned a hadith about the story of Ali, Fatima, and their slave girl that is neither authentic nor proven. It was narrated by Layth on the authority of Mujahid on the authority of Ibn Abbas:

In the words of God the Almighty: "They fulfill their vows and fear a Day whose evil will be widespread. And they give food, in spite of their love for it, to the poor, the orphan, and the captive." He said: "Al-Hasan and Al-Hussain fell ill, so the Messenger of God (peace and blessings of God be upon him) visited them, and so did most of the Arabs. They said: O Abu Al-Hasan" - and Jabir Al-Ju'fi narrated it on the authority of Qanbar, the freed slave of Ali, who said: Al-Hasan and Al-Hussain fell ill until the companions of the Messenger of God (peace and blessings of God be upon him) visited them. Abu Bakr **may God be pleased with him** said: O Abu Al-Hasan - the hadith goes back to the hadith of Layth ibn Abi Sulaym - what if you vowed something on behalf of your two sons, and every vow that cannot be fulfilled is nothing. So he (peace and blessings of God be upon him) said: If my two sons recover, I will fast for three days in gratitude to God. A Nubian slave girl of theirs said: If my master recovers, I will fast for three days in gratitude to God. Fatimah said the same. In the hadith of Al-Ja'fi,

Surat al-Insan 76:9

We feed you only for the countenance of God. We do not want from you reward or thanks.

Al-Hassan and Al-Hussein said: We are like that, so dress the two boys in good health, and the family of Muhammad does not have much or little. So Ali went to Shimon bin Hariya Al-Khaibari, who was a Jew, and borrowed from him three sa's of barley, which he brought and placed in the corner of the house. Fatima got a sa' and ground it and tested it. Ali prayed with the Prophet, peace and blessings be upon him, then he came to the house and placed the food in front of him. In the hadith of Al-Ja'fi: The girl got a sa' of barley and baked five loaves of bread from it, one for each of them. When their first fast was over, he placed bread and coarse salt in their hands, when a poor man came to them and stood at the door and said: Peace be upon you, people of the household of Muhammad - in the hadith of Al-Ja'fi - I am a poor man from the poor people of the nation of Muhammad, peace and blessings be upon him, and by God I am hungry. Feed me and may God feed you from the tables of Paradise. Ali, may God be pleased with him, heard him and began to say:

Fatima, the one with virtue and certainty, is the daughter of the best of all people.

Don't you see the poor, miserable man standing at the door, yearning for him?

He complains to God and submits. He complains to us, hungry and sad.

Every person is held in pledge for his earnings, but the doer of good deeds will see his reward revealed.

Our appointment is in the highest paradise, which God has forbidden to the miserly.

The miser has a humiliating position that leads him to hellfire and prison.

His drink is hot water and two washes. Whoever does good will rise up fat.

He will enter heaven at any time

Then Fatima, may God be pleased with her, began to say:

I obey your orders, cousin. I have no meanness or baseness in me.

I became a bread maker, I make food and I don't care about the time

I hope that if I satisfy this hunger, I will catch up with the report and the group

And enter heaven for me intercession

So they fed him food, and they spent a day and a night without tasting anything except pure water. When it was the second day, she got a saa' **a measure of food**, ground it, and baked it. Ali prayed with the Prophet (peace and blessings of God be upon him), then he came to the house and placed the food in their hands. An orphan stood at the door and said: "Peace be upon you, O people of the household of Muhammad." - in the hadith of al-Ja'fi - "I am a poor man from among the poor of the nation of Muhammad (peace and blessings of God be upon him), and by God I am

hungry. Feed me, and God will feed you from the tables of Paradise." Ali **may God be pleased with him** heard him and began to say:

So they fed him food, and they spent a day and a night without tasting anything except pure water. On the second day, she got a saa' **measure of food**, ground it, and tested it. Ali prayed with the Prophet (peace and blessings of God be upon him). Then he came to the house and placed the food in their hands. An orphan stood at the door and said: "Peace be upon you, O people of the household of Muhammad. I am an orphan from the children of the emigrants. My father was martyred on the day of Aqaba. Feed me, and God will feed you from the tables of Paradise." Ali heard him and began to say:

Fatima, daughter of the noble master, daughter of a prophet who is not a fornicator

God has brought the orphan. Whoever shows mercy today will be merciful.

And he who is healthy will enter Paradise, for eternity has been forbidden to the vile.

Is it not permissible to take the straight path and slip into the fire and into hell?

Drink pus and hot water

Then Fatima, may God be pleased with her, began to say:

I feed him today and I don't care, and I prefer God over my children

They went hungry, and they are my cubs, the youngest of them is killed in the fighting

Bakr Bilal kills by assassination, woe to the killer and his punishment

The fire will throw him down into the depths, and he will be bound with chains and shackles in his hands.

A cable that has become more heavy than the cables

So they fed him food and stayed for two days and two nights without tasting anything except pure water. On the third day, she got the remaining sa', ground it, and tested it. Ali prayed with the Prophet (peace and blessings of God be upon him). Then he came to the house and placed the food in their hands. Suddenly, a prisoner came and stood at the door and said: "Peace be upon you, O people of the household of Muhammad. You take us captive and chain us up without feeding us! Feed me, for I am Muhammad's prisoner." Ali heard him and began to say:

Fatima, daughter of the Prophet Ahmed, daughter of the master prophet Masoud

And God named him Muhammad, and God adorned him with a beautiful, graceful face.

This is a prisoner of the guided prophet, burdened with a chain.

Hunger has come to us, he who feeds himself today will find it tomorrow.

With the One and Only God, whatever the sower sows, he will reap.

Give it to him, no, don't make him sit

Then Fatima, may God be pleased with her, began to say:

There is not a saa' left of what came. My hand is gone with my arm.

My sons, by God, are hungry. Oh God, do not leave them lost.

Their father is a man of good character who does good deeds with innovation.

I have long arms and a strong hand, and I have no mask on my head

Except a mask woven from the fabric

So they gave him food and stayed for three days and nights without tasting anything except pure water. When it was the fourth day, and God had fulfilled the vow, he took al-Hasan with his right hand and al-Husayn with his left hand, and approached the Messenger of God, may God bless him and grant him peace, while they were trembling like chicks from severe hunger. When the Messenger of God, may God bless him and grant him peace, saw them, he said: "O Abu al-Hasan, what I see in you is most distressing to me. Let us go to my daughter Fatima." So they went to her while she was in her prayer niche, her belly stuck to her back, and her eyes sunken in from severe hunger. When the Messenger of God, may God bless him and grant him peace, saw her and recognized the famine in her face, he wept and said: **Oh God, help! The family of Muhammad are dying of hunger.** Then Gabriel, peace be upon him, descended and said: "Peace be upon you. Your Lord sends you peace, O Muhammad. Take it in good health among your family." He said: **And what should I take, O Gabriel?** So he recited to him: **Has there not been over man a period of time? until His saying: And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** "We feed you only for the sake of God. We desire from you neither reward nor thanks." Al-Tirmidhi the wise Abu Abdullah said in Nawader Al-Awal: This is a fabricated and fabricated hadith, in which its speaker has gone to extremes to the point that it seems to the listeners. The one who is ignorant of this hadith bites his lips in longing not to be of this description, not knowing that the one who does this is blameworthy. God the Most High said in His revelation: "And they ask you, what they should spend. Say, 'The excess.'" (al-Baqarah 2:219) It is the excess that one has over one's own wealth and children. There are many reports from the Messenger of God (blessings and peace of God be upon him) that: "The best charity is that which one earns from surplus wealth. And start with yourself, then with those under your care." God has enjoined on spouses the maintenance of their families and children. The Messenger of God (peace and blessings be upon him) said: **It is enough of a sin for a man to neglect those he is responsible for providing for.** Can a sane person think that Ali was ignorant of this matter to the point that he exhausted young boys, five or six years old, with hunger for three days and nights? Until they were starving, and their

eyes filled with tears because of their empty stomachs, until the Messenger of God (peace and blessings be upon him) wept over the exhaustion they were under. Suppose he had preferred this questioner over himself, would he have been permitted to force his family to do that?! Such a thing only occurs to fools and ignorant people. God forbid that alert hearts would think such a thing of Ali. I wonder who memorized these verses every night from Ali and Fatima, and how each of them would answer his companion, until he conveyed it to these narrators?! This and similar stories are from the hadiths of the people in prisons, as I see. I have been informed that some people are imprisoned for eternity, and so they remain helpless. They write hadiths about evening gatherings and the like. Such hadiths are fabricated, and when they reach the scholars, they throw them out and falsify them. There is nothing that does not have a plague and a plot, and the plague and plot of religion are greater.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on

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the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatadah said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists.

Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk,

meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments**, he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

This is supported by His statement: 9- "We feed you only for the sake of God." The needy *miserable* is the one who is destitute, i.e., the poor person, or someone who is poorer than the poor person. What is meant by orphan is the orphans of the Muslims, and the captive who is taken prisoner and imprisoned. Qatadah and Mujahid said: The imprisoned captive. Ikrimah said: The captive is the slave. Abu Hamza al-Thamali said: The captive is the woman. Sa'id ibn Jubayr said: This feeding abrogated the verse on charity and the verse on the sword regarding the captive non-Muslim. Another said: Rather, it is decisive. Feeding the needy and the orphan is based on awareness, and feeding the captive is for the sake of preserving his life until the ruler makes a choice regarding him. The phrase "We feed you only for the sake of God" is in the accusative case as a state of saying: that is, they say, "We feed you only, **or saying**, We feed you only," meaning that they complete this, but God did it from their hearts, so He praised them for that. Al-Wahidi said: The commentators said: They did not complete it with this, but God knew it in their hearts, so He praised them, and He knew from His praise that they did that out of fear of God and the loss of His reward. **We do not want from you any reward or thanks**, meaning we do not ask you to reward us for this feeding, nor do we want you to thank us, rather it is purely for the sake of God. This sentence confirms what came before it, because whoever feeds for the sake of God does not want a reward nor does he ask for thanks from the one who fed him.

remove the illusion of favor and the expectation of a reward that diminishes the reward. Aisha, may God be pleased with her, said: She used to send charity to a household and then ask the one sent to her what they said. If he mentioned a supplication, she would supplicate for them with the same one so that the reward of the charity would remain purely for her with God. "We do not want from you any reward or thanks" meaning thanks.

Tafsir al-Baghawi

9- "We feed you only for the sake of God. We do not want from you any reward or thanks." *Thanks* is a verbal noun like *contracts*, "entering," and *exiting*. Mujahid and Saeed bin Jubair said: They did not speak about it, but God knew that in their hearts, so He praised them.

Tafsir al-Baidawi

9- "We feed you only for the sake of God" is intended to be said with the intention of action or speech, to

Surat al-Insan 76:10

Indeed, we fear from our Lord a Day of distress and displeasure.

Surat al-Insan 76:10

Indeed, we fear from our Lord a Day of distress and displeasure.

Tafsir al-Jalalayn

10 - **Indeed, we fear from our Lord a Day of sullen distress** when faces will be disfigured, i.e. ugly in appearance due to its severity **of calamity** severe in that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about these people, whose characteristics He described, that they say to those who feed them from the needy and poor: We do not feed you food, asking you for a reward or thanks in return for feeding you, but we feed you in the hope that our Lord will save us from His punishment on a day of great terror, great matter, in which faces will frown from the severity of its hardships, and the affliction of its people will be prolonged and severe. Al-Qamatarir is the severe one. It is said: It is a day of Qamatarir, or a day of Qamatar, and a difficult day, and Asab, and it rained today, it rains, and that is the most severe of days and the longest in affliction and severity, and from it the saying of some of them:

Our cousins, do you remember our affliction upon you when it was a day of calamities?

And in a similar manner to what we have said about this, the people of interpretation said, with differences among them in their expression of its meaning. Some of them said: It is that one of them frowns, and he closes his eyes until something like tar flows from between his eyes.

Who said that?

Abu Kuraib told us: Mus'ab bin Salam al-Tamimi told us, on the authority of Sa'id, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding His statement, **frowning and frowning**, he said: The unbeliever will frown on that day until sweat like tar will flow from between his eyes.

Ali bin Sahl told me, he said: Muammil told us, he said: Sufyan told us, on the authority of Harun bin Antara, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **A day of sullenness and frowning**. He said: The frowning is the frown between his eyes.

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 his statement, *Qamtariran*. He said: It closes what is between the eyes.

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

Sufyan, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas: **A gloomy, frowning day**. He said: He will squeeze the space between the eyes.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Indeed, we fear from our Lord a Day of distress and calamity**. He said: A day on which a man will seize what is between his eyes and his face.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, we fear from our Lord a Day of distress and calamity**, means that faces will frown and the area between the eyes will be clenched in hatred of that day.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Qamtarir* means foreheads are clenched in it. Some people say: Qamtarir means severe.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, who said: The handle is what is between the eyes.

It was narrated to us by Wakee', on the authority of Omar bin Dhar, on the authority of Mujahid, who said: It is the handle between his eyes.

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. Al-Qamtarir said: What comes out of their foreheads is like tar, and it runs down their faces.

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, *Qamtariran*, he said: The face is constricted by hemorrhoids.

Others said: Frowning means narrow, and Qamtarir means tall.

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 saying *frowning* means: narrow, and his saying *tall* means: tall.

Others said: Al-Qamtarir: the intense.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about **Indeed, we fear from our Lord a Day of distress and calamity**. He said: *Catastrophic* means evil, and *severe* means severe.

Tafsir al-Qurtubi

The Almighty said: **Indeed, we fear from our Lord a Day of gloom and distress.** (*Gloom*) is an adjective of the Day, meaning a day when faces will frown due to its horror and severity, so the meaning is we fear a Day of gloom. Ibn Abbas said that the disbeliever will frown on that day until sweat will flow from him like tar. And according to Ibn Abbas: Gloom means narrow and gloom is tall. The poet said:

Very sullen and frowning

It was said: The severe Qamatarir. The Arabs say: A day of Qamatarir, Qamatar and Asib, with the same meaning. Al-Farra' recited:

Our cousins, do you remember our affliction upon you when it was a day of calamities?

With the qaf being pronounced with a damma. And qamatar means intense. Al-Akhfash said: qamatar is the most intense of days and the longest of affliction. The poet said:

Flee when the dust of war rises and the gloomy, cloudy day enters it.

Al-Kisa'i said: It is said that today it rained and it became very cold, qamattarran and zamharran, and it is qamatarira and zamharir, and a rainy day if it is very difficult and intense. Al-Hudhali said:

We have given them a rain of rain, and whoever encounters us that day will flee.

Mujahed said: Frowning is in the lips, and frowning is in the forehead and eyebrows, so he made them among the characteristics of the face changed by the hardships of that day, and Ibn al-A'rabi recited:

He goes hunting, comes back broken, it rains for an hour and then turns dark

Abu Ubaidah said: It is said that a man is qamtarrir, meaning he has a contracted eye socket. Al-Zajaj said: It is said that the she-camel has *aqmatar* if she raises her tail, gathers her two eyes together, and puckers her nose. So he derived it from *qatar* and made the *mim* an extra letter. Asad ibn Na'isa said:

And I fought wars every day, Basil Al-Shar, the morning star

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor

is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: **Widespread.** Qatada said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a

Indeed, we fear from our Lord a Day of distress and displeasure.

dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day,

a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

10- **Indeed, we fear from our Lord a Day of stern and distressful.** That is, we fear the punishment of a Day characterized by these two attributes. The meaning of *frowning* is that it is a day on which faces will frown, whoever it is and its severity, so the meaning is that it is frowning. Al-Farra', Abu Ubaidah, and Al-Mubarrad said: A day of stern and severe distress. Al-Farra' recited:

Our cousins, do you remember our affliction upon you when it was a day of calamities?

Al-Akhfash said: The Qamatarir is the most severe of days and the longest in affliction, and from it the poet said:

Flee when the dust of war rises and the gloomy, cloudy day enters it.

Al-Kisa'i said: **It rained today and blossomed:** if it was

very difficult and intense. From this comes the poet's saying:

Banu Harb, we have ordered them to be given a mount, and whoever meets us that day will flee.

Mujahed said: Frowning is in the lips, and the frowning is in the forehead and eyebrows, so he made them among the characteristics of the one who is changed on that day because of the hardships he sees, and Ibn al-A'rabi recited:

He can fish with a broken stick, and it rains for an hour and then dies.

Abu Ubaidah said: Yaqa Qatmarir means contracted between the eyes and eyebrows. Al-Zajaj said: It is said that the she-camel has rained: if it raises its tail, gathers its two drops of rain, and throws with its nose the preceding drops, and he made the m an additional letter.

Tafsir al-Baghawi

10- **Indeed, we fear from our Lord a Day of stern distress**, when faces will frown from its horror and severity. Sternness is attributed to the day, just as one says: a fasting day and a standing night. It was also said that the day was described as stern because of the severity it contains, *Qamtarir*, Qatada, Mujahid, and Muqatil said: Qamtarir is the one who frowns at faces and foreheads. Al-Kalbi said: A frown is that in which there is no expansion, and Qatmarir is: intense. Al-Akhfash said: Qamtarir is the most severe of days and the longest in affliction. It is said: a Qamtarir or Qamatar day, if it is severe and unpleasant, and the day rained rain so it is raining.

Tafsir al-Baidawi

10-**Indeed, we fear our Lord**, so we treat you well or do not ask for a reward from you. **A Day** is a day of torment. *Frowning* is a day in which faces frown or resemble a frowning lion in its ferocity. *Qamtarir* is someone who frowns intensely like someone who gathers what is between his eyes from the word *aqmatar*, meaning the she-camel raises her tail and gathers her earrings, or it is derived from *qatar* and the *mim* is an additional word.

Surat al-Insan 76:11

So God saved them from the evil of that Day and granted them radiance and joy.

Surat al-Insan 76:11

So God saved them from the evil of that Day and granted them radiance and joy.

Tafsir al-Jalalayn

11 - **So God saved them from the evil of that Day and gave them** He gave them *freshness* beauty and light in their faces **and joy**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **So God saved them from the evil of that Day and met them with radiance and joy.** God Almighty says: So God removed from them what they had been fearing in this world of the evil of the gloomy, rainy Day because of what they had been doing in this world of what pleased their Lord. He met them with radiance in their faces and joy in their hearts.

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

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **And He will meet them with radiance and joy**, he said: Radiance in the faces, joy in the hearts.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And He will meet them with radiance and joy**, radiance on their faces and joy in their hearts.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He will meet them with radiance and joy**, he said: Blessing and joy.

Tafsir al-Qurtubi

The Almighty said: **So God saved them** meaning He warded off from them **the evil of that Day** meaning its violence, severity and torment **and met them** meaning He came to them and gave them when they met Him, meaning they saw Him, *freshness* meaning goodness **and happiness** meaning joy. Al-Hasan and Mujahid said: *Freshness* in their faces **and happiness** in their hearts. There are three aspects to freshness: The first is that it is whiteness and purity, said Al-Dahhak. The second is beauty and splendor, said Ibn Jubayr. The third is that it is the effect of a blessing, said Ibn Zayd.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains,

shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk**. Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread*. Qatada said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and

they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas: *Frowning* means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar

will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

11- **So God saved them from the evil of that Day** meaning, instead of the frowning faces of the disbelievers, He gave them radiance on their faces and joy in their hearts. Ad-Dahhak said: Freshness is the whiteness and purity in their faces. Saeed bin Jubair said: Goodness and splendor. It was also said that freshness is the effect of a blessing.

Surat al-Insan 76:11

So God saved them from the evil of that Day and granted them radiance and joy.

Tafsir al-Baghawi

11- **So God saved them from the evil of that Day**, which they feared, **and He met them with radiance**, beauty in their faces, **and joy**, in their hearts.

Tafsir al-Baidawi

11- **So God saved them from the evil of that Day** because of their fear and caution against it. **And He met them with radiance and joy** instead of the frowning and sadness of the wicked.

Surat al-Insan 76:12

And He will reward them for their patience with a garden and silk garments.

Tafsir al-Jalalayn

12 - **And He will reward them for their patience** for their patience in refraining from sin **with Paradise** which they will enter **and silk** which they will wear.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God rewarded them for their patience in this world in obeying Him and doing what pleases Him, with Paradise and silk.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He rewarded them for their patience with Paradise and silk garments.** He said: And He rewarded them for their patience in obeying God and their patience in avoiding His disobedience and His prohibitions, with Paradise and silk garments.

Tafsir al-Qurtubi

God the Almighty says: **And He will reward them for their patience with a garden and silk garments** for poverty. Al-Qurazi said: for fasting. Ata' said: for hunger for three days, which are the days of the vow. It was also said: for their patience in obeying God, and their patience in disobeying God and doing what He has forbidden. The word *ma* is a verbal noun, and this is based on the fact that the verse was revealed for all the righteous and those who do good deeds. Ibn Umar narrated: "The Messenger of God (peace and blessings of God be upon him) was asked about patience, so he said: ((Patience is of four types: the first of which is patience at the first shock, patience in performing the obligatory duties, patience in avoiding what God has forbidden, and patience in calamities.)) "A garden and silk" means He will admit them to Paradise and dress them in silk. That is, it is called the silk of this world and the silk of the hereafter, and it contains whatever God the Almighty wills of bounty. It was mentioned earlier: Whoever wears silk in this world will not wear it in the hereafter, but rather the one who wears it will wear it in Paradise as a compensation for their confining themselves in this world to the clothing that God has forbidden.

Tafsir Ibn Kathir

God Almighty tells us about what He has prepared for the unbelievers of His creation in terms of chains, shackles, and the Blaze, which is the flame and burning in the fire of Hell, as God Almighty says: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water, then in the Fire they will be blazing.** And when He mentioned what He has prepared for these wretched ones of the Blaze, He said after that: **Indeed, the righteous will drink from a cup whose mixture is of camphor.** And He knows what camphor has in terms of cooling and pleasant smell, along with what is added to that of pleasure in Paradise. Al-Hasan said: The coolness of the camphor is in the fragrance of the ginger. That is why He said: **A spring from which the servants of God will drink, making it gush forth abundantly.** That is, what was mixed of camphor for these righteous people is a spring from which the close servants of God will drink purely without mixing and they will be quenched with their thirst. That is why He included the meaning of **is quenched** even if He made it transitive with the preposition *bi* and placed *ayn* in the accusative case as a specification. Some of them said: This drink is like camphor in its fragrance. Some of them said: It is from the spring of camphor. Some of them said: It is permissible for it to be in the accusative case with **is drunk.** Ibn Jarir narrated these three sayings. God the Almighty said: **is made to gush forth abundantly** meaning they will dispose of it as they wish and wherever they wish in their palaces, homes, gatherings and shops. Gushing forth means flowing as God the Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** And He said: **And We caused a river to gush forth within them.**

Mujahid said: **They blow it up** means they drive it wherever they want. This is what Ikrimah and Qatadah said. Ath-Thawri said: They divert it wherever they want. God's statement: **They fulfill their vows and fear a Day whose evil will be widespread** means they worship God through what He has enjoined upon them of performing the obligatory acts of worship based on the original Shari'ah and what they have enjoined upon themselves through vows. Imam Malik narrated from Talhah ibn Abd al-Malik al-Ayli from al-Qasim ibn Malik from Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey God, let him not disobey Him.** Narrated by al-Bukhari from the hadith of Malik. And they abandon the forbidden things that He forbade them from, fearing the evil of the Day of Judgment, which is the day whose evil will spread widely among the people, except for those upon whom God has mercy. Ibn Abbas said: *Widespread.* Qatada said: **By God, the evil of that day will spread until it fills the heavens and the earth.** Ibn Jarir said: "From this is their saying: The crack in the bottle spread and became long." From this is the saying of Al-A'sha:

Then she appeared, and she had caused a great deal of harm to my heart, a rift that had spread over her absence.

Meaning widespread. And the saying of God the

And He will reward them for their patience with a garden and silk garments.

Almighty: {And they give food in spite of their love for it} It was said about the love of God the Almighty, and they made the pronoun refer to God the Almighty because the context indicates it, and it is more apparent that the pronoun refers to the food, meaning they give food in a state of their love and desire for it, as Mujahid and Muqatil said, and Ibn Jarir chose it like the saying of God the Almighty: {And gives wealth in spite of its love} and the saying of God the Almighty: {You will never attain righteousness until you spend from that which you love}. Al-Bayhaqi narrated through the path of Al-A'mash from Nafi' who said: Ibn 'Umar fell ill and desired grapes. The first thing the grapes brought was a desire for grapes, so Safiyyah, meaning his wife, sent and bought a bunch of grapes for a dirham, and a beggar followed the messenger, and when he entered with him the beggar said: The beggar. Ibn 'Umar said: Give it to him. So they gave it to him. Then she sent another dirham and bought a bunch of grapes, and the messenger followed the beggar, and when he entered the beggar said: The beggar. Ibn Omar said: Give it to him. So they gave it to him. Safiyya sent word to the beggar and said: By God, if you come back, you will never get any good from him again. Then she sent another dirham and bought it with it. In Sahih Muslim, it is stated: **The best charity is to give charity while you are healthy and stingy, hoping for wealth and fearing poverty.** That is, while you love money, are keen on it, and are in need of it. For this reason, God the Almighty said: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive.** As for the poor and the orphan, their description and explanation have already been given. As for the captive, Sa'id ibn Jubayr, al-Hasan, and al-Dahhak said: The captive is from the people of the Qiblah. Ibn Abbas said: Their captives at that time were polytheists. This is supported by the fact that the Messenger of God (blessings and peace of God be upon him) ordered his companions on the day of Badr to honor the captives, so they would give them precedence over themselves at lunch. Ikrimah said: They are the slaves. Ibn Jarir chose this because the verse is general for both Muslims and polytheists. Sa'id ibn Jubayr, Ata', al-Hasan, and Qatadah said the same. The Messenger of God (blessings and peace of God be upon him) recommended kindness to slaves in more than one hadith, and the last thing he recommended was: **Prayer and those whom your right hands possess.** Mujahid said: He is the one who is imprisoned, meaning they feed these people food even though they desire it. They love Him, saying in their hearts, **We feed you only for the sake of God,** meaning in the hope of God's reward and pleasure. **We do not want from you any reward or thanks,** meaning we do not ask you to reward us with it, nor for you to thank us before people.

Mujahid and Saeed bin Jubair said: By God, they did not say it with their tongues, but God knew of it in their hearts, so He praised them for it. So that someone might desire it. **Indeed, we fear from our Lord a Day of frowning and distress.** That is, we only do this so that God may have mercy on us and meet us with His kindness on the Day of Frowning and Displeasure. Ali bin Abi Talhah said on the authority of Ibn Abbas:

Frowning means narrow, *Frowning* means long. Ikrimah and others said on his authority regarding the statement, **A Day of Frowning and Displeasure**, that the disbeliever will frown on that day until sweat like tar will flow from between his eyes. Mujahid said, *Frowning* means the one with frowning lips. *Frowning* means the face will be tightened with pus. Saeed bin Jubair and Qatadah said: Faces will frown on it from terror. *Frowning* means the constriction of the forehead and between the eyes from terror. Ibn Zayd said: Al-Abous is evil, and Al-Qamatarir is severe. The clearest, most evident, sweetest, highest and most deserving expressions are the words of Ibn Abbas, may God be pleased with him. Ibn Jarir said: Al-Qamatarir is severe. It is said: It is a Qamatarir day, a Qamatar day, a difficult day and a difficult day. It has rained today, it rains heavily, and that is the most severe and longest day in affliction and hardship. From this, some of them said:

Our cousins, do you remember our affliction? If it was a day of calamities,

God the Almighty said: **So God will save them from the evil of that Day and will meet them with radiance and joy.** This is a clear example of similarity. **So God will save them from the evil of that Day** means He will make them safe from what they feared. **And will meet them with radiance** meaning in their faces. **And joy** meaning in their hearts. This was said by Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas. This is like His statement: **Some faces, that Day, will be radiant, laughing and rejoicing.** This is because when the heart is happy, the face will light up. Ka'b bin Malik said in his lengthy hadith. When the face of the Messenger of God (peace and blessings of God be upon him) was happy, it would be like a split moon. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings of God be upon him) entered upon me happy, his face beaming with joy. The statement of God the Almighty: **And He rewarded them for what they patiently endured** means because of their patience, He gave them, bestowed upon them, and housed them in Paradise and silk, meaning a spacious home, a comfortable life, and fine clothing. Al-Hafiz Ibn Asakir narrated in the biography of Hisham bin Sulayman al-Darani, saying: Surah **Has there come upon man a period of time?** was recited to Abu Sulayman al-Darani. When the reciter reached the verse: **And He rewarded them for what they patiently endured with a garden and silk garments,** he said: For what they patiently endured in abandoning desires in this world. Then he recited:

How many are killed by lust and how many are captured? Shame on a desire other than what is beautiful.

Man's desires bring him humiliation and lead him to long-term misery.

Fath al-Qadir

12- **And He rewarded them for what they patiently endured** meaning because of their patience with the obligations, and it was said with poverty, and it was

said with hunger, and it was said with fasting. It is better to interpret the verse as referring to patience with everything that patience entails in obedience to God, the Most High. *Ma* is a source, and the interpretation is: because of their patience **Paradise and silk** meaning He admitted them into Paradise and clothed them in silk, which is the clothing of the people of Paradise, instead of abandoning it in this world, in compliance with what was mentioned in the Shari'ah about its prohibition. The apparent meaning of these verses is general for everyone who fears the Day of Resurrection, feeds for the sake of God, and fears His punishment. The reason, even though it is specific, as will come, is taken into consideration with the generality of the wording, not the specificity of the reason. The reason in the revelation is included under its generality primarily.

Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the statement of God, **Has there come upon man?** He said: **Every human being**. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Masoud, regarding the statement of God, **mixed substances**, he said: **Their mixed substances are their veins**. Saeed bin Mansour and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **from a sperm-drop mixed substances**, he said: **The man's semen and the woman's semen when they mix**. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority, he said: **Mixed substances** are of various colors: the man's sperm is white and red, and the woman's sperm is green and red. Ibn Abi Hatim also narrated on his authority, he said: **The mixed substances are what comes out after urinating, like cutting a string, and from them a child is born**. Abd Al-Razzaq and Ibn Al-Mundhir also narrated on his authority, regarding the statement of God, **and a captive**, he said: **He is the polytheist**. Ibn Mardawayh and Abu Nu'aym narrated 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, regarding his statement: 'poor' he said: poor, 'orphan' he said: fatherless, 'captive' he said: slave and prisoner." Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: 'and they feed the poor' he said: this verse was revealed about Ali ibn Abi Talib and Fatimah, the daughter of the Messenger of God, may God bless him and grant him peace. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: 'a gloomy day' he said: narrow, 'tight' he said: long

Ibn Mardawayh narrated on the authority of Anas ibn Malik, "On the authority of the Prophet, may God bless him and grant him peace, regarding his statement, {A Day gloomy and frowning,} he said: "It will constrict what is between the eyes." Abd ibn Humayd, Ibn Jarir, and Ibn al-Mundhir narrated through various chains of narration on the authority of Ibn Abbas, who said: **The one who is frowning is the one whose face is constricted**. Ibn al-Mundhir narrated on his authority, **And he will meet them with radiance and joy**, he said: **Radiance will be on their faces and joy will be in their hearts**.

Tafsir al-Baghawi

12- **And He rewarded them for their patience**, in obeying God and avoiding His disobedience. Ad-Dahhak said: for poverty. Ata' said: for hunger. **Paradise and silk**, Al-Hasan said: God admitted them to Paradise and clothed them in silk.

Tafsir al-Baidawi

12- "And He rewarded them for what they patiently endured" for their patience in fulfilling obligations, avoiding forbidden things, and giving up wealth. "A garden" a garden from which they eat. "And silk" they wear. On the authority of Ibn Abbas, may God be pleased with them both: Al-Hasan and Al-Hussain, may God be pleased with them both, fell ill, so the Messenger of God, may God bless him and grant him peace, visited them with some people. They said: O Abu Al-Hasan, if you make a vow on behalf of your two sons, so Ali and Fatima, may God be pleased with them both, and a silver slave girl of theirs vowed to fast for three days if they recovered. They recovered and they had nothing with them, so Ali borrowed three sa's of barley from Sham'un Al-Khaibari, so Fatima ground a sa' and baked five loaves of bread, and they placed them in front of them to break their fast. A poor man stopped by them, and they preferred him. They spent the night without tasting anything but water, and in the morning they fasted. When they reached the evening and set the food aside, an orphan stopped by them, and they preferred him. Then a prisoner stopped by them the third time, and they did the same. Then Gabriel, peace be upon him, came down with this surah and said: Take it, O Muhammad. May God be with your family.

Surat al-Insan 76:13

Reclining therein on couches, they will see therein neither sun nor intense cold.

Surat al-Insan 76:13

Reclining therein on couches, they will see therein neither sun nor intense cold.

Tafsir al-Jalalayn

13 - *Reclining* is a state of the subject of the understood **enter it therein on couches** the beds in the chambers **they see neither** they find a second state **therein neither sun nor bitter cold** neither heat nor cold. It was said that bitter cold is the moon, so it is illuminated without sun nor moon.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **Reclining therein on couches** means: Reclining in Paradise on couches in the chambers, which are couches, the singular of which is couch. We have already explained to you with its supporting evidence, and what is in it of the sayings of the people of interpretation in what has passed, in a way that makes it unnecessary to repeat it. However, we will mention in this place in the narration some of what we did not mention before, God willing.

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, **reclining therein on couches** means: the couches.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Reclining therein on couches**. We used to say that it was the chambers in which were the beds.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Hussain, on the authority of Mujahid: **Reclining therein on couches**. He said: The joy is in the chambers. **Reclining therein** is in the accusative case because of the ha' and the mim.

And His statement: **They will see therein neither sun nor freezing cold**, God Almighty says: They will see therein neither sun nor freezing cold, which is intense cold, which will harm them.

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

Who said that?

Ziyad bin Abdullah Al-Hassani told us: Malik bin Sa'ir told us: Al-A'mash told us, on the authority of Mujahid, who said: *Zamharir* means terrible cold.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said, **They will see therein neither sun nor freezing cold**, knowing that intense heat is harmful, and intense cold is harmful, so God protected them from their harm.

Muhammad ibn al-Muthanna told us: Wahb ibn Jarir told us: Shu'bah told us, on the authority of al-Suddi, on the authority of Murrah ibn Abdullah, who said about the freezing cold: It is a type of torment. God said, **They will not taste therein coolness or drink** (An-Naba': 24).

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The Fire complained to its Lord, saying: 'O Lord, some parts of me are consuming others, so breathe me out.' So He gave it permission every year to breathe twice. The most intense cold you find is from the freezing cold of Hell, and the most intense heat you find is from the heat of Hell."

Tafsir al-Qurtubi

The Almighty says: **Reclining therein** meaning in Paradise. The accusative of *reclining* is in the state of the ha' and the mim in **He rewarded them** and the operator is *jaza* and the operator is *sabrū* and the operator is *sabara* and the operator is *sabara* because patience was only in this world and reliance is in the hereafter. Al-Farra' said: If you wish, you can make *reclining* a dependent, as if he said **He rewarded them with a Paradise** "reclining therein. On couches" means the beds in the seating areas, as mentioned above. The Arabs have names that contain attributes: one of them is the couch, which is only found in a seating area on a bed. Another example is the "sajjil, **which is a bucket filled with water, so when it turns yellow, it is not called a sajjil**". Similarly, sins are not called sins until they are filled, and a cup is not called a cup until it is full of wine. Similarly, the plate on which a gift is given is a gift, so if it is empty, it is called a plate or a tray. Dhu al-Rummah said:

Cheeks dried up from walking, as if they were touching the couches of mourners.

That is, the beds on the couches. **They will not see therein the sun** that is, they will not see in Paradise an intense heat like the heat of the sun, **nor freezing cold** that is, nor excessive cold. Al-A'sha said:

A soft, sweet child who has never seen the sun or cold

On the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said:

((The fire complained to its Lord, the Almighty and Majestic, saying: O Lord, some parts of me consume others. So He made for it two breaths, one in the winter and one in the summer. So the severity of the cold you experience is from its freezing cold, and the severity of the heat you experience in the summer is from its poisonous winds.)) And "On the authority of the Prophet, may God bless him and grant him peace, that he said:

((The air of Paradise is Sajsaj: neither hot nor cold))

Sajsaj is the extended shade as between sunrise and sunrise. Marra Al-Hamdani said: Zamharir is the cutting cold. Muqatil bin Hayyan said: It is something like the heads of needles that descends from the sky in extreme cold. Ibn Masoud said: It is a type of torment, and it is intense cold, so that when the people of Hell are thrown into it, they ask God to torment them in Hell for a thousand years, which is easier for them than the torment of Zamharir for one day. Abu Al-Najm said:

Or I was a wind, I was a cold winter

Tha'lab said: "Zamharir is the moon in the language of Tayy". Their poet said:

And the night is dark, and the cold has not yet blossomed

It is narrated: "It did not appear," meaning the moon did not rise. The meaning is that they will not see therein a sun like the sun of this world, nor a moon like the moon of this world, meaning that they are in constant light, with neither night nor day, because the light of the day is from the sun, and the light of the night is from the moon. This meaning has already been mentioned in Surah Maryam, when God the Almighty says: **And they will have their provision therein, morning and evening.** (Maryam 19:62) Ibn Abbas said: While the people of Paradise are in Paradise, when they see a light, they think it is a sun that has shone with that light on Paradise. They say: Our Lord said: **They will see therein neither sun nor freezing cold.** So what is this light? Ridwan says to them: This is neither sun nor moon, but this is Fatima and Ali laughing. So Paradise shone from the light of their laughter, and about them God the Almighty revealed: **Has there not come upon man a period of time?** And he recited:

I am the master of a young man who has been sent to him. Has he come?

That is Ali al-Murtada, the cousin of the Chosen One

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches.** We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold,** meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them,** meaning its branches will be close to them. **And its fruits will be made accessible,** meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach.** And the Almighty said: **And its fruits will**

be within reach. Mujahid said: **And its fruits will be made accessible,** if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: **accessible.** Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, "Measure them with [a precise] estimate" means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, "Measure them with [a precise] estimate" means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger.** Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been

Reclining therein on couches, they will see therein neither sun nor intense cold.

mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to

what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: Yes. Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

His statement: 13- "Reclining therein on couches **is in the accusative case as a hal of the object of** He rewarded them, **and the operator here is** He rewarded,

and the operator therein is they were patient", because patience was only in this world, and Abu al-Baqa' allowed it to be an attribute of Paradise. Al-Farra' said: If you wish, you can make "reclining" a subordinate clause, as if he said: He rewarded them with a Paradise reclining therein. Al-Akhfash said: It is permissible for it to be in the accusative case as a praiseworthy one, and the pronoun "from therein **refers to Paradise, and the couches are the beds in the chambers, and its explanation has been presented in Surat al-Kahf** They will see therein neither sun nor freezing cold **The sentence is in the accusative case as a hal of the object of** He rewarded them, **so it is a synonymous hal, or from the pronoun in reclining**", so it is an overlapping hal, or another attribute of Paradise, and freezing cold is the most intense cold, and the meaning is: they will not see in Paradise the heat of the sun nor the cold of freezing cold, and from this is the saying of al-A'sha:

A soft, sweet little girl who has never seen the sun or cold

Tha'lab said: **Zamharir is the moon in the language of Tays**, and he recited the following verse by their poet:

And the night of its darkness has clouded its parts, and the freezing cold has not blossomed

It is narrated that it did not appear: meaning the moon did not rise. The explanation of this was presented in Surah Maryam.

Tafsir al-Baghawi

13- *Reclining*, accusative case in state, **in it** in Paradise, **on couches**, the beds in the chambers, and there is no couch except when they are gathered together, **they will see therein neither sun nor freezing cold**, meaning summer nor winter. Muqatil said: He means a sun whose heat will harm them nor freezing cold whose cold will harm them, because both are harmful in this world. And freezing cold is intense cold.

Tafsir al-Baidawi

13- "Reclining therein on couches **is a state of those who are in their reward or an attribute of Paradise**". "They will see therein neither sun nor freezing cold **is possible, and it is a state of what is implied in reclining**", and the meaning is that a moderate breeze passes over them therein, neither hot nor harmfully cold. It was said that freezing cold is the moon in the language of Tays. Their rajaz poet said:

And the night is dark, and the cold has not yet blossomed

Meaning that its air itself does not need a sun or moon.

Surat al-Insan 76:14

And its shades will be low for them, and its fruits will be made accessible.

Surat al-Insan 76:14

And its shades will be low for them, and its fruits will be made accessible.

Tafsir al-Jalalayn

14 - **and near** close, in apposition to the place of **they do not see** meaning **they do not see over them** from them **its shades** its trees **and its fruits are made accessible** its fruits are brought near so that the one standing, the one sitting, and the one lying down can reach them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And its shades will be brought near to them**. And the shades of its trees will be brought near to them.

There are several ways to place the word *Daniyyah* in the accusative case: First, by linking it to his statement, **reclining therein**. Second, by linking it to the position of his statement, **they will not see a sun therein**. Because its position is in the accusative case, its meaning is: reclining therein on couches, not seeing a sun therein. Third, by placing it in the accusative case for praise, as if it were said: reclining therein on couches, and *Daniyyah* after its shadows upon them, as one says: **So-and-so has a beautiful girl, and a young woman after her youth**. With this *waw* a verb is implied that places the shadows in the accusative case for the young woman, if praise is intended by it, and no sequence is intended by it. *Daniyyah* is made feminine because *shadows* is a plural. It was mentioned that this is in the reading of Abdullah in the masculine form **and its shadows are daniyyah**, and it was only mentioned because it was an earlier verb. In the reading, as far as I have heard, it is *and* in the nominative case as a new sentence.

His saying, **And its fruits are made easy to harvest**, means: And the harvest of its fruits is made easy for them, as they wish, sitting, standing, or reclining.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And its fruits are made subservient to him**, he said: When he stands, they rise up to his level, and when he sits, they hang down so that he can reach them, and when he lies down, they hang down so that he can reach them. That is their being made subservient.

Bishr told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And its shades will be brought low to them, and its fruits will be made accessible**, he said: Their hands will not be turned away from it after that, nor will there be thorns.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **its fruits are within reach** (al-Haqqah 69:23), he said: **within reach** is the fruit of which has come within reach for them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And its fruits are made accessible**. He said: He may take it however he wants, sitting or reclining.

Tafsir al-Qurtubi

The Almighty says: **And their shades will be drawn low for them** meaning the shade of the trees in Paradise is close to the righteous, so it is a shade for them to increase their bliss even if there is no sun or moon there, just as their combs are gold and silver even if there is no dirt or disheveled hair there. It is said that the height of the trees in Paradise is the length of one hundred years, so when a friend of God desires its fruit, it will be drawn low for him to take it. (*Daniya*) is in the accusative case as a state in apposition to **reclining** just as you say: In the house, Abdullah is reclining and the curtains are hanging down over him. It is also said that it is in the accusative case as an attribute of Paradise, meaning He rewarded them with a Paradise that is close at hand, so it is an attribute of an omitted description. It is also said that it is in the place of **they will see therein neither sun nor freezing cold** and they will see it close at hand. It is also said that it is in praise, meaning it is close at hand. Al-Farra' said this. (**its shadows**) The shadows are raised and close. If it was read with the raising of close, so that shadows would be the subject and close, the predicate would be permissible, and the sentence would be in the position of the state of the ha and the mim in (**and He rewarded them**), and it was read thus. In the reading of Abdullah (**and close to them**) because the verb came before. In the letter i.e. (**and close**) it is raised as a resumption. **and made subservient to them** meaning its fruits were enchanted **its fruits** "making subservient" meaning subservient, so the one standing, sitting, and lying down may reach it. Their hands are not turned away from it after that, nor are there thorns, as Qatadah said. Mujahid said: If someone stands, it rises for him, and if he sits, it hangs down over him, and if he lies down, it comes close to him so he may eat from it. And it was also narrated from him: The earth of Paradise is made of leaves, its soil is saffron, its fragrance is the most fragrant musk, the roots of its trees are gold and leaves, its branches are pearls, emeralds, and rubies, and whoever eats from it while lying down, it will not harm him. Ibn Abbas said: If he intends to take from its fruits, it hangs down to him so that he may take from it what he wants. And making the fruits easy to reach means facilitating their access. The fruits are the fruits, the singular is qatf with a kasra on the qaf, it was named thus because it is picked, just as janee was named janee because it is harvested. *Tadhleelan* is an emphasis on what was described of humiliation, like

His saying: **And We sent it down gradually** (al-Isra' 17:106), **And God spoke to Moses directly** (An-Nisa': 164). Al-Mawardi: It is possible that making its fruits easy to reach means that they are brought out from their coverings and their stones are released to them.

I said: And this is more, for Ibn al-Mubarak narrated, he said: Sufyan informed us, on the authority of Hammad, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The palm trees of Paradise: their trunks are green emerald, and their fronds are red gold, and their leaves are clothing for the people of Paradise, from them are their garments and their clothes, and their fruit is like jugs and buckets, whiter than milk, sweeter than honey, and softer than butter, and it has no stones. Abu Ja'far al-Nahhas said: It is said that the one who has been tamed is the one whom the water has tamed, meaning he has made it visible. It is also said that the one who is tamed is the one whom the slightest breeze of his blessings greets, and it is said that the one who is tamed and leveled, because the people of Hijaz say: He tamed your palm tree, meaning he made it level. It is also said that the one who is tamed and close to reach, from their saying: a tamed wall, meaning short. Abu Ja'far said: These sayings that we have narrated were mentioned by the people of knowledge of the language, and they said them in the saying of Imru' al-Qais:

And the leg is like a tamed watering can

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches**. We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach**. And the Almighty said: **And its fruits will be within reach**. Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that.

Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups a cup meaning wine whose mixture is of ginger. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among

them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of

God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: Yes. Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

14- **And its shades are drawn low upon them.** The majority of scholars read *Daniyyah* in the accusative case, in apposition to the place where they do not see, or to those reclining, or as a description of something omitted: i.e. a garden that is drawn low, as if he said: And He will reward them with a garden that is drawn low. Al-Zajaj said: It is a description of the garden that was mentioned earlier. Al-Farra' said: It is in the accusative case for praise. Abu Haywah read *Daniyyah* in the nominative case as an advanced predicate and **its shades** as a delayed subject, and the sentence is in the accusative case as a state. The meaning is: The shades of the trees are close to them, covering them with an increase in their comfort, even if

there is no sun there. Muqatil said: It means its trees are close to them. Ibn Mas'ud read **And its fruits are made lowly upon them** as in apposition to *Daniyyah* as if he said: and made lowly. It is permissible for the sentence to be in the accusative case as a state of the pronoun in **upon them**, or it is permissible for it to be a new sentence. *Al-Qatuf* means the fruits. The meaning is that its fruits were made subservient to those who eat them, making them subservient in abundance, such that the standing, the sitting, and the lying down can eat them, and neither their hands nor thorns can hold them back from it. An-Nahhas said: **The submissive is the one that is close to reach**. And from this is their saying, **a submissive wall**, meaning short. Ibn Qutaybah said: **I was made submissive, I brought it close**, from their saying, **a submissive wall**, meaning it was short in thickness. And it was said, **I was made submissive**, meaning it was made obedient and not resistant to being picked however they wished.

Tafsir al-Baghawi

14- **And its shades are drawn near to them**, meaning the shades of its trees are close to them. The accusative of **drawn near** is in apposition to His statement: *reclining*, and it was said: in the place of His statement: **They will not see therein sun or freezing cold** and they will see **drawn near**, and it was said: in praise, **and its fruits are made subservient**, subjected and brought near, **its harvests**, its fruits, **in submission**, they eat from its fruits standing, sitting and lying down and they take them however they want in whatever condition they are in.

Tafsir al-Baidawi

14- **And its shades will be within easy reach for them** is a state or another description in apposition to what precedes it, or in apposition to *Paradise*, meaning a garden within easy reach, as they were promised two gardens, like His statement: **And for him who fears standing before his Lord are two gardens**. It was read in the nominative case as the predicate of **its shades**, and the sentence is a state or description. **And its fruits will be made easy to reach** is in apposition to what precedes it, or a state of **within easy reach**, and making the fruits within easy reach means that they are made easy to reach, not forbidden to pick as they wish.

Surat al-Insan 76:15

And there will be passed around them vessels of silver and goblets of crystal.

Surat al-Insan 76:15

And there will be passed around them vessels of silver and goblets of crystal.

Tafsir al-Jalalayn

15 - **And there will be passed around to them** therein **vessels of silver and cups** cups without handles **of crystal**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And there will be passed around among them vessels of silver and cups of glass.** God Almighty says: And there will be passed around among these righteous people vessels from which they drink their drink, which are of silver that were glass, so He made them silver, and they are as pure as glass, so they have the whiteness of silver and the clarity of glass.

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 there will be passed around among them vessels of silver and cups of crystal**, meaning vessels of silver, and their purity and preparation are like the purity of crystal.

Ibn Hamid told us, he said: Thani Mahran, on the authority of Sufyan, on the authority of Mujahid, **of silver**. He said: It has the delicacy of glass in the purity of silver.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **glasses of silver**, he said: The purity of the glasses, which are of silver.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And vessels of silver will be passed around among them**, meaning the purity of the crystal in the whiteness of the silver.

And his saying, **and cups**, means: Huge jars containing the drink are passed around with the vessels, and every huge jar that has no handle is a cup.

As Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **and cups**, he said: They do not have ears.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, with this hadith, with this chain of transmission, on the authority of Mujahid, who said: The cups are the goblets.

And his saying: **They were glass** means: These vessels and cups were glass, then God turned them into silver, to indicate with that that the soil of Paradise is silver, because every vessel that is made is made from the soil of the earth in which it is located. So God, may His praise be glorified, indicated with the description of the vessels when they are passed around to the people of Paradise that they are made of silver, to teach His servants that the soil of the land of Paradise is silver.

The reciters differed in their reading of His statement, **Qawarir and Chains**. The majority of the reciters of Medina and Kufa, except for Hamzah, read it as *Salasilan* and **Qawariran Qawariran** with the alif and tanween, and this is how it is in their copies of the Qur'an. Hamzah would drop the alifs from all of that and not include any of it. Abu Amr would prove the alif in the first of Qawarir and not prove it in the second, and all of that is correct with us, except what you mentioned from Abu Amr and what I like best, and that is that the first of Qawarir is the beginning of a verse, and the reconciliation between that and the rest of the beginnings of the verses of the surah is more pleasing to me since that was by proving the alifs in most of them.

Tafsir al-Qurtubi

The Almighty said: **And there will be passed around among them vessels of silver and goblets of crystal** meaning, servants will circulate among these righteous people when they want to drink **with vessels of silver**. Ibn Abbas said: There is nothing in this world that is in Paradise except the names, meaning what is in Paradise is more noble, higher and purer. Then the golden vessels were not denied, rather the meaning is that they will be given to drink in silver vessels, and they may be given to drink in golden vessels. The Almighty said: **And there will be passed around among them dishes of gold and goblets** (al-Zukhruf 43:71). It was said: By mentioning silver, He pointed out the gold, like His saying: **Garments to protect you from the heat** (al-Nahl 16:81) meaning and the cold, so by mentioning one of them, He pointed out the other. The cups are the large goblets that have no ears or handles, each of which is a cup. Adi said:

Reclining, his doors are knocked on, and the servant seeks him with a cup

It was mentioned in (*pottery*). **They were crystals *** **crystals of silver** meaning in the clarity of crystals and the whiteness of silver, so its clarity is the clarity of glass and it is made of silver. It was said that the soil of Paradise is made of silver, and the vessels are made from the soil of the earth from which they are made. Ibn Abbas mentioned this and said: There is nothing in Paradise but that you have been given something similar to it in this world, except for the crystals of silver. He said: If you took silver from the silver of this world

and struck it until it became like the wing of a fly, you would not see water behind it, but the crystals of Paradise are like silver in the clarity of crystals.

Measured it by measurement is the reading of the common people with a fat-ha on the qaf and the dal, meaning the cupbearers who circulate it to them measured it for them. Ibn Abbas, Mujahid and others said: They brought it according to the measure of their thirst, neither more nor less. Al-Kalbi said: That is more delicious and more appetizing, and the meaning is: The angels who circulate around them measured it. Ibn Abbas also said: Measure it to fill the palm of the hand, neither more nor less, so that it would not harm them with heaviness or excessive smallness. It was said: The drinkers determined for it the measures of themselves, according to what they desired and estimated. Ubayd ibn Umair, Al-Sha'bi and Ibn Sirin read (*qadruhuwa*) with a damma on the qaf and a kasra on the dal, meaning it was made for them according to their desire. Al-Mahdawi mentioned this reading on the authority of Ali and Ibn Abbas, may God be pleased with them, and he said: Whoever reads (*qadruhuwa*) then he is returning to the meaning of the other reading, and it is as if the original was *qadruhu* alayhi so the accusative was deleted, and the meaning was *qadruhu* alayhi. Sibawayh recited:

I swear that the love of Iraq will be consumed by time and that love will be consumed by the village of Sous

He went on to say that the meaning is about the love of Iraq. It was said: This estimation is that the cups fly and scoop up the amount of the drinker's desire, and that is the saying of God Almighty: **Measure it by measure** meaning it does not exceed nor fall short of the quenching, so the cups were inspired to know the amount of the quenching of the desire so that they scoop up that amount. Al-Tirmidhi the wise mentioned this saying in (**Nawader Al-Usul**).

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches**. We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach**. And the Almighty said: **And its fruits will be within reach**. Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made

accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger**. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in

And there will be passed around them vessels of silver and goblets of crystal.

Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a

distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: Yes. Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

15- **And they will be served with vessels of silver and cups** meaning that servants will go around to them if they want to drink from vessels of silver. Cups is the plural of cup, which is a large jug that has no spout or handle. From this comes the saying of Adi:

Reclining, the door is knocked on, and the servant seeks him with a cup

Its interpretation was mentioned in Surat al-Zukhruf 43: **They were crystals, crystals of silver.** That is, in describing the crystals in terms of their purity and the whiteness of silver. Their purity is the purity of glass, and their colour is the colour of silver.

Tafsir al-Baghawi

15- **And there will be passed around among them vessels of silver and cups of crystal.**

Tafsir al-Baidawi

15- **And there will be passed around among them vessels of silver and cups** and pitchers without handles. **They were glass.**

Surat al-Insan 76:16

Silver vessels, which they measured with precise estimation.

Surat al-Insan 76:16

Silver vessels, which they measured with precise estimation.

Tafsir al-Jalalayn

16 - **Vals of silver** meaning that they are made of silver, the inside of which can be seen from the outside, like glass. **They will be measured** meaning those who circumambulate (according to the amount of water the drinkers will be able to drink, without any increase or decrease. That is the most delicious drink.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, *glasses* in the purity of purity, from the whiteness of silver.

As Yaquub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Al-Hasan said, in his statement, **They were crystals, crystals of silver**, he said: The purity of the crystals is in the whiteness of the silver.

Ibn Al-Muthanna told us: Yahya bin Katheer told us: Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding the statement of God, **glasses of silver**, he said: The whiteness of the silver is in the clarity of the glasses.

Yaquub told me, he said: Marwan bin Muawiyah told us, he said: Ibn Abi Khalid told us, on the authority of Abu Salih, regarding his statement, **They were crystals, crystals of silver**, he said: It was as if their soil was made of silver.

And his saying, **Vessels of silver**, he said: The purity of the glass in the whiteness of the silver.

Ibn Bashar told us: Sulayman told us: Abu Hilal told us, on the authority of Qatada, regarding his statement, **Qawarirah * Qawarirah of silver**, he said: If the people of falsehood needed to make a vessel of silver so that what was in it could be seen from behind it, just as what was in the qawarirah could be seen, they would not be able to do so.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Vessels of silver**. He said: They are made of silver, and their purity is the purity of vessels in the whiteness of silver.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Vessels of silver**. He said: **On the purity of the vessels and the whiteness of the silver**.

His saying: **Measure it according to its quantity** means: Measure the vessels that are passed around to them according to their quantity, neither more nor less than

that.

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

Who said that?

Yaquub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **Measure it with an estimate**, he said: It was measured to quench the thirst of the people.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **Measure it with an estimate**, he said: Measure their water.

Abu Kuraib told us: Omar bin Ubaid told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **Silver bottles, measure them by measure**, he said: It does not decrease nor does it overflow.

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 Mujahid, **Measure it by measure**. He said: It is not filled to the brim so that it spills over, nor is its water diminished so that it is full.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They estimated it by an estimate** for their water.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They estimated it by an estimate** it was estimated to water the people.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **of silver, they measured it by measure**, he said: They measured it for their Lord according to the amount that the people of Paradise would drink.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **Measure it with measure**. He said: Full, not spilled, and not lacking.

Others said: Rather, the meaning of this is: Estimate it according to the size of the palm.

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, **Measure it with an estimate**. He said: It was measured for the palm.

The reciters differed in their recitation of the statement, **They estimated it by estimating it**. The majority of the reciters of the regions read it as **they estimated it for them** with a fat-ha on the qaf, meaning: the water-carriers estimated it for them to carry it around to them. It was narrated on the authority of al-Sha'bi and others among the early scholars that they read it with a damma on the qaf, meaning: it was estimated for them, so there is no addition or subtraction in it.

The reading that I do not seek refuge in is the reading with the opening of the qaf, due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

It has already been mentioned in ((pottery)). The Almighty said: **They were crystals * Crystals of silver** meaning in the clarity of crystals and the whiteness of silver, so its clarity is the clarity of glass and it is made of silver. It was said that the soil of Paradise is made of silver, and the vessels are made from the soil of the earth from which they are made. Ibn Abbas mentioned this and said: There is nothing in Paradise but that you have been given something similar to it in this world, except the crystals of silver. He said: If you took silver from the silver of this world and struck it until it became like the wing of a fly, you would not see water behind it, but the crystals of Paradise are like silver in the clarity of crystals. **Measure it by measure** is the reading of the common people with a fat-ha on the qaf and the dal, meaning the cupbearers who circulate it among them measured it for them. Ibn Abbas, Mujahid and others said: They brought it according to the measure of their thirst, neither more nor less. Al-Kalbi said: That is more delicious and more appetizing, and the meaning is: The angels who circulate among them measured it. It was also narrated from Ibn Abbas: **They measured it to fill the palm of the hand, neither more nor less, so that it would not harm them with heaviness or excessive smallness.** It was said: The drinkers measured it according to their own desires and expectations. Ubaid bin Umair, Al-Sha'bi and Ibn Sirin read *qadruhu* with a damma on the qaf and a kasra on the dal, meaning it was made for them according to their desires. Al-Mahdawi mentioned this reading on the authority of Ali and Ibn Abbas, may God be pleased with them, and he said: Whoever reads *qadruhu* has returned to the meaning of the other reading, as if the original was *qadruhu alayhi* and the accusative was deleted, and the meaning was *qadruhu alayhi*. Sibawayh recited:

I swear that the love of Iraq will be consumed by time and that love will be consumed by the village of Sous

He went on to say that the meaning is about the love of Iraq. It was said: This estimation is that the cups fly and scoop up the amount of the drinker's desire, and that is the saying of God Almighty: **Measure it by measure** meaning it does not exceed nor fall short of the quenching, so the cups were inspired to know the amount of the quenching of the desire so that they scoop up that amount. Al-Tirmidhi the wise mentioned this saying in (**Nawader Al-Usul**).

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches.** We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under

the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach.** And the Almighty said: **And its fruits will be within reach.** Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger**. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the

Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom**. The Abyssinian said: **My eyes see what your eyes see in Paradise**. He said: Yes. Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade**. That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver**. This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk**. And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink**. That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated**, meaning that this is said to them as an honor and a kindness to them, as the Almighty said:

Eat and drink at ease for what you put forth in the past days, and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated**, meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

Nafi', Al-Kisa'i and Abu Bakr 16- read **Qawarira** * **Qawarira** with the tanween in both of them while connected, and with a pause on them with an alif. The reason for this reading was presented in the explanation of His statement: *Salasil* from this surah, and we explained there the reason for inflecting what has the plural plural form, so refer to it. Hamzah read without the tanween in both of them and without pausing with an alif. The reason for this reading is apparent because they are both improper for the plural plural form. Hisham read without the tanween in both of them and with a pause on them with an alif. Ibn Kathir read with the tanween of the first but not the second and with a pause on the first with an alif, Jun the second. Abu Amr, Hafs and Ibn Dhakwan read without the tanween in both of them, and with a pause on the first with an alif but not the second. The sentence is in the genitive case as an attribute of Cups. Abu Al-Baqa' said: The repetition is good because it is connected to clarifying its origin. Al-Wahidi said: The commentators said: God made the vessels of the people of Paradise from silver, so it combined the whiteness of silver and the purity of glass. Al-Zajjaj said: The vessels in this world are made of sand, so God made known the excellence of those vessels that their origin is silver, so that what is inside can be seen from the outside. The phrase **they measured it by a measure** is an attribute of the vessels. The majority read **they measured it by a measure** with a fat-ha on the qaf in the active form, meaning the cupbearers from the servants who go around to them measured it according to what the drinkers of the people of Paradise need, without any increase or decrease. Mujahid and others said: Their rewards are according to the amount of their quenching, without any increase or decrease. Al-Kalbi said: That is more delicious and more appetizing. It was also said: The angels measured it, and it was also said that the drinkers of Paradise measured it according to the amount of their desires and needs, so it came as they intended in form, without any increase or decrease. Ali, Ibn Abbas, As-Salami, Ash-Shaabi, Zaid bin Ali, Ubaid bin Umair, and Abu Amr, in one narration from him, read it with a damma on the qaf and a kasra on the dal, in the passive voice: i.e. I made it for them according to their will. Abu Ali Al-Farsi said: It is from the chapter on the heart. He said: Because the true meaning is to say: I measured them, not they measured it, because it means they were able to do it. Abu Hatim said: The meaning is: I measured the vessels according to their watering place, so the object of the unspecified verb is omitted. Abu Hayyan said: The closest interpretation of this anomalous reading is to say: He measured their watering place from it, an estimation, so the complement was omitted, becoming qadruhu. Al-Mahdawi said: The meaning of the last reading goes back to the meaning of the first reading, and it is as if the original was qadruhu alayhi, so the

preposition was omitted, as Sibawayh recited:

I swear that the love of Iraq will be consumed by time and that love will be consumed by the village of Sous

I swear to love Iraq.

Tafsir al-Baghawi

16- **Vessels of silver**. The commentators said: He meant the whiteness of the silver in the clarity of the vessels, for they are silver in the clarity of glass, and what is inside them can be seen from outside.

Al-Kalbi said: God made the vessels of every people from the soil of their land, and the land of Paradise is made of silver, so He made from it vessels from which they would drink. **They measured it out**, they measured the cup according to the amount of their drink, neither more nor less, meaning the cupbearers and servants who go around to them measured it out for them, then they gave them to drink.

Tafsir al-Baidawi

16- **Qawarir min silver** meaning it was formed combining the clarity and transparency of a bottle with the whiteness and softness of silver. The nun of *Qawarir* was taken from the nun of *Salasilan* and Ibn Kathir said the first because it is the beginning of the verse. The reading of **Qawarir min silver** is as *Qawarir*. **They estimated it by an estimate** meaning they estimated it in themselves so its measurements and shapes came out as they wished, or they estimated it by their good deeds so it came out according to them, or the circumambulators estimated it, referred to by His statement, **its drink will be circulated according to the amount of their desires**. The reading of *Qawarir* means they made it capable of it as they wished, from *Qadar* taken from *Qadarat* something.

Surat al-Insan 76:17

And they will be given to drink therein a cup whose mixture is of ginger.

Surat al-Insan 76:17

And they will be given to drink therein a cup whose mixture is of ginger.

Tafsir al-Jalalayn

17 - **And they will be given to drink therein a cup of wine whose mixture is of ginger.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they will be given to drink therein a cup whose mixture will be of ginger.** God Almighty says: And these righteous people will be given to drink therein a cup, which is any vessel that has a drink in it. If it is empty of wine, it is not called a cup, but rather it is called a vessel, just as a dish in which a gift is given is called a *gift* as long as it is the gift. If it is empty of what is on it, it is a dish or a tray, and it is not *gifted*. "Whose mixture will be of ginger." He says: The drink from the cup from which they will be given to drink will be ginger.

The commentators differed in their interpretation of this. Some of them said: Their drink is mixed with ginger.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **its mixture is ginger**, he said: It is mixed with ginger.

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, **its mixture was ginger**, he said: It makes them likable what they used to drink in this world. Al-Harith added in his hadith: It makes them likable.

Some of them said: Ginger is the name of the spring from which the drink of the righteous is mixed.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they will be given to drink there a cup whose mixture is of ginger, from a spring therein called Salsabil**, is delicate and the close ones will drink it pure, and it will be mixed for the rest of the people of Paradise.

Tafsir al-Qurtubi

The Almighty said: **And they will be given to drink therein a cup** meaning wine in a vessel. **its mixture will be of ginger** (*was*) is a connection, meaning its mixture will be of ginger, or it was in the judgment of God ginger, and the Arabs used to enjoy drinks mixed with

ginger for the pleasantness of its scent, because it stimulates the tongue and digests food, so they desired the bliss of the hereafter with what they believed to be the ultimate in bliss and goodness. Al-Musayyab ibn Als said, describing a woman's lips:

As if the taste of ginger was in it when I tasted it and the sourness of wine

It is narrated: Generosity. Another said:

As if a ginger genie had spent the night in her mouth and was consulting her

And similar to it is the saying of Al-A'sha:

As if cloves and ginger were in her mouth and Arya was consulting her

And similar to it is the saying of Al-A'sha:

As if cloves and ginger were in her mouth and she was looking at me

Mujahid said: Ginger is the name of the spring from which the drink of the righteous is mixed. Qatada said the same: Ginger is the name of the spring from which the close ones drink pure and which is mixed for the rest of the people of Paradise. It was said: It is a spring in Paradise in which the taste of ginger is found. It was also said: It has the meaning of a drink mixed with ginger. The meaning is as if there is ginger in it.

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches**. We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach**. And the Almighty said: **And its fruits will be within reach**. Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver,

and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger**. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A

Surat al-Insan 76:17

And they will be given to drink therein a cup whose mixture is of ginger.

man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: *Yes.* Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

17- **And they will be given to drink there a cup whose mixture is of ginger.** It has been previously stated that a cup is a vessel containing wine, and if it is empty of wine, then it is not called a cup. The meaning is that the people of Paradise will be given to drink in Paradise a cup of wine mixed with ginger. The Arabs used to enjoy mixing drinks with ginger because of its pleasant aroma. Mujahid and Qatadah said: Ginger is the name of the spring from which those brought near to God drink. Muqatil said: It is ginger that does not resemble the ginger of this world.

Tafsir al-Baghawi

17- **And they will be given to drink there a cup whose mixture is of ginger,** which makes one yearn and delight. Ginger is one of the things the Arabs enjoyed very much, so God promised them that they will be given to drink in Paradise a cup mixed with the ginger of Paradise. Muqatil said: It does not resemble the ginger of this world. Ibn Abbas said: Everything that God mentioned in the Qur'an of what is in Paradise and named has no equivalent in this world. It was said: It is a spring in Paradise from which one can taste the ginger. Qatada said: Those brought near will drink it pure, and it will be mixed for the rest of the people of Paradise.

Tafsir al-Baidawi

17- **And they will be given to drink there a cup whose mixture is of ginger.** It tastes like ginger, and the Arabs used to enjoy a drink mixed with it.

Surat al-Insan 76:18

a spring therein called Salsabil

Tafsir al-Jalalayn

18 - *Ayna* instead of Zanjabila **it is called Salsabila** meaning that its water is like ginger which you enjoy.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **A spring therein called Salsabil** God Almighty says: A spring in Paradise called Salsabil. It was said that by His statement Salsabil, He meant a flowing chain of water.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **A spring therein called Salsabil** means a flowing spring whose water is continuous.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It is called Salsabil**. He said: A chain that they divert wherever they wish.

Others said: He meant that she was very bold.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **A spring in it called Salsabil**. He said: A sharp stream.

Abu Kuraib told us: Al-Asha'i told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

He said: Abu Usama told us, on the authority of Shabl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The chain of the wound.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **A spring in it called Salsabil** is a sharp stream.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

The Arabists differed about the meaning of Salsabil and its syntax. Some of the grammarians of Basra said: Salsabil is an attribute of the spring in sequence. Some of them said: He only meant a spring called Salsabil, meaning it is called Salsabil because of its goodness, meaning it is described to people as you say: Al-A'waji, Al-Arhabi, and Al-Mahri from camels. And just as horses are attributed when they are described to the well-known horses that are attributed, likewise the spring is attributed to its being called, because the Qur'an was revealed in the speech of the

Arabs. He said: And Yunus recited to me:

Yellow from a spring called Arrow, from the length of time it has struck down the hunters.

He raised the word *sayyib* because he did not want it to be called *sayyib*, rather *sayyib* is a description of the noun and the arrow. His saying: **Its arrow is called** means that its arrow is mentioned. He said: Some of them said: No, rather it is the name of the eye, and it is well-known, but since it was the head of a verse and was open, the alif was added to it, as he said: It was Qawarira. Some of the grammarians of Kufa said: *Salsabil* is a description by which he meant smoothness in the throat, so for this reason it is more appropriate for it to be called *Salsalata*.

Others said, and among them are those who mentioned that Salsabil is a name for the spring, and they mentioned that it is an attribute of water and its sweetness. He said: We see that if it was a name for the spring, then leaving it in use would have been more common, and we did not see anyone who left it in use, and it is unjust in Arabic, because the Arabs use what is not used in poetry, as Mutammam bin Nuwayrah said:

He did not find the nails of three rams who saw a way out of a dialogue and a place of death.

He made the ruma run, which is not run.

The correct thing to say about this, in my opinion, is that his saying, **It is called Salsabil**, is an attribute of the spring, which is described as being smooth in the throat, in the state of running, and obedient to the people of Paradise, who direct it as they wish, as Mujahid and Qatada said. What he meant by his saying, **It is called**, is that it is described.

I said this because it is more correct, because the people of interpretation agree that his saying *Salsabil* is an adjective, not a noun.

Tafsir al-Qurtubi

The Almighty said: **A spring** instead of a cup. It is permissible for it to be in the accusative case by implying the verb **they give to drink from a spring**. It is also permissible for it to be in the accusative case by dropping the preposition, i.e. from *ain*, as mentioned previously in the Almighty's saying: **A spring from which the servants of God will drink**. "In it meaning in Paradise, it will be called Salsabil. **Salsabil is the delicious drink, and it is a verb from the root salalah**." The Arabs say: This is a smooth drink, and "salsal and salsal and salsabil" have the same meaning, i.e., pleasant in taste and delicious. In As-Sahah: The water flowed in the throat, and "salsal" means I poured it into it. Water that is smooth and salsal means easy to enter the throat due to its sweetness and clarity. Chains with the letter "damma" are similar. Az-Zajaj said: Salsabil in the language is a name for something that is extremely smooth, so it is as if the spring was named according to its description. Mujahid said: Salsabil is the sharp edge of the stream that flows in their throats smoothly. Ibn Abbas said something similar: It is the sharp edge of the stream. Al-Mawardi mentioned it, and from it is the saying of Hassan bin

Surat al-Insan 76:18 a spring therein called Salsabil

Thabit, may God be pleased with him:

They are watered with roses of geckos, and upon them is a papyrus that claps with pure nectar.

Abu Al-Aaliyah and Muqatil said: It is called Salsabil because it flows for them in the roads and in their homes, springing from the base of the Throne from the Garden of Eden to the people of Paradise. Qatada said: A chain whose water flows wherever they wish. Something similar was narrated from Ikrimah. Al-Qaffal said: That is, this is a noble spring, so ask for a way to it. This was narrated from Ali, may God be pleased with him. His statement: **(it is called)** means that it is mentioned by the angels, the righteous, and the people of Paradise by this name. Salsabil was declined because it is the beginning of a verse, like the statement of God the Almighty: **the suspicions** (al-Ahzab 33:10) and **the way** (al-Ahzab 33:67).

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches.** We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold,** meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them,** meaning its branches will be close to them. **And its fruits will be made accessible,** meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach.** And the Almighty said: **And its fruits will be within reach.** Mujahid said: **And its fruits will be made accessible,** if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And

His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, "Measure them with [a precise] estimate" means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, "Measure them with [a precise] estimate" means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups a cup meaning wine **whose mixture is of ginger.** Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in

that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom**. The Abyssinian said: **My eyes see what your eyes see in Paradise**. He said: Yes. Then he

wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade**. That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver**. This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk**. And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink**. That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated**, meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days**, and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated**, meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

18- "A spring therein called Salsabil **The word ain is in the accusative case as a substitute for cup**". It is also permissible for it to be in the accusative case by an implied verb: i.e. they are given to drink from a spring, and it is also permissible for it to be in the accusative case by removing the preposition: i.e. from spring. Salsabil is a delicious drink, taken from smoothness. The Arabs say: This is a smooth drink, and Salsal and Salsabil: i.e. pleasant and delicious. Al-Zajjaj said: Salsabil in the language is the name for water that is extremely smooth, with a strong flow that flows down their throats. From this is the saying of Hassan ibn Thabit:

They give them a cup of pure nectar from the rose of the gecko.

Tafsir al-Baghawi

18- **A spring therein called Salsabil**. Qatada said: A chain led by them that they may direct as they wish. Mujahid said: A very strong flowing stream. Abu Al-Aaliyah and Muqatil bin Hayyan said: It was called Salsabil because it flows for them in the roads and in

Surat al-Insan 76:18

a spring therein called Salsabil

their homes, springing from the base of the throne from the Garden of Eden to the people of Paradise. The drink of Paradise is the coolness of camphor, the taste of ginger, and the fragrance of musk. Al-Zajjaj said: It was called Salsabil because it is extremely smooth, flowing down the throat. The meaning of his statement: **It is called** is that it is described, because most scholars agree that Salsabil is an adjective, not a noun.

Tafsir al-Baidawi

18- "A spring in it called Salsabil" because of its smooth flow into the truth and its ease of swallowing. It is said that it is a drink of Salsal, Salsal, and Salsabil. Therefore, it was ruled that the addition of the letter Baa is intended to negate the sting of ginger and describe it with its opposite. It was said that its origin is Sal Sabilan, so it was named after it, like Ta'abbata Sharran, because no one drinks from it except he who asks for a way to it through righteous deeds.

Surat al-Insan 76:19

And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.

Tafsir al-Jalalayn

19 - **And there will circulate among them immortal youths** in the form of youths who do not grow old **When you see them, you will think them** because of their beauty and their spread out in service **scattered pearls** from its thread or from its shell, which is better than it in other respects.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these righteous people will be visited by boys, who are the chosen ones, immortal.

The interpreters differed about the meaning of *immortal*. Some of them said: It means that they will not die.

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 there will circulate among them immortal youths**: meaning they will not die.

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

Others said: What he meant by that is **two immortal boys**: walled.

Others said: Rather, what is meant by it is that they are young, and it was said: What is meant by it is that they are always young, and do not change from that age.

It is mentioned that the Arabs say to a man when he grows old and his hair remains black: He is immortal. Likewise, if he grows old and his molars and teeth remain black, it is said: He is immortal, meaning that he is in a fixed state. This is a correction of what Qatada said, that its meaning is: They do not die, because if they remain in one state and do not change with old age, gray hair, or death, then they are immortal. It was said that the meaning of his saying *immortal* is *walled* in the language of Himyar. Some of their poets used to recite:

And immortalized in silver, as if their buttocks were the highest of the dunes.

And His saying: **If you saw them, you would think them to be scattered pearls**. God Almighty says: If you saw, O Muhammad, these boys gathered or separated, you would think them, in their beauty, the purity of the whiteness of their faces, and their great number, to be scattered pearls, or gathered and poured.

And the people of interpretation said something similar

to what we said about that.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Scattered pearls** means: because of their large number and beauty.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **When you see them, you will think them** because of their beauty and great numbers, **to be scattered pearls**. Qatada said, on the authority of Abu Ayoub, on the authority of Abdullah bin Amr, he said, **There is no one among the people of Paradise except that a thousand young men will strive for him, each young man doing the same work as his companion**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: **I thought they were scattered pearls**. He said: In the abundance of pearls and the whiteness of pearls.

Tafsir al-Qurtubi

The Almighty's statement: **And there will circulate among them immortal youths**. He explained who will circulate among them with vessels, meaning that they will be served by immortal youths, as they are lighter in service. Then He said: *Immortal* meaning they will remain as they are of youth, freshness and beauty, they will not grow old or change, and they will be of the same age throughout the ages. It was also said: *Immortal* means they will not die. It was also said: **Walled and decorated**, meaning they will be adorned, and immortality means adornment. This has been mentioned before.

If you saw them, you would think they were scattered pearls. That is, you would think, because of their beauty, large numbers, and pure colors, that they were scattered pearls in the hall. Pearls, if scattered on a carpet, are more beautiful than those strung together. Al-Ma'mun reported that on the night that Buran, daughter of Al-Hasan ibn Sahl, was married to him, he was on a carpet woven of gold, and the women of the Caliph's household had scattered pearls on it. He looked at them scattered on that carpet and was pleased with the sight. He said, "May Abu Nuwas be praised. It is as if he saw this when he said:

As if its smallest and largest bubbles are pearl pebbles on a golden ground

It was said: He compared them to scattered pearls because they are quick to serve, unlike the hours, whom he compared to hidden and stored pearls because they are not used to serving.

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: "Reclining therein on couches." We have already discussed this in Surat As-Saffat, and

And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.

mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach**. And the Almighty said: **And its fruits will be within reach**. Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity.

Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups a cup meaning wine **whose mixture is of ginger**. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the

hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: *Yes.* Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the

harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

19- And there will circulate among them immortal youths When God finished describing their drink, their vessels, and the cupbearers who give them that drink. The meaning of *immortal* is that they will remain as they are of youth, freshness, and radiance, they will not age or change. It was said that the meaning of *immortal* is that they will not die. It was also said that immortality means adornment: that is, adorned. **When you saw them, you would think them to be scattered pearls** When you looked at them, you would think them to be scattered pearls because of their beauty, the purity of their colors, and the freshness of their faces. Ata' said: He means in the whiteness of their color and its beauty, and when pearls are scattered from a thread on a carpet, they are more beautiful than them when strung together. The scholars of semantics said: They were likened to scattered pearls because they are scattered in service. If they were in a row, they would have been likened to arranged pearls. It was also said that they were likened to scattered pearls because they are quick in service, unlike the hours, whom they likened to hidden pearls because they are not subject to service.

Tafsir al-Baghawi

19- "And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls." Ata' said: He means the whiteness and beauty of the pearls, and when pearls are scattered from a thread on a carpet, they are more beautiful than those strung together. The interpreters of meanings said: They were likened to scattered pearls because they are scattered in service, so if they were in a row, they would be like strung together.

Tafsir al-Baidawi

19- And there will circulate among them immortal youths. "When you see them, you will think them to be scattered pearls." From the purity of their colors, their dispersion in their gatherings, and the reflection of their rays on one another.

Surat al-Insan 76:20

And when you look there, you will see pleasure and great dominion.

Surat al-Insan 76:20

And when you look there, you will see pleasure and great dominion.

Tafsir al-Jalalayn

20 - **And if you see then** meaning you find the vision from you in Paradise **you will see** the answer to if **a bliss** that cannot be described **and a great kingdom** vast and limitless

Tafsir al-Suyuti

And Ibn al-Mundhir narrated on the authority of Ikrimah who said: Umar ibn al-Khattab entered upon the Prophet, may God bless him and grant him peace, while he was lying on a palm frond mat and it had left marks on his side. Umar wept, so he said to him: What makes you weep? He said: I remembered Kisra and his kingdom, Hormuz and his kingdom, the ruler of Abyssinia and his kingdom, and you, the Messenger of God, may God bless him and grant him peace, are lying on a palm frond mat. The Messenger of God, may God bless him and grant him peace, said: Are you not satisfied that they have this world and we have the hereafter? Then God revealed: And if you see, then you will see bliss and a great kingdom.

Tafsir al-Tabari

And His saying: **And if you look, then you will see bliss.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And if you look with your eyes, O Muhammad, and cast your glance at what these righteous people have been given in Paradise of honor. And what He meant by His saying *then* Paradise is **you will see bliss**. That is because the lowest of them in status is he who looks at his kingdom, in what has been said, over a journey of two thousand years, and he sees its farthest point, just as he sees its lowest point.

The Arabists differed about the reason for not mentioning the first object of **I saw**. Some of the grammarians of Basra said: He did that because he meant a vision that does not extend beyond, as you say: I thought in the house. He informed about his thought, so he informed about the place of his seeing it. Some of the grammarians of Kufa said: He did that because its meaning is: And if you see what is then, you will see bliss. He said: It is permissible to omit what, as it was said: It has been cut off between you, meaning what is between you. He said: And it is said: If you see then, meaning: If you look then, meaning if you cast your gaze there, you will see bliss.

And his saying: **A great kingdom** means: And I saw, along with the bliss that you see for them, a great kingdom. And it was said that that great kingdom is the angels' greeting them and their asking permission to see them.

Who said that?

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, he said: Someone who heard Mujahid say: **And if you see, you will see bliss and a great kingdom**, he said: The greeting of the angels.

He said: Abd al-Rahman told us, he said: I heard Sufyan say regarding His statement, **a great king**, he said: It has reached us that it is the greeting of the angels.

Abu Kurayb told us, he said: Al-Ashja'i told us, regarding his statement, **And when you look, you will see pleasure and great dominion**, he said: Sufyan interpreted it and said: The angels ask permission to enter upon them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **And if you see, then you will see bliss and a great kingdom**. He said: The angels asked permission to enter upon them.

Tafsir al-Qurtubi

God the Almighty said: **And when you look, you will see bliss and great dominion.** (*Then*): is an adverb of place, meaning there in Paradise. The operator of (*Then*) is the same as (**I saw**), meaning if you see with your sight (*Then*). Al-Farra' said: There is an implied (*Ma*) in the speech, meaning if you see what is then, like God the Almighty's saying: {Indeed, what has been severed between you} (Al-An'am 6:94), meaning what is between you. Al-Zajaj said: (*Ma*) is connected to (*-then*) according to what Al-Farra' mentioned, and it is not permissible to omit the relative pronoun and leave the connection, but (**I saw**) is transitive in meaning to (*Then*), and the meaning is: if you see with your sight (*Then*), and by (*-then*) he means Paradise, and Al-Farra' also mentioned this. Bliss: everything that one enjoys. The great dominion: the angels asking permission to enter upon them, as Al-Suddi and others said. Al-Kalbi said: It is that the Messenger comes from God with a blessing of clothing, food, drink and gifts to the friend of God while he is in his home, and he asks permission to enter, and that is the great kingdom. This was said by Muqatil ibn Sulayman. It was said: The great kingdom is the angels asking permission to enter, this was said by Al-Suddi and others. Al-Kalbi said: It is that the Messenger comes from God with a blessing of clothing, food, drink and gifts to the friend of God while he is in his home, and he asks permission to enter, and that is the great kingdom. This was said by Muqatil ibn Sulayman. It was said that the great king is that one of them has seventy guards, one guard after the other. While the friend of God is in pleasure and happiness, an angel from God asks permission to enter. God has sent him with a letter, a gift, and a present from the Lord of the Worlds, which that friend of God has never seen in Paradise. He says to the guard outside: **Seek permission to enter upon the friend of God, for I have a letter and a gift from the Lord of the Worlds.** This guard says to the one below him: **This is a messenger from the Lord of the Worlds with a letter and a gift seeking permission to enter upon the friend of God.** Likewise, until he reaches the guard next to the friend of God, who says to him: "O friend of God! This is a messenger

from the Lord of the Worlds seeking permission to enter upon you. He has a letter and a present from the Lord of the Worlds. May he be given permission?" He says: **Yes! So give him permission.** The one below him says: **Yes, O king, you have been given permission.** He enters and greets him, saying: "Peace sends you its greetings. This is a gift, and this is a letter from the Lord of the Worlds to you." And behold, it is written upon it: From the Ever-Living Who does not die, to the Ever-Living Who dies. So he opens it and there is in it: Peace be upon My servant and My Friend, My mercy and My blessings. O My Friend, is it not time for you to long to see your Lord? So longing overwhelms him, so he rides Buraq, and Buraq flies with him, longing to visit the Knower of the Unseen, and He gives him what no eye has seen, no ear has heard, and has never crossed the mind of man. Sufyan al-Thawri said: It has reached us that the Great King is the angels' greeting of them, the evidence for which is the saying of God Almighty: "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." (Ar-Ra'd: 23-24) It was said: The Great King is the creation of crowns on their heads as they would be on the head of a king. Al-Tirmidhi the Wise said: It means the King of Being, so when they want something, they say to it, *Be*. Abu Bakr Al-Warraq said: **A king who is not followed by anyone will perish.** And in the hadith on the authority of the Prophet, may God bless him and grant him peace: **The greatest king is the one whose lowest status is such that he can see in his kingdom a distance of two thousand years, seeing its farthest point as he can see its lowest point.** He said: **The best of them in status is the one who looks at his Lord, the Most High, twice a day.** Glory be to the Bestower.

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches.** We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold,** meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them,** meaning its branches will be close to them. **And its fruits will be made accessible,** meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach.** And the Almighty said: **And its fruits will be within reach.** Mujahid said: **And its fruits will be made accessible,** if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said:

accessible. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger.** Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil**

And when you look there, you will see pleasure and great dominion.

is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant

with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: Yes. Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

20- **And if you see, then you will see bliss and a great kingdom.** That is, if you cast your gaze there, meaning in Paradise, you will see indescribable bliss and a great kingdom whose value is immeasurable. *Then* is an adverb of place, and the governing factor is **I saw.** Al-Farra' said in his speech: **What is implied:** that is, and if you see what is *then*, like his saying: **Indeed, what is between you has been severed,** meaning what is between you. Al-Zajaj said, objecting to Al-Farra': It

is not permissible to omit the relative pronoun and leave the clause, but **I saw** is transitive in meaning to *then*. The meaning is: If you see with your gaze, then, and by *then* he means Paradise. Al-Suddi said: Bliss is what one enjoys, and the great kingdom is the angels' asking permission to enter. Muqatil and Al-Kalbi said the same. It was said that **I saw** does not have a verbal, implied, or intended object, but rather its meaning is: wherever your gaze falls in Paradise, you will see bliss and a great kingdom.

Tafsir al-Baghawi

20- **And when you see then**, meaning if you see with your sight and look with it then, meaning in Paradise, **you will see bliss**, that is, **and a great kingdom**, meaning that the lowest of them in status will look at his kingdom from a thousand year's journey, seeing its farthest point as he sees its lowest point. Muqatil and Al-Kalbi said: It is that the Messenger of God, the Lord of Glory, from the angels, does not enter upon him except with His permission. And it was said: A kingdom that will never cease.

Tafsir al-Baidawi

20- **And if you saw then** has no explicit or implied object because it is general and means that wherever your sight falls, **you will see bliss and a great kingdom** vast. In the hadith, **The lowest in status in Paradise will look at his kingdom for a thousand years' journey, seeing its farthest point as he sees its lowest point.** This is greater than that for the knower, which is that his soul will be engraved with the manifestations of the kingdom and the hidden aspects of the kingdom, so he will be illuminated by the lights of the holiness of the Almighty.

Surat al-Insan 76:21

They will be dressed in green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver. And their Lord will give them a pure drink.

Surat al-Insan 76:21

They will be dressed in green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver. And their Lord will give them a pure drink.

Tafsir al-Jalalayn

21 - **above them** above them, so it is in the accusative case as a circumstantial noun and it is the predicate of a subject after it. In a reading with a sukoon on the ya', it is the subject and what follows it is the predicate and the pronoun attached to it is for those conjoined to them **garments of fine silk** (green) in the nominative case **and heavy brocade** in the genitive case, which is the thickest of brocade, so it is the linings and fine silk is the outer layer. In a reading, the opposite of what was mentioned in them, and in another with their nominative cases and in another with their genitive cases **and they were adorned with bracelets of silver** and in one place with gold to indicate that they were adorned with both types together and separately **and their Lord gave them to drink a pure drink** exaggerating its purity and cleanliness unlike the wine of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Above them**, meaning above these righteous people, are garments of fine silk. Some of the commentators interpreted His statement: **above them** as **above their curtains fixed upon them**, "garments of fine silk." This is not a refuted statement, because if that is above curtains they are in, then it has risen above them, so it is above them.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Kufa, and some of the reciters of Mecca, recited it **upon them** with a sukoon on the ya'. Asim, Abu Amr, and Ibn Kathir recited it with a fatha on the ya'. Whoever recited it with a fatha made his statement **upon them** a nominative noun for the garments, like the saying of the one who says: The garments of fine silk.

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

His saying: **Sandus garments** means: fine, delicate brocade garments, and *Sandus* is the finest brocade.

And his saying: *Khidr* there is a difference in the reading of that, so Abu Ja'far al-Qari' and Abu 'Amr read it with *Khidr* in the nominative case as an attribute of the clothes, and *istibraq* in the genitive case as an apposition to the silken garments, meaning: and the garments of *istibraq*. 'Asim and Ibn Kathir read that

with *Khidr* in the genitive case and *istibraq* in the nominative case as an apposition to the silken garments, meaning: their upper garments are silken garments and making al-Khidr an attribute of the silken garments. Nafi' read that with *Khidr* in the genitive case as an attribute of the clothes and *istibraq* in the genitive case as an apposition to the garments. The majority of the readers of Kufa read that with **Khidr and istibraq** in the genitive case, both of them.

Ibn Muhaisin read it without using the word *istibraq wa istibraq* with the fat-ha, meaning: and the garments of *istibraq*. He opened it because he pointed it out to be a foreign name. All of these readings that we mentioned have a view and an approach other than what we mentioned previously from Ibn Muhaisin, as they are far from the well-known speech of the Arabs. This is because *istibraq* is indefinite, and the Arabs use indefinite nouns even if they are foreign. *Istibraq* is what is thick from brocade. We mentioned the statements of the people of interpretation about that previously, so that makes it unnecessary to repeat it here.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: *Istibraq* is thick brocade.

His saying: **And they were adorned with bracelets of silver**, meaning: Their Lord adorned them with bracelets, which is the plural of bracelet, of silver.

And His statement: **And their Lord will give them a pure drink to drink**. God Almighty says: And their Lord will give these righteous people a pure drink to drink, and part of its purity is that it will not become impure urine, but rather it will become a secretion from their bodies like the secretion of musk.

Like what Muhammad bin Bashir told us, he said: Yahya bin Saeed and Abd al-Rahman told us, they said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim al-Taimi, **And their Lord will give them a pure drink**, he said: Sweat flowing from their private parts like the scent of musk.

Ibn Hamid told us: Mihran told us, on the authority of Mansur, on the authority of Ibrahim al-Taimi, the same.

He said: Jarir narrated to us, on the authority of Mughirah, on the authority of Ibrahim al-Taimi, who said: A man from the people of Paradise will be given the desires, food, and ambitions of a hundred men from the people of this world. When he eats, he will be given a pure drink to drink, which will become a secretion that comes out of his skin, more fragrant than the most fragrant musk. Then his desire will return.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **a pure drink**, he said: What God mentioned of drinks.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the

authority of Muammar, on the authority of Abaan, on the authority of Abu Qilabah: When the people of Paradise eat and drink as much as they want, they will be called for a pure drink and drink it, and their stomachs will be purified thereby, and what they ate and drank will be a secretion and the scent of musk, and their stomachs will shrink as a result.

Ali ibn Sahl narrated: Hajjaj narrated: Abu Ja'far al-Razi narrated: al-Rabi' ibn Anas narrated: Abu al-'Aliyah al-Riyahi narrated: Abu Hurayrah, or someone else - Abu Ja'far al-Razi was unsure - said: Gabriel ascended with the Prophet (peace and blessings of God be upon him) on the night of his Isra' to the seventh heaven. He asked to be admitted and it was said to him: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, what a brother and successor! What a brother and successor! What a good coming! He said: So he entered and saw a man with white hair sitting on a chair at the gate of Paradise, and with him were sitting people with white faces like paper, and people with some color. Those with some color stood up and entered a river and washed in it, and came out with some of their color cleared. Then they entered another and washed in it, and came out with their color cleared and became like the color of their companions. They came and sat with their companions, and he said: O Gabriel, who is this white-haired man, and who are these with white faces, and who are those with some color? What are these rivers in which they washed, and came out with their colors cleared? He said: This is your father Abraham, the first of those who lived on earth. As for those with white faces, they are people who did not mix their faith with injustice. As for those with dark skin, they are people who mixed good deeds with bad ones and then repented, so God accepted their repentance. As for the rivers, the first is God's mercy, the second is God's grace, and the third is that their Lord gave them a pure drink.

Tafsir al-Qurtubi

The Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** Nafi', Hamzah and Ibn Muhaisin read (*aalihim*) with a silent ya', and Abu Ubaid chose it based on the reading of Ibn Mas'ud, Ibn Wathab and others (*aalihim*) and the interpretation of Ibn Abbas: Have you not seen the man wearing better garments than these? Al-Farra': It is nominative as a subject and its predicate is (**thin fine silk**) and the active participle is intended to be plural. According to Al-Akhfash, it is permissible for it to be singular as an advanced active participle and (*thiyaab*) is raised by it and takes the place of the predicate, and the addition in it is in the estimation of separation because it was not specified, and it was started with because it was specified by the addition. The rest read (*aalihim*) in the accusative. Al-Farra' said: It is like you say above them, and the Arabs say: Your people are inside the house, so they put inside in the accusative case as a circumstance because it is a place. But it is in the accusative case as a state of two things: One of them is the ha and the mim in his saying: **And there will circulate among them** meaning over the righteous (**two boys**) high up the righteous will wear garments of fine

silk, meaning he will circulate among them in this state, and the second is that it is a state of the boys, meaning **When you see them, you would think them to be scattered pearls** in the case of the garments being high up over their bodies. Abu Ali said: The factor in the state is either **And He met them with radiance and joy** or **And He rewarded them for what they patiently endured** He said: It is permissible for it to be an adverbial phrase, so it is declined. Al-Mahdawi: It is permissible for the active participle to be an adverbial phrase, like you say it is a corner of the house, and since high up means above, it is treated as such and made an adverbial phrase. Ibn Muhaisin, Ibn Kathir and Abu Bakr from Asim read (*Khidr*) in the accusative case as an attribute of fine silk, *istabraq* in the nominative case in accordance with the garments, and its meaning is high up among them will be garments of fine silk and *isabraq*. Ibn Amir, Abu Amr, and Ya'qub read *Khidr* in the nominative case as an adjective for the garments, and *istabraq* in the accusative case as an adjective for the silken garments. Abu Ubaid and Abu Hatim chose this because of its good meaning, because *Khidr* is the best adjective for garments, so it is in the nominative case. The best way to connect *istabraq* to *sindas* is by connecting one type to another, meaning: **Their upper garments are green garments of silken garments and istabraq**, meaning of these two types. Nafi' and Hafs both read it in the nominative case, so *Khidr* is an adjective for the garments, because they are both in the plural form, **and istabraq**, in apposition to the garments. Al-A'mash, Ibn Waththab, Hamzah, and Al-Kisa'i both read it in the accusative case, so his statement *Khidr* is an adjective for the silken garments, and *sindas* is a generic noun. Al-Akhfash permitted describing a generic noun in the plural because he thought it was ugly. You say: **The yellow dinar and the white dirham destroyed the people**, but this is unlikely in speech. The meaning according to this reading is: **Their upper garments are green garments of silken garments and garments of istabraq**. All of them declined the word *istibraq* except Ibn Muhaisin, who opened it and did not decline it, so he read *wa-istibraq* in the accusative case in the genitive case, to prevent decline, because it is foreign and may be made a name for this type of clothing. It was read *wa-istibraq* by connecting the hamza and opening it, on the basis that it is named after the word *istaf'ala* from *al-bareeq*, but this is not correct either, because it is an Arabized word whose Arabization is well-known, and its origin is *istabraq*. *Sindas* is a fine silken garment, and *al-istibraq* is the thickest of it, as mentioned above.

God the Almighty says: **And they will be adorned with** is in apposition to **and will go around. Bracelets of silver** and in Surah Fatir 35: **They will be adorned therein with bracelets of gold** (al-Hajj 22:23) and in Surah al-Hajj 22: **They will be adorned therein with bracelets of gold and pearls**, so it was said: The man's jewelry is silver and the woman's jewelry is gold. It was also said: Sometimes they wear gold and sometimes they wear silver. It was also said: Two bracelets of gold, two bracelets of silver, and two bracelets of pearls will be combined on one hand to gather for them the beauties of Paradise, as said by Saeed bin Al-Musayyab. It was also said: That is, each people will have what their souls incline toward. **And their Lord**

Surat al-Insan 76:21

They will be dressed in green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver. And their Lord will give them a pure drink.

will give them to drink a pure drink Ali may God be pleased with him said regarding God the Almighty's saying: **And their Lord will give them to drink a pure drink** He said: When the people of Paradise head towards Paradise, they will pass by a tree from beneath whose trunk two springs spring forth, and they will drink from one of them, and it will flow over them with the freshness of bliss, so their complexions will not change and their hair will never become disheveled. Then they will drink from the other water, and whatever is in their bellies will be expelled. Then the keepers of Paradise will meet them and say to them, "Peace be upon you. You have done well, so enter it to abide therein eternally." (al-Zumar 39:73) An-Nakha'i and Abu Qilabah said: If they drink it after eating, it will purify them, and what they have eaten and what they have drunk will ooze musk, and their bellies will shrink. Muqatil said: It is from a spring of water at the gate of Paradise, springing from the trunk of a tree. Whoever drinks from it, God will remove whatever rancor, deceit, and envy is in his heart, and whatever harm and filth is in his stomach. This is the meaning of what was narrated from Ali, except that it is in a statement that was explained in Surat Al-Furqan. Praise be to God. Tayyib Al-Jamal said: I prayed behind Sahl bin Abdullah at 'Atmah, and he recited, **And their Lord will give them to drink a pure drink**, and he began to move his lips and mouth as if he were sucking something. When he finished, he was asked, **Are you drinking or reciting?** He said, **By God, if I did not enjoy it when reciting it as I enjoy it when drinking it, I would not have recited it.**

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches**. We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach**. And the Almighty said: **And its fruits will be within reach**. Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said:

accessible. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him. Whoever eats it while sitting, it will not harm him. Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger**. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in

Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.'" Then the Messenger of God, may God bless him and grant him peace, said:

'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down. Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom**. The Abyssinian said: **My eyes see what your eyes see in Paradise**. He said: Yes. Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade**. That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver**. This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk**. And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink**. That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated**, meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days**, and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated**, meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

21- **Aalihim thiyab al-nadas** Nafi', Hamzah and Ibn Muhaisin read *Aalihim* with a sukoon on the ya' and a kasra on the ha' as the predicate and thiyab as the subject, or that alihim is the subject and thiyab is the subject, even if the description is not used, as is the doctrine of Al-Akhfash. Al-Farra' said: It is raised as a subject, and its predicate is thiyab al-nadas, and the active participle is intended to mean the plural. The rest read it with a fatha on the ya' and a damma on the ha' as an adverbial phrase in the nominative case as

They will be dressed in green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver. And their Lord will give them a pure drink.

the predicate and *thiyab* is the subject, as if it were said *fawqhum thiyab*. Al-Farra' said: *Aalihim* means above them, and so said Ibn Atiyyah. Abu Hayyan said: "Aal and 'Aaliyah are active participles, so for them to be adverbials, they need to be derived from Arabic speech. Al-Zajaj had preceded him and said: This is something we do not know of in adverbials. If it were an adverbial, why would it not be permissible to make the *ya'* *sukoon*? Rather, it is in the accusative case as a state due to two things: One of them is the *ha'* and the *mim* in his statement: "[There circulate among them]" meaning upon the righteous. *Boys* the highest of the righteous. **Clothes of fine silk** meaning they circulate among them in this state. The second is that it is a state of the boys: meaning if you saw them, you would think they were scattered pearls, as the clothes are high above their bodies. Abu 'Ali al-Farisi said: The factor in the state is either that He met them with freshness and joy, or that He rewarded them for their patience. He said: It is permissible for it to be an adverbial. Ibn Sirin, Mujahid, Abu Haywah, and Ibn Abi 'Ubla read: **upon them**, and it is a reading with a clear meaning and apparent significance. Abu 'Ubaid chose the first reading based on Ibn Mas'ud's reading: **Upon them**. The majority read it by adding clothes to fine silk. Abu Haywah and Ibn Abi Ubla read it with the *tanween* of *thiyab*, separating it from the addition, and raising *sundas* and **khidr and istabraq** on the basis that *sundas* is an adjective for clothes, because *sundas* is a type of clothing, and that *khidr* is an adjective for *sundas*, because it can be green or not, and that *istabraq* is in apposition to *sundas*, meaning and the clothes of *istabraq*. The majority of reciters differed regarding **khidr and istabraq** while agreeing on *sundas* being in the genitive case by adding clothes to it. Ibn Kathir and Abu Bakr, on the authority of Asim and Ibn Muhaisin, read *khidr* in the genitive case as an adjective for *sundas* and in the nominative case as an apposition to clothes, meaning they are wearing clothes of fine silk and are wearing heavy silk. Abu Amr and Ibn Amir read *khidr* in the nominative case as an adjective for clothes, and in the genitive case as an adjective for *sundas*. Abu Hatim and Abu Ubaid chose this reading because *khidr* is the best adjective for clothes, so it is in the nominative case, and *istabraq* is of the same type as *sundas*. Nafi' and Hafs read it with the nominative case of **Khidr and Istabraq** because *Khidr* is an adjective for the garments, and *Istabraq* is in apposition to *garments*. Al-A'mash, Hamza, and Al-Kisa'i read it with the genitive case of **Khidr and Istabraq** because *Khidr* is an adjective for *Sandas*, and *Istabraq* is in apposition to *Sandas*. They all read it with the inflection of *Istabraq*, except Ibn Muhaisin, who did not inflect it. He said, **Because it is foreign**. There is no justification for this because it is indefinite, unless he says that it is a proper noun for this type of garments. *Sandas* is a fine type of brocade. *Istabraq* is the coarse type, and their explanations have already been presented in Surat Al-Kahf. **And they were adorned with bracelets of silver** is in apposition to **They circulate around them**. God the Almighty mentioned here that they will be adorned with silver bracelets, and in Surah Fatir **They will be adorned therein with bracelets of gold**, and in Surah Al-Hajj **They will be**

adorned therein with bracelets of gold and pearls.

There is no contradiction between these verses, as it is possible to combine them by making them bracelets of gold, silver, and pearls, or what is meant is that they will wear gold bracelets sometimes, silver bracelets sometimes, and pearl bracelets sometimes, or that each person will wear whatever his soul desires of that. It is permissible for this sentence to be in the accusative case as a state of the subject pronoun, with the estimation **And their Lord will give them to drink a pure drink**. This is another type of drink that God bestows upon them. Al-Farra' said: He says it is pure, not impure, as it was described as impure in this world. The meaning is that this drink is pure, not like the wine of this world. Muqatil said: It is a spring of water at the gate of Paradise. Whoever drinks from it, God will remove whatever deceit, rancor, and envy was in his heart. Abu Qilabah and Ibrahim Al-Nakha'i said: Food is brought to them, and when it is the end of it, pure drink is brought to them. They drink until their stomachs swell from it and sweat flows from their bodies like the scent of musk.

Tafsir al-Baghawi

21- **Upon them are garments of fine silk.** The people of Medina and Hamza read: **Upon them** with a silent *ya* and a broken *ha*, so it is in the nominative case as a subject, and its predicate is: garments of fine silk. The others read it with the accusative of the *ya* and the damma of the *ha* as an adjective, meaning above them, and it is an accusative of circumstance. **Green garments of fine silk and brocade.** Nafi' and Hafs read **green and brocade** in the nominative case in apposition to the garments. Hamza and Al-Kisa'i read them in the genitive case. Ibn Kathir and Abu Bakr read *Khidr* in the genitive case and *Istabraq* in the nominative case. Abu Ja'far and the people of Basra and Ash-Sham read it in its opposite, so the nominative case is an adjective to the garments and the genitive case is an adjective to the fine silk and *Istabraq* in the nominative case because it is in apposition to **and garments of fine silk**. So the nominative case was deleted and the nominative case was replaced by the nominative case, like his saying: **And ask the village**, meaning the people of the village. Similar to that is his saying: *Khaz*, meaning a garment of fine silk. As for the genitive case of *istabraq*, it is in apposition to *sandas*, which is genitive by adding clothes to it. They are two types of clothes to which clothes are added, just as you say: a garment of silk and linen, so you add it to the two types.

And they will be adorned with bracelets of silver, and their Lord will give them a pure drink. It was said: pure from filth and dirt, not defiled by hands and feet like the wine of this world.

Abu Qilabah and Ibrahim said: It does not become impure urine, but it becomes a secretion in their bodies, its smell like the smell of musk. This is because they are given food, and at the end of that, they are given

pure drink, which they drink and purifies their stomachs, and what they have eaten becomes a secretion that comes out of their skins with a smell better than the most fragrant musk. Their stomachs shrink and their desire returns.

Muqatil said: It is a spring of water at the gate of Paradise. Whoever drinks from it, God will remove from his heart any rancor, deceit, and envy.

Tafsir al-Baidawi

21- Upon them will be green garments of fine silk and heavy brocade. Upon them will be green silk garments, both fine and coarse. The accusative case is in the state of **those who are above them** or **sufficient for them** or *kingdom* based on the estimation of an added word, meaning **and people of a great kingdom above them**. Nafi' read **upon them** Hamzah in the nominative case as the predicate of *garments*. Ibn Kathir and Abu Bakr read Khader in the genitive case based on *sands* in the sense that it is a generic noun, and **and heavy brocade** in the nominative case as an apposition to *garments*. Hafs, Hamzah, and Al-Kisa'i read them in the nominative case. **And brocade** was read with the hamza connected and the fatha on the basis that it is an istaf'ala from *brilliance* and was made a name for this type of garment. **And they will be adorned with bracelets of silver** is in apposition to **and will circulate among them**. His statement **bracelets of gold** does not contradict this, as it is possible to combine, punish, or separate them. The adornments of the people of Paradise will differ according to their deeds, so perhaps God Almighty will bestow upon them, as a reward for what they have done with their hands, adornments and lights of varying degrees of gold and silver. Or it is a state of the pronoun in **above them** by implying *may*. Based on this, it is possible that this refers to the servants and that to those who are served. **And their Lord will give them to drink a pure drink**, meaning by it another type that is superior to the two types mentioned above. That is why He attributed its giving to God Almighty, and described it as pure, as it purifies its drinker from inclination toward sensual pleasures and from inclining toward anything other than the Truth. So he devotes himself to contemplating His beauty, enjoying meeting Him, remaining with His remaining. It is the highest degree of the truthful, and that is why He concluded the reward of the righteous with it.

Surat al-Insan 76:22

Indeed, this was a reward for you, and your effort was appreciated.

Surat al-Insan 76:22

Indeed, this was a reward for you, and your effort was appreciated.

Tafsir al-Jalalayn

22 - *This bliss was your reward, and your effort was appreciated.*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He will say to these righteous people at that time: This honor that We have given you was a reward for the righteous deeds that you did in this world. **And your effort was appreciated.** He says: Your work in it was appreciated, and your Lord praised you for it and was pleased with it for you, so He rewarded you with the honor that He rewarded you with for it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, this was your reward, and your effort was appreciated.** He forgave them their sin, and thanked them for their good deeds.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Qatada recited **And your effort has been appreciated.** He said: God has appreciated a small effort.

Tafsir al-Qurtubi

The Almighty says: **Indeed, this was a reward for you** meaning, it will be said to them: This is only a reward for you. **And your effort** meaning your work **was appreciated** meaning from God, and His appreciation of the servant means accepting his obedience, praising him for it, and rewarding him. Saeed narrated on the authority of Qatadah who said: He forgave them their sin and appreciated their goodness. Mujahid said: *Appreciated* means accepted, and the meanings are close, for when He, Glory be to Him, accepts the deed, He thanks him, and when he thanks Him, He rewards him abundantly, for He, Glory be to Him, is the possessor of great bounty. "It was narrated on the authority of Ibn Umar:

An Ethiopian man said: O Messenger of God! You have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and do what you do, will I be with you in Paradise? He said: **(Yes, by the One in Whose Hand is my soul, verily the whiteness of lions in Paradise and its brightness can be seen from a distance of a thousand years.)** Then the Prophet (peace and blessings of God be upon him) said: ((Whoever says La ilaha illa God

will have a covenant with God for it. And whoever says Subhan God wa al-Hamdulillah will have for it with God one hundred thousand good deeds and twenty-four thousand good deeds.)) The man said: How will we perish after that, O Messenger of God? He said: ((A man will come on the Day of Resurrection with a deed which, if he placed it on a mountain, would weigh it down. Then a blessing from God comes and it almost uses up all of it, unless God is kind in His mercy.)) He said: Then the verse was revealed: {Has there not been over man a period of time...} until His saying: {and a great kingdom.} The Ethiopian said: O Messenger of God! And my eyes will see what your eyes see in Paradise? The Prophet (peace and blessings of God be upon him) said: *(Yes.)* So the Ethiopian wept until his soul departed. Omar said: I saw the Messenger of God, may God bless him and grant him peace, lowering him into his grave and saying: "This was your reward and your effort was appreciated." We said: O Messenger of God, what is it? He said: "By the One in Whose hand is my soul, God stopped him and then said: O My servant, I will surely whiten your face and I will provide you with a place in Paradise wherever you wish."

Yes, the reward of the workers is good.

Tafsir Ibn Kathir

God Almighty tells us about the people of Paradise and the eternal bliss they will enjoy therein and the abundant grace He has bestowed upon them. God Almighty says: **Reclining therein on couches.** We have already discussed this in Surat As-Saffat, and mentioned the disagreement over reclining, whether it means lying down, sitting cross-legged, or sitting comfortably, and that the couches are the beds under the curtains. And the Almighty said: **They will see therein neither sun nor freezing cold**, meaning they will not have a disturbing heat nor a painful cold, rather it is a single, permanent, everlasting temperate climate, and they do not desire a change from it. **And its shades will be brought low to them**, meaning its branches will be close to them. **And its fruits will be made accessible**, meaning whenever someone approaches it, the fruits will be brought close to him and will hang from the top of its branch as if it were listening and obedient, as the Almighty said in the other verse: **And the fruits of the two gardens will be within reach.** And the Almighty said: **And its fruits will be within reach.** Mujahid said: **And its fruits will be made accessible**, if he stands, they will rise with him a certain amount, and if he sits, they will be made accessible to him until he reaches them, and if he lies down, they will be made accessible to him until he reaches them. This is what the Almighty said: *accessible*. Qatadah said: Neither thorns nor distance will hold their hands away from it. Mujahid said: The land of Paradise is made of leaves, its soil is made of musk, the roots of its trees are made of gold and silver, and its branches are made of fresh pearls, emeralds, and rubies, and the leaves and fruits are between that. Whoever eats it while standing, it will not harm him.

Whoever eats it while sitting, it will not harm him.
Whoever eats it while lying down, it will not harm him.

And His statement, may His Majesty be glorified: **And there will be served to them vessels of silver and cups** meaning that servants will serve to them with food vessels, which are made of silver, and drinking cups, which are cups that have no handles or spouts. And His statement, **Vessels, vessels of silver** the first is accusative as the predicate of *was* meaning they were vessels, and the second is accusative either as a substitute or as a distinction because He, may He be glorified and exalted, made it clear with His statement, may He be glorified and exalted: **Vessels of silver**

Ibn Abbas, Mujahid, Al-Hasan Al-Basri and others said: The whiteness of silver is in the clarity of glass, and the cups are only made of glass. So these cups are made of silver, and yet they are transparent, so that what is inside them can be seen from what is outside. This is something that has no equal in this world. Ibn Al-Mubarak said, on the authority of Ismail, on the authority of a man, on the authority of Ibn Abbas: There is nothing in Paradise but that you have been given something similar to it in this world, except for cups of silver. Narrated by Ibn Abi Hatim. And the statement of God, **Measure them with [a precise] estimate** means according to their watering place, neither more nor less, rather they are prepared for that, measured according to the watering place of their owner. This is the meaning of the statement of Ibn Abbas, Mujahid, Saeed bin Jubayr, Abu Salih, Qatadah, Ibn Abi Zayd, Abdullah bin Ubaidullah bin Umair, Al-Sha'bi and Ibn Zayd. Ibn Jarir and others also said it. This expresses the care, honor and dignity. Al-Awfi said, on the authority of Ibn Abbas, **Measure them with [a precise] estimate** means it was measured for the palm of the hand. Ar-Rabi' bin Anas said the same, and Ad-Dahhak said, according to the size of the hand of the servant. This does not contradict the first statement, for they are measured in measure and watering place.

And the Almighty's saying: **And they will be given to drink therein a cup whose mixture is of ginger** means that they will also be given to drink, meaning the righteous, in these cups **a cup** meaning wine **whose mixture is of ginger**. Sometimes the drink is mixed for them with camphor while it is cold, and sometimes with ginger while it is hot, so that the matter is balanced. These people will have a mixture of this and that sometimes, but as for those brought near, they will drink from each of them pure, as Qatadah and others have said. And the Almighty's saying, **A spring from which the servants of God will drink** has already been mentioned, and He said here: **A spring therein called Salsabil** meaning ginger, a spring in Paradise called Salsabil. Ikrimah said: It is the name of a spring in Paradise. Mujahid said: It was named thus because of the smoothness of its flow and the intensity of its running. Qatadah said: **A spring therein called Salsabil** is a smooth spring whose water is derived. Ibn Jarir narrated from some of them that it was named thus because of its smoothness in the throat, and he chose that it includes all of that, and it is as he said.

God the Almighty says: {And there will circulate among them immortal youths. When you see them, you will

think them to be scattered pearls.} That is, there will circulate among the people of Paradise to serve them. {Immortal} youths, that is, they will remain in one state, forever, never changing from it, and their lives will not exceed that age. Whoever interprets them as having earrings in their ears only expressed the meaning in that way, because that is more appropriate for the young, not the old. God the Almighty says: {When you see them, you will think them to be scattered pearls.} That is, when you see them spread out to attend to the needs of the masters, and their great numbers, and the beauty of their faces, and the beauty of their colors, and their clothes, and their jewelry, you will think them to be scattered pearls. There is no better comparison than this, and no better sight than pearls scattered in a beautiful place. Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr: There is no one among the people of Paradise except that a thousand servants strive for him, each servant doing the same work as his companion.

And the Almighty said: **And when you see** meaning, and if you see, O Muhammad, *then* meaning there, meaning in Paradise and its delights, spaciousness, elevation, and what is in it of joy and happiness **you will see delights and a great kingdom** meaning, a kingdom of God there, great and dazzling, and a dazzling authority. It is proven in the Sahih that God Almighty will say to the last of the people of Hell to leave it and the last of the people of Paradise to enter it: You will have the equivalent of this world and ten times as much. We have already mentioned in the hadith narrated by Thawir ibn Abi Fakhita on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The lowest in status in Paradise is he who looks at his kingdom for a distance of a thousand years, looking at its farthest part as he looks at its nearest part. So if this is the gift of God, the Exalted, to the lowest of those in Paradise, then what do you think of the one who has a higher status and is most favored by God, the Exalted?'" At-Tabarani narrated here a very strange hadith, saying: Ali ibn Abd al-Aziz told us, Muhammad ibn Ammar al-Mawsili told us, Uqbah ibn Salim told us, on the authority of Ayyub ibn Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: "A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: Ask and inquire. He said: 'O Messenger of God, you have been favored over us with images, colors, and prophethood. Tell me, if I believe in what you believe in and act according to what I have acted, will I be with you in Paradise?' He said: 'Yes, by the One in Whose hand is my soul, the whiteness of black can be seen in Paradise from a distance of a thousand years.' Then the Messenger of God, may God bless him and grant him peace, said: 'Whoever says there is no god but God has a covenant with God about it, and whoever says...' Glory be to God and praise be to Him. He has been credited with one hundred thousand good deeds and twenty-four thousand good deeds. A man said: How will we perish after this, O Messenger of God? The Messenger of God (peace and blessings of God be upon him) said: A man will come on the Day of Resurrection with deeds which, if placed on a mountain, would weigh it down.

Indeed, this was a reward for you, and your effort was appreciated.

Then a blessing or God's blessings will arise and it will almost exhaust them all, unless God covers him with His mercy. Then this Surah was revealed: "Has there not come over man a period of time..." until His saying: **a great kingdom.** The Abyssinian said: **My eyes see what your eyes see in Paradise.** He said: *Yes.* Then he wept until his soul departed. Ibn Umar said: "I saw the Messenger of God (peace and blessings of God be upon him) lowering him into his grave with his hand."

And His, the Most High, saying: **Above them will be green garments of fine silk and heavy brocade.** That is, the clothing of the people of Paradise therein will be silk, and from this comes fine brocade, such as shirts and the like, which are close to their bodies. Brocade is that which has luster and shine, and is close to the outer surface, as is customary in clothing. **And they will be adorned with bracelets of silver.** This is a description of the righteous. As for those brought near, as God Almighty said: **They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk.** And when God Almighty mentioned the adornment of the outer surface with silk and jewelry, He said after that: **And their Lord will give them to drink a pure drink.** That is, He will purify their inner selves from envy, hatred, malice, harm, and all other bad morals, as we narrated from the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: When the people of Paradise reach the gate of Paradise, they will find two springs there, and it is as if they were inspired to do so, so they drank from one of them, and God removed the harm in their bellies. Then they washed from the other, and the freshness of bliss flowed over them. So God, the Most High, informed us. With their outward state and inward beauty. And the Almighty's saying: **Indeed, this was for you a reward, and your effort was ever appreciated,** meaning that this is said to them as an honor and a kindness to them, as the Almighty said: **Eat and drink at ease for what you put forth in the past days,** and as He said: **And it will be proclaimed to them, 'This is Paradise which you have inherited for what you used to do,'** and His saying: **And your effort was ever appreciated,** meaning that God the Almighty will reward you for the little with the much.

Fath al-Qadir

22- **This was a reward for you** meaning it will be said to them: This which was mentioned of the types of blessings was a reward for your deeds: meaning a reward for them. **And your effort was appreciated** meaning your work in this world in obedience to God was pleasing and accepted. God Almighty's gratitude for the work of His servant is His acceptance of his obedience.

Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud who said: **Zamharir is intense cold.** Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) said: 'The Fire complained to its Lord and said: 'O Lord, some parts of me have consumed others.' So He made for it two breaths: one in the summer and one in

the winter. The intensity of the cold that you experience is from its Zamharir, and the intensity of the heat that you experience in the summer is from its poisonous winds." Al-Faryabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Hunad ibn al-Sarri, Abd ibn Humayd, Abdullah ibn Ahmad in Zawa'id al-Zuhd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it,** Ibn Mardawayh and al-Bayhaqi in al-Ba'th narrated on the authority of al-Bara' ibn 'Azib regarding the statement of God, **and its shades will be brought low over them,** "and its fruits will be made accessible," **will be near,** "will be made lowly ... Ibn Jarir, Ibn Mundhir, and Al-Bayhaqi narrated in Al-Baath from Ibn Abbas who said: **Vessels of silver** and their clarity is like the clarity of glass bottles. **Measure it by measurement** he said: It was measured for the palm of the hand. Abd Al-Razzaq, Saeed bin Mansour, and Al-Bayhaqi narrated from him who said: If you took some silver from this world and struck it until it became the size of a fly's wing, you would not be able to see the water behind it, but the glass bottles of Paradise are as white as silver in the clarity of glass bottles. Ibn Abi Hatim also narrated from him who said: There is nothing in Paradise except that you have been given something similar to it in this world except glass bottles of silver. Al-Firyabi also narrated from him regarding his statement: **Measure it by measurement** he said: They brought it according to the size of the mouth, not leaving anything behind it and not desiring anything after it. Abd bin Hamid and Ibn Al-Mundhir also narrated from him **Measure it by measurement** he said: The cupbearers measured it. Ibn Al-Mubarak, Hanad, Abd bin Hamid, and Al-Bayhaqi narrated in Al-Baath on the authority of Ibn Amr, who said: The lowest-ranking person in Paradise is he who has a thousand servants working for him, each servant doing work that his companion is not doing. And he recited this verse: **When you see them, you will think them to be scattered pearls.**

Tafsir al-Baghawi

22- **This was indeed your reward, and your effort was appreciated.** That is, what was described of the bliss of Paradise was your reward for your deeds, and your effort, your work in this world in obedience to God, was appreciated. Ata' said: You were thanked for it, so He rewarded you with the best reward.

Tafsir al-Baidawi

22- **This was indeed a reward for you** with the implication of the statement and the reference to what was counted as their reward **and your effort was appreciated** rewarded for it and not wasted.

Surat al-Insan 76:23

Indeed, it is We who have sent down the Qur'an to you gradually.

Tafsir al-Jalalayn

23 - **Indeed, We are** confirmation of the name of *in* or separation **We have sent down to you the Qur'an gradually** the predicate of *indeed*, meaning We detailed it and did not send it down all at once.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, it is We who sent down the Qur'an to you gradually**. God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Indeed, it is We who sent down this Qur'an to you, O Muhammad, gradually, as a trial and test from Us.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, it is We who sent down to you the Qur'an gradually**. You did not invent it, nor did you bring it from your own source, nor of your own accord, as the polytheists claim. The connection between this verse and the previous one is that when He, the Almighty, mentioned the various types of promise and threat, He explained that this book includes what people need, so it is not magic, divination, or poetry, and that it is the truth. Ibn Abbas said: The Qur'an was sent down in parts, verse by verse, and it was not sent down all at once, which is why He said: We sent it down. This has been explained in detail, and praise be to God.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

His statement: 23- **Indeed, it is We who sent down the Qur'an to you gradually**. That is, We separated it into sections and did not send it down all at once. It was also said that the meaning is: We sent it down to you, and you did not bring it forth from your own initiative, as the polytheists claim.

Tafsir al-Baghawi

God Almighty said: 23- **Indeed, it is We who sent down the Qur'an to you gradually**. Ibn Abbas said: **It was**

Surat al-Insan 76:23

Indeed, it is We who have sent down the Qur'an to you gradually.

sent down, verse by verse, and it was not sent down all at once.

Tafsir al-Baidawi

23- **Indeed, it is We who sent down the Qur'an to you gradually** in parts, for a reason that required it, and the repetition of the pronoun with *an* is an addition to the specificity of the revelation to it.

Surat al-Insan 76:24

So be patient over the decision of your Lord and do not obey any sinner or disbeliever among them.

Tafsir al-Jalalayn

24 - **So be patient over the decision of your Lord** you must convey His message **and do not obey from them** meaning the disbelievers **a sinner or a disbeliever** meaning Utbah ibn Rabi'ah and Al-Walid ibn Al-Mughira who said to the Prophet, may God bless him and grant him peace, **Return from this matter.** It is possible that it is meant to mean every sinner and disbeliever, and do not obey either of them, whoever he is, in what he calls you to of sin or disbelief.

Tafsir al-Suyuti

And Abd al-Razzaq, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Qatada that he was informed that Abu Jahl said, **If I see Muhammad praying, I will step on his neck.** So God revealed, **And do not obey among them a sinner or an ingrate.**

Tafsir al-Tabari

So be patient over the decision of your Lord. He says: Be patient with what your Lord tests you with of His obligations, conveying His messages, and carrying out what He has obligated you to carry out in His revelation that He has revealed to you. **And do not obey among them a sinner or an ingrate.** He says: Do not obey in disobeying God any sinner or ingrate among the polytheists of your people, meaning someone who is ungrateful for His blessings upon Him and His favors before Him, so he disbelieves in Him and worships other than Him.

It was said that the one meant by this statement was Abu Jahl.

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 do not obey any sinner or disbeliever among them,** he said: It was revealed regarding the enemy of God, Abu Jahl.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Umar, on the authority of Qatada, that it reached him that Abu Jahl said: If Muhammad prays, I will step on his neck. So God revealed: **And do not obey among them a sinner or an ingrate.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not obey among them a sinner or an ingrate,** he said: The sinner is the guilty, unjust, and the ingrate. This is all one and the same. It was said: **Or an ingrate,** and the meaning is: nor an ingrate. Al-Farra' said: *Or* here is like *and*, and in denial, interrogation, and recompense, it has the meaning of *no*, so this is from that with denial, and from it is the saying of the poet:

I have never found a bereaved woman like you, nor

have I found a hasty woman who has lost her way.

Or an old man found his camel lost on the day the pilgrims met, so they rushed forward.

He wanted: And he did not find a sheikh. He said: And it may be in Arabic: Do not obey those among them who have sinned or disbelieved, so the meaning of *in* or *in* is close to the meaning of *and*, like when you say to a man: I will give you if you ask or are silent, meaning: I will give you in any case.

Tafsir al-Qurtubi

The Almighty says: **So be patient for the decision of your Lord** meaning for the decree of your Lord. Ad-Dahhak narrated on the authority of Ibn Abbas who said: Be patient with the harm of the polytheists, this is how I judged. Then it was abrogated by the verse on fighting. It was also said: Be patient with what He has decreed for you in terms of obedience, or await the decree of God when He has promised you that He will grant you victory over them, and do not be impatient, for it will inevitably happen. **And do not obey among them a sinner or an ingrate** meaning do not obey the ingrates. Muammar narrated on the authority of Qatadah who said: Abu Jahl said: If I see Muhammad praying, I will step on his neck. Then God the Almighty revealed: **And do not obey among them a sinner or an ingrate.** It is said that it was revealed about Utbah ibn Rabi'ah and Al-Walid ibn Al-Mughira, who came to the Messenger of God (peace and blessings of God be upon him) offering him money and marriage on the condition that he would abandon mention of prophethood. So it was revealed about them: **And do not obey among them a sinner or an ingrate.** Muqatil said: The one who offered marriage was Utbah ibn Rabi'ah. He said: My daughters are among the most beautiful women of Quraysh, so I will marry you my daughter without a dowry and reconsider this matter. Al-Walid said: If you did what you did for money, then I will give you money until you are satisfied and reconsider this matter. So it was revealed. Then it was said: (*or*) in the words of God: **sinner or ungrateful** is more emphatic than *and*, because when *and* says: Do not obey Zaid and Amr, and he obeys one of them, he is not disobedient, because God ordered him not to obey the two. So when He says: **And do not obey among them a sinner or an ungrateful person,** then *or* indicates that each of them is worthy of being disobeyed, just as if you say: Do not oppose Al-Hasan or Ibn Sirin, or follow Al-Hasan or Ibn Sirin, then you have said: These two are worthy of being followed and each of them is worthy of being followed, as Al-Zajaj said. Al-Farra' said: (*or*) here is like *not*, as if he said: nor ungrateful. The poet said:

I have never found a bereaved woman like you, nor have I found a hasty woman like you.

Or an old man found his camel lost on the day the pilgrims met, so they rushed forward.

He wanted but did not find a sheikh. It was also said: The sinner is the hypocrite, and the ungrateful is the unbeliever who shows disbelief, meaning do not obey a sinner or an ungrateful among them. This is close to what Al-Farra' said.

So be patient over the decision of your Lord and do not obey any sinner or disbeliever among them.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation.** Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who

deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

24- So be patient for the decision of your Lord meaning for His judgment, and among His judgments and judgments is the delay of your victory until a term required by His wisdom. It was said that this was abrogated by the verse of the sword **And do not obey among them a sinner or an ingrate** meaning do not obey anyone who commits a sin or goes too far in disbelief, as God the Almighty forbade them from that. Al-Zajaj said: The alif here is more emphatic than the waw alone because if you say: Do not obey Zayd and Amr, and he obeys one of them, then he is not disobedient, because God ordered him not to obey both of them. So if he says: Do not obey among them a sinner or an ingrate, this indicates that each of them is worthy of being disobeyed, just as if you say: Do not contradict Al-Hasan or Ibn Sirin, then you have said that they are both worthy of being followed, and each of them is worthy of being followed. Al-Farra' said: *Or* here is equivalent to *not*, as if he said: **nor ingrates**. It was said that what was meant by his saying: *sinful* was Utbah ibn Rabi'ah, and by his saying: **or ungrateful** was Al-Walid ibn Al-Mughira, because they both said to the Prophet, may God bless him and grant him peace: **Return from this matter and we will satisfy you with money and marriage.**

Tafsir al-Baghawi

24- So be patient over the decision of your Lord and do not obey from them, meaning from the polytheists of Mecca, **a sinner or an ingrate**, meaning an ingrate, and the alif is a connection.

Qatada said: By the sinful ungrateful he meant Abu Jahl. This is because when prayer was made obligatory upon the Prophet, may God bless him and grant him peace, Abu Jahl forbade him from it and said: If I see Muhammad praying, I will step on his neck.

Muqatil said: By the sinner he meant Utbah ibn Rabi'ah, and by the ungrateful he meant Al-Walid ibn Al-Mughirah. They said to the Prophet, may God bless him and grant him peace: If you did what you did for the sake of women and money, then reconsider this matter. Utbah said: Then I will marry my daughter to you and bring her to you without a dowry. Al-Walid said: I will give you money until you are satisfied, so reconsider this matter. Then God revealed this verse.

Tafsir al-Baidawi

24- **So be patient over the decision of your Lord** by delaying your victory over the disbelievers of Mecca and others **and do not obey among them a sinner or an ingrate** meaning anyone who commits the sin that calls you to it or anyone who is extreme in disbelief that calls you to it. The *or* is to indicate that they are the same in deserving of disobedience and being independent in it and swearing by it and swearing in consideration of what they call you to. If the prohibition is based on the two descriptions, it indicates that it is for them, and that requires obedience to be in sin and disbelief, because obeying them in what is not sin or disbelief is not prohibited.

Surat al-Insan 76:25

And remember the name of your Lord morning and evening.

Surat al-Insan 76:25

And remember the name of your Lord morning and evening.

Tafsir al-Jalalayn

25 - **And mention the name of your Lord** in prayer **morning and evening** meaning dawn, noon, and afternoon.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And remember**, O Muhammad, **the name of your Lord**, so call upon Him by it in the morning in the dawn prayer, and in the evening in the noon and afternoon prayers. **And during part of the night prostrate to Him**. He says: And during part of the night prostrate to Him in your prayer, so glorify Him for a long time at night, meaning: more, as He, the Most High, said: "Stand [in prayer] during the night, except for a little. Half of it, or subtract a little from it, or add to it." (al-Muzzammil 73:2-4)

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 during a part of the night prostrate to Him and glorify Him a long night** means: prayer and glorification.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And remember the name of your Lord in the morning and the evening**, he said: In the morning is the dawn prayer, and in the evening is the noon prayer.

Tafsir al-Qurtubi

The Almighty says: **And remember the name of your Lord in the morning and the evening**. That is, pray to your Lord at the beginning of the day and at the end of it. At the beginning of it is the dawn prayer and at the end of it is the noon and afternoon prayers.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His

judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation**. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides,

none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

25- And remember the name of your Lord in the morning and the evening. That is, constantly remember Him at all times. It has also been said that the meaning is: Pray to your Lord at the beginning and end of the day. The beginning of the day is the dawn prayer, and the end of it is the afternoon prayer.

Tafsir al-Baghawi

God Almighty says: **25- And remember the name of your Lord morning and evening.**

Tafsir al-Baidawi

25- And remember the name of your Lord in the morning and the evening. And be persistent in remembering Him, or be persistent in praying the dawn, noon, and afternoon prayers, for the evening includes their times.

Surat al-Insan 76:26

And during a part of the night, prostrate to Him and exalt Him a long night.

Surat al-Insan 76:26

And during a part of the night, prostrate to Him and exalt Him a long night.

Tafsir al-Jalalayn

26 - **And during part of the night, prostrate to Him** meaning the sunset and evening prayers **and glorify Him throughout the night** pray voluntary prayers in it as mentioned above, two-thirds of it, half of it, or a third of it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And during a part of the night prostrate to Him and glorify Him for a long time during the night.** He said: This was the first thing that was obligatory.

And he recited: **O you who are wrapped in garments, stand [in prayer] during the night, except for a little, half of it** (Al-Muzzammil 7:1-3). Then he 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** (Al-Muzzammil 7:20)... until His saying: **So recite what is easy for you of the Qur'an** (Al-Muzzammil 7:20) to the end of the verse. Then he said: This was erased from the Messenger of God, may God bless him and grant him peace, and from the people, and he made it a voluntary act of worship, so he said: **And during part of the night, pray with it as an additional act of worship for you** [Al-Isra' 79]. He said: So he made it a voluntary act of worship.

Tafsir al-Qurtubi

The Almighty said: **And during part of the night prostrate to Him** meaning the Maghrib and Isha prayers. **And glorify Him during a long night** meaning voluntary prayers at night, as stated by Ibn Habib. Ibn Abbas and Sufyan said: Every glorification in the Qur'an is a prayer. It was also said: It is general remembrance, whether in prayer or otherwise. Ibn Zayd and others said: His statement: **And glorify Him during a long night** was abrogated by the five daily prayers. It was also said: It is recommended. It was also said: It is specific to the Prophet, may God bless him and grant him peace. A similar statement has been made in Surah Al-Muzzammil, and Ibn Habib's statement is good. The plural of *aseel* is *asa'il* and *asl*, like saying *safa'in* and *safin*, he said:

And there is nothing better than it if the origin is close

He said in Al-Asa'il, which is the plural of plural:

By my life, you are the home whose people are most honored, and I sit in its shade in the evenings.

This was fully discussed at the end of Al-A'raf. The word *min* was used with the adverbial phrase to

indicate some, just as it was used with the object in the Almighty's saying: **He will forgive you some of your sins** (Nuh 71:4).

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation.** Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring

benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

26- **And during part of the night prostrate to Him** meaning pray Maghrib and Isha. It was also said that what is meant is praying during some of the night without specifying, and *min* is for partiality in any case. **And glorify Him a long night** meaning purify Him from that which is not befitting of Him, so what is meant is remembrance by glorification whether in prayer or otherwise. It was also said that what is meant is voluntary prayers at night. Ibn Zayd and others said: This verse was abrogated by the five daily prayers. It was also said that it is an encouragement. It was also said that it is specific to the Prophet (peace and blessings of God be upon him).

Tafsir al-Baghawi

26- **And during part of the night prostrate to Him**, meaning the Maghrib and Isha prayers, **and glorify Him for a long time during the night**, meaning the voluntary prayers after the obligatory prayers.

Tafsir al-Baidawi

26- **And prostrate to Him during part of the night**. And some of the night is devoted to Him, the Most High. Perhaps what is meant by it is the sunset and evening prayers, and the context is brought forward because of the additional effort and sincerity involved in the night prayer. **And glorify Him for a long time during the night**. And perform the night prayers for a long time during the night.

Surat al-Insan 76:27

Indeed, these love the immediate and leave behind them a heavy Day.

Surat al-Insan 76:27

Indeed, these love the immediate and leave behind them a heavy Day.

Tafsir al-Jalalayn

27 - **Indeed, these people love the immediate** worldly life **and leave behind them a heavy Day** severe, meaning the Day of Resurrection, for which they do not work.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, these people love the immediate life** God Almighty says: Indeed, these polytheists love the immediate life, meaning the world, meaning: remaining in it and being amazed by its adornments. **And they leave behind them a heavy Day** meaning: And they leave behind them the work for the Hereafter, and in it they have no salvation from God's punishment on that Day. Some of them have interpreted it to mean: And they leave before them a heavy Day, and that is not a rejected statement, but what we have said is more similar to the meaning of the word.

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

Who said that?

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan: **And they leave behind them a heavy Day**. He said: The Hereafter.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, these people love the immediate** is a rebuke and a rebuke, and what is meant is the people of Mecca. The worldly haste **and they leave** means they postpone **behind them** meaning before them **a heavy Day** meaning a difficult and severe one, as He said: **It will be heavy upon the heavens and the earth** (al-A'raf 7:187) meaning they abandon belief in the Day of Resurrection. It was also said that **behind them** means behind them, meaning they leave the Hereafter behind them, and they do not work for it. It was also said that it was revealed about the Jews because of what they concealed of the description of the Messenger (peace and blessings of God be upon him) and the truth of his prophethood. Their love of the immediate means that they took bribes for what they concealed. It was also said that it meant the hypocrites, because they concealed disbelief and worldly pursuits. The verse is general. The heavy Day is the Day of Resurrection. It was called heavy because of its hardships and terrors, and it was also said that it is for the judgment on it among His servants.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation**. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who

deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

27- **Indeed, these people love the immediate** meaning the disbelievers of Mecca and those who agree with them. The meaning is that they love the immediate home, which is the worldly home. **And they leave behind them a heavy Day** meaning they leave and call behind them, meaning behind them or before them and in front of them, a severe and difficult day, which is the Day of Resurrection. It is called heavy because of the hardships and horrors it contains. The meaning of them leaving it behind them is that they do not prepare for it and do not care about it. They are like someone who throws something behind his back out of negligence and belittlement of it, even though in reality they are facing it and it is in front of them.

Tafsir al-Baghawi

27- *These*, meaning the disbelievers of Mecca, **love the immediate**, meaning the immediate abode, which is this world. **And they leave behind them**, meaning before them, **a heavy Day**, which is a severe one, which is the Day of Resurrection. That is, they abandon it, so they do not believe in it or work for it.

Tafsir al-Baidawi

27- **Indeed, these people love the immediate and leave behind them** in front of them or behind their backs. **A heavy day** is borrowed from the heavy burden of the one carrying it, and it is like an explanation for what he commanded and forbade.

Surat al-Insan 76:28

We created them and strengthened their joints. And when We will, We can replace them with others like them with [another] replacement.

Surat al-Insan 76:28

We created them and strengthened their joints. And when We will, We can replace them with others like them with [another] replacement.

Tafsir al-Jalalayn

28 - **We created them and strengthened** strengthened **their limbs** their organs and joints **and if We will, We can replace** We can make **those like them** in creation instead of them by destroying them **with an exchange** to emphasize and if it is in the position of if he wills, He will take you away because the Most High did not will that and if it does not happen

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **We created** these polytheists who disobeyed His commands and prohibitions, **and strengthened their bonds**. We strengthened their creation, from their saying: **This man was captured and made his bonds good**, meaning: **He was created and made his creation good**.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **We created them and strengthened their bones**, meaning: We strengthened their creation.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And We strengthened their bones**, he said: He created them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We strengthened their families** means their creation.

Others said: The family: the joints.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, I heard him, meaning Khallad, say: I heard Abu Saeed, who had recited the Qur'an to Abu Hurairah, he said: I have not recited the Qur'an except to Abu Hurairah, he is the one who recited it to me.

And he said about this verse, **And We strengthened their joints**, he said: They are the joints.

Others said: Rather, it is power.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **And We strengthened their families**, he said: Family means strength.

The most correct of the sayings on this matter is the one we have chosen, which is that captivity is what was mentioned among the Arabs, and from it is the saying of Al-Akhtal:

From every strict and strict ruler, you would think he is swaggering.

And from it the common people say: Take it all, meaning it is all yours.

And His statement: **And if We will, We can replace them with others like them with an exchange**. He says: And if We will, We can destroy these people and bring others besides them, of their kind, like them from among creation, differing from them in action.

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, **We will replace them with others like them**, he said: The children of Adam who disobeyed God, he said: And their likes from the children of Adam.

Tafsir al-Qurtubi

The Almighty said: **We created them** meaning from clay. **And strengthened their bonds** meaning He created them, as stated by Ibn Abbas, Mujahid, Qatadah, Muqatil and others. Bonding is creation. Abu Ubaid said: It is said that a horse is of strong bond, meaning creation. It is also said that God Almighty strengthened it if He strengthened its creation. Labid said:

The face contributed to the intense captivity of the supervisor of the guard, the knitted one.

Al-Akhtal said:

From every shunner, he is very captivated by his easy-going leadership, you would think he is arrogant.

Abu Hurairah, Al-Hasan and Al-Rabi' said: We strengthened their joints and their ligaments to one another with veins and nerves. Mujahid said in the interpretation of Al-Usr: It is the anus, meaning when feces and urine come out, the place contracts. Ibn Zayd said: Strength. Ibn Ahmar said, describing a horse:

He walks with strong jobs, his captivity is deaf, his hooves do not protect him from the grasshopper

It is derived from the word *Isar*, which is the string used to tie up the saddlebags. It is said: **I tied the saddlebags tightly**, meaning, **I tightened and tied them up**. It is also said: **How good is the string of his neck**, meaning, **He tightened and tied it up**. From this comes their saying: **Take it completely**, if they wanted to say, **It is all yours**, as if they wanted to make it obsolete and tighten it, without opening it or reducing anything from it. From this comes the word *asir*, because he was satisfied with the *asir*. The speech was directed to thank them for the blessings they received when they faced them with disobedience. Meaning, I made your creation perfect and perfected it with strength, then you deny me. **And when We willed, We could have substituted others like them with [an] exchange**. Ibn Abbas said: He means, **If We willed, We could have destroyed them and brought others more obedient to God than them**. Also from him: **We would have changed their good looks to the most hideous and ugliest**. This is what Ad-Dahhak narrated from him. The first version was narrated from him by Abu Salih.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation**. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will,

We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

28- **We created them** meaning We began their creation from dust, then from a sperm-drop, then from a clot, then from a lump of flesh until their creation was complete, and no one else had any role or effort in that, neither sharing nor being independent. **And We strengthened their limbs**. Literacy means strength of creation. It is said that God strengthened the limbs of so-and-so, meaning He strengthened his creation. Mujahid, Qatadah, Muqatil, and others said: We strengthened their creation. Al-Hasan said: We strengthened their joints, some to others, with veins and nerves. Abu Ubaid said: It is said that a horse is strong in limbs, meaning in creation. Labid said:

The face is very strong, the guard is very strong, the one who is knitted is very strong

Al-Akhtal said:

From every shunner, he is very captivating, his leadership is smooth, you would imagine him strutting

Ibn Zayd said: **Asr means strength, and it is derived from isar, which is the strap with which the saddlebags are tied**. And from this is the saying of Ibn Ahmar, describing a horse:

He walks on strong paths, the scent of ingots is not enough for the cricket

And if We willed, We could replace them with others like them. That is, if We willed, We could destroy them and bring forth someone more obedient to God than them. It was also said that the meaning is: We would

Surat al-Insan 76:28

We created them and strengthened their joints. And when We will, We can replace them with others like them with [another] replacement.

transform them into the most disgusting form and the ugliest creation.

Tafsir al-Baghawi

28- **We created them and strengthened them**, We strengthened and perfected **their families**. Mujahid, Qatadah, and Muqatil said: **their families** means: We created them. It is said: a man of good families, meaning: creation.

Al-Hasan said: It means their connections to one another through veins and nerves.

It was narrated on the authority of Mujahid in his interpretation of Al-Usr that he said: The anus means the place where urine and feces drain. When the impurity comes out, they contract. **And if We will, We can replace them with others like them**, meaning: If We will, We can destroy them and bring others like them, making them their replacements.

Tafsir al-Baidawi

28- **We created them and strengthened their bonds** and made their joints tightly connected with nerves. **And if We will, We can replace them with others like them with a complete replacement** and if We will, We can destroy them and **We can replace them with others like them with a complete replacement** in creation, and the strength of the bond means the second creation, and for this reason *if* was brought or **We can replace them with others like them who obey** and *if* to realize the ability and strength of the caller.

Surat al-Insan 76:29

Indeed, this is a reminder, so whoever wills may take a way to his Lord.

Tafsir al-Jalalayn

29 - **Indeed, this Surah is a reminder** an admonition to creation **so whoever wills may take to his Lord a way** a path of obedience

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **This is a reminder**, means: This surah is a reminder for whoever remembers, takes heed, and considers.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Indeed, this is a reminder**, he said: This surah is a reminder.

And His statement: **So whoever wills may take a way to his Lord**, meaning: So whoever wills, O people, may take a way to please his Lord by working in obedience to Him and adhering to His commands and prohibitions.

Tafsir al-Qurtubi

The Almighty says: **Indeed, this** meaning the Surah **is a reminder** meaning an admonition **so whoever wills may take to his Lord a way** meaning a path leading to His obedience and seeking His pleasure. It was also said: **(a way)** meaning a means. It was also said that it is a destination and a path to Paradise. The meaning is the same.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the

beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation**. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

29- **Indeed, this is a reminder** meaning that this Surah is a reminder and an admonition. **So whoever wills may take to his Lord a way** meaning a path by which to approach Him, and that is through faith and obedience. What is meant is His reward or His Paradise.

Surat al-Insan 76:29

Indeed, this is a reminder, so whoever wills may take a way to his Lord.

Tafsir al-Baghawi

29- **Indeed, this**, meaning this Surah, **is a reminder**, a reminder and an admonition, **so whoever wills may take to his Lord a way**, a means through obedience.

Tafsir al-Baidawi

29- **Indeed, this is a reminder** referring to the Surah or the verses nearby, **so whoever wills may take to his Lord a way** drawing closer to Him through obedience.

Surat al-Insan 76:30

And you do not will except that God wills. Indeed, God is ever Knowing and Wise.

Tafsir al-Jalalayn

30 - **And you do not wish** with the ta' and the ya' to take the path of obedience **except that God wills** that **God is ever Knowing** of His creation *Wise* in His action

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And you do not wish** to take the path to your Lord, O people, **except that God wills**. That is up to you because the matter is up to Him, not up to you. And in Abdullah's reading of what he mentioned, it is **And you do not wish except what God wills**.

And His saying: **Indeed, God is All-Knowing, All-Wise** means that none of you will transgress against what He has already known of your management.

Tafsir al-Qurtubi

The Almighty says: **And you do not will** meaning obedience, righteousness, and choosing the path to God **except that God wills**. Thus He informs them that the matter is up to Him, not up to them, and that no one's will is carried out or preceded unless His will precedes it. Ibn Kathir and Abu Omar read (**and you do not will**) with a ya' as if it were a report from them. The rest read it with a ta' as if it were a speech to God, the Almighty. It was said that the first verse is interwoven with the second. What is more likely is that it is not an abrogation, but rather a clarification that this does not happen except by His will. Al-Farra' said: **And you do not will except that God wills** is an answer to His statement: **So whoever wills may take to his Lord a way**. Then He informed them that the matter is not up to them, so He said: (**And you do not will**) that way (**except that God wills**) for you. **Indeed, God is ever Knowing** of your deeds, *Wise* in His commands and prohibitions to you. This has been mentioned in more than one place.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from

your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation**. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

30- **And you do not will except that God wills** meaning you do not will to take a path to God except that God

Surat al-Insan 76:30

And you do not will except that God wills. Indeed, God is ever Knowing and Wise.

wills, so the matter is up to Him, not up to them, and good and evil are in His hand. There is no one who can prevent what He gives, nor give what He prevents. The will of the servant is abstract and does not bring good nor ward off evil, even if he is rewarded for his righteous will, and is compensated for intending good as in the hadith **Actions are but by intentions, and for each person there is but what he intended**. Al-Zajjaj said: meaning you do not will except by the will of God. **Indeed, God is All-Knowing, All-Wise** in His commands and prohibitions: meaning, He is eloquent in knowledge and wisdom.

Tafsir al-Baghawi

30- **And whatever you will**, Ibn Kathir, Ibn Amir, and Abu Amr read: **they will** with a *ya*, and the others read it with a *ta*, “except that God wills,” meaning you will not will except by the will of God Almighty, because the matter is up to Him, **Indeed, God is All-Knowing, All-Wise**.

Tafsir al-Baidawi

30- **And you do not will except that God wills**. You do not will that except when God wills your will. Ibn Kathir, Abu Amr, and Ibn Amir read *yashu'un* with a *ya*. **Indeed, God is All-Knowing** of what each person deserves. *Wise* He wills only what His wisdom requires.

Surat al-Insan 76:31

He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment.

Tafsir al-Jalalayn

31 - **He admits whom He wills into His mercy** His Paradise, and they are the believers. **And the wrongdoers** The subject of the verb is understood, meaning He has prepared, which explains it. **He has prepared for them a painful punishment** painful, and they are the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He admits whom He wills into His mercy** means: Your Lord admits whom He wills from among you into His mercy, and accepts his repentance until he dies repentant from his misguidance, and He forgives him his sins and admits him into His Paradise. **And for the wrongdoers He has prepared a painful punishment** means: Those who wronged themselves, and died in their polytheism, He has prepared for them in the Hereafter a painful and hurtful punishment, which is the punishment of Hell. And His statement **and the wrongdoers** is in the accusative case because the *waw* is an adverbial phrase for *prepared*, and the meaning is: And He has prepared for the wrongdoers a painful punishment. And it was mentioned that this is in the reading of Abdullah **and for the wrongdoers He has prepared for them** with the repetition of the lam, and the Arabs sometimes do that, and some of them recite:

I tell her, if she asks for a divorce, why would you rush to leave me?

And to the last:

So they no longer asked him about how he ascended to the heights of passion or whether he was guided.

By repeating the letter Ba, but the speech does not ask him about what is wrong with him.

Tafsir al-Qurtubi

The Almighty said: **He admits whom He wills into His mercy** meaning He admits him into Paradise, having mercy on him. **And the wrongdoers** meaning He punishes the wrongdoers. He put it in the accusative case because it is implied that He punishes. Al-Zajaj said: He put the wrongdoers in the accusative case because it was preceded by an accusative, meaning He admits whom He wills into His mercy and punishes the wrongdoers, meaning the polytheists. And **He prepared for them** is an explanation of this implied word, as the poet said:

I no longer carry a weapon nor do I own the camel's head if they flee

I fear sin if I pass by it alone, and I fear the wind and the rain.

Meaning, I fear the wolf. Al-Zajaj said: The preferred form is the accusative, although the nominative is permissible. You say, **I gave Zayd and Amr, I prepared for them righteousness**. The accusative is preferred, meaning, **I made Amr righteous, or I made Amr righteous**. And His statement in **Ha Meem * Ain Sin Qaf**, "He admits whom He wills into His mercy, and so do the wrongdoers" (Ash-Shura 42:8) is raised because He did not mention after it a verb that would be subject to it in the accusative case, so it was not permissible to connect it to the accusative before it, so it was raised by the subject. Here, His statement, **He has prepared for them a punishment** indicates and **He punishes**, so the accusative is permissible. Abaan bin Othman read **and the wrongdoers** in the nominative case as the subject and the predicate is **He has prepared for them**. "A painful punishment," meaning painful and agonizing. This was previously mentioned in Surah Al-Baqarah and others, and praise be to God. The Surah has been concluded.

Tafsir Ibn Kathir

God Almighty says, thanking His Messenger, may God bless him and grant him peace, for what He revealed to him of the Noble Qur'an: **So be patient over the decision of your Lord**, meaning just as He has honored you with what He revealed to you, be patient over His judgment and decree, and know that He will manage you with His good management. **And do not obey among them a sinner or an ingrate**, meaning do not obey the unbelievers and hypocrites if they want to turn you away from what has been revealed to you. Rather, convey what has been revealed to you from your Lord, and put your trust in God, for God will protect you from the people. The sinner is the one who is wicked in his actions, and the ingrate is the one whose heart is ungrateful. **And remember the name of your Lord in the morning and the evening**, meaning the beginning and end of the day. **And during part of the night prostrate to Him and exalt Him for a long night**, as God 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," and as God Almighty says: **O you who is wrapped 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, and recite the Qur'an with measured recitation**. Then God Almighty says, denying Concerning the disbelievers and those who are similar to them in their love of this world, their eagerness for it and their devotion to it, and their leaving the Hereafter behind them, **Indeed, these love the immediate [life] and leave behind them a heavy Day** meaning the Day of Resurrection. Then God the Almighty said, **We created them and strengthened their bonds** Ibn Abbas, Mujahid, and more than one said: meaning He created them. **And when We will, We could replace them with others like them** meaning, and if We will, We could resurrect them on the Day of Resurrection and replace them with a new creation. This is an argument based on the beginning of the world as evidence of the return. Ibn

Surat al-Insan 76:31

He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment.

Zayd and Ibn Jarir said, **And when We will, We could replace them with others like them** meaning, if We will, We could bring another people other than them, as God the Almighty said, "If He wills, He could do away with you, O mankind, and bring forth others. And ever is God competent to do that" and as He the Almighty said, "If He wills, He could do away with you and bring forth a new creation. And that is not difficult for God"

Then God the Almighty said: **Indeed, this is a reminder** meaning this Surah is a reminder **So whoever wills may take to his Lord a way** meaning a path and a course, meaning whoever wills may be guided by the Qur'an as God the Almighty said: **And what would be upon them if they believed in God and the Last Day** the verse, then God the Almighty said: **And you do not will except that God wills** meaning no one has the power to guide himself or enter into faith or bring benefit to himself "except that God wills. Indeed, God is ever Knowing and Wise" meaning He knows who deserves guidance, so He makes it easy for him and provides him with the means to achieve it, and who deserves misguidance, so He diverts him from guidance. To Him belongs the consummate wisdom and the conclusive proof, and for this reason God the Almighty said: **Indeed, God is ever Knowing and Wise** then He said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment** meaning He guides whom He wills and misguides whom He wills, so whoever He guides, none can misguide him, and whoever He misguides, none can guide him. The end of the interpretation of Surah Al-Insan, and all praise and thanks are due to God.

Fath al-Qadir

31- **He admits into His mercy whomever He wills** meaning He admits into His mercy whomever He wills, or He admits into His Paradise whomever He wills of His servants. Ata' said: Whoever's intention is sincere, He will admit him into His Paradise. **And for the wrongdoers He has prepared a painful punishment** The noun **the wrongdoers** is in the accusative case because what precedes it is in the accusative case, meaning He admits into His mercy whomever He wills and He punishes the wrongdoers: meaning the polytheists. And **He has prepared for them** is an explanation of this implied word. The preferred form is the accusative, although the nominative case is permissible. The majority of scholars recited the nominative case. Abaan ibn Uthman recited it in the nominative case as a subject, and the reason for that is that there was no verb after it that could be applied to it.

Ibn Jarir narrated on the authority of Ibn Abbas, **And We strengthened their joints**, meaning He created them. Ibn Jarir narrated on the authority of Abu Hurairah, **And We strengthened their joints**, meaning they are the joints.

Tafsir al-Baghawi

31- **He admits whom He wills into His mercy, but the wrongdoers, meaning the polytheists, He has prepared for them a painful punishment.**

Tafsir al-Baidawi

31- **He admits whom He wills into His mercy** with guidance and success in obedience. **And for the wrongdoers He has prepared a painful punishment** is in the accusative case. **The wrongdoers** is a verb that explains **He has prepared for them** like **He threatened** and **He rewarded** to match the conjoined clause. It is read in the nominative case as a start.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Hal Ata, his reward from God will be Paradise and silk.**

Surat al-Mursalat 77:1

And the messengers sent in voluntary mode

Tafsir al-Jalalayn

1 - **And the winds sent forth in succession** meaning the winds are successive like the mane of a horse, one following the other, and the accusative is in the state of

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of God's statement, **And the winds sent forth in gusts**. Some of them said: The meaning of this is: And the winds sent forth in gusts, one after the other. They said: And the winds sent forth are the winds.

Who said that?

Abu Kuraib told us: Al-Maharibi told us, on the authority of Al-Mas'udi, on the authority of Salamah bin Kuhayl, on the authority of Abu Al-Ubaydayn, that he asked Ibn Mas'ud and he said: **And the winds sent forth in gusts**. He said: The wind.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Al-Masoudi told us, on the authority of Salamah bin Kuhayl, on the authority of Abu Al-Ubaydayn, that he asked Abdullah bin Masoud, and he mentioned something similar.

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of Salamah bin Kuhayl, on the authority of Muslim, on the authority of Abu al-Ubaydayn, who said: I asked Abdullah bin Masoud, and he mentioned something similar.

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 winds sent forth in gusts**, meaning the wind.

Muhammad bin Al-Muthanna told us: Ubaid bin Muadh told us: My father told us, on the authority of Shu'bah, on the authority of Ismail Al-Suddi, on the authority of Abu Salih, the companion of Al-Kalbi, regarding his statement, **And the winds sent forth in gusts**, he said: They are the winds.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the winds sent forth in gusts**. He said: The wind.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Salamah bin Kuhayl, on the authority of Muslim Al-Batin, on the authority of Abu Al-Ubaydayn, who said: I asked Abdullah about **those**

sent forth in a gusty wind. He said: The wind.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the winds sent forth in gusts**, he said: It is the wind.

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

Others said: Rather, the meaning of this is: and the angels who are sent with custom.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, who said: Masruq used to say about the messengers: They are the angels.

Israel bin Abi Israel told us, he said: Al-Nadr bin Shumayl told us, he said: Shuba told us, on the authority of Sulayman, he said: I heard Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, regarding his statement, **And the angels sent forth in gusts**, he said: The angels.

Abu Kurayb told us: Jabir bin Nuh and Wakee' told us on the authority of Ismail, on the authority of Abu Salih, regarding his statement, **And the messengers sent forth in gusts**, he said: They are the messengers sent forth in gusts.

Abdul Hamid bin Bayan Al-Sakari told us: Muhammad bin Yazid told us, on the authority of Ismail, who said: I asked Abu Saleh about his statement, **And the messengers sent forth in kindness**. He said: They are the messengers sent forth in kindness. They said: So the interpretation of the statement is the angels who were sent forth with the command and prohibition of God, and that is kindness.

Some of them said: What he meant by his saying **according to the mane of a horse** is that it was successive, like the mane of a horse, as the Arabs said: **People are heading towards so-and-so as one mane**, if they head towards him in large numbers.

Who said that?

It was narrated on the authority of Dawud ibn al-Zubayr, on the authority of Salih ibn Buraidah, regarding his statement, **They are known**, he said: They follow one another.

The correct thing to say about this, in our view, is that God, the Most High, swore by the messengers sent by custom. The angels are sent by custom, and the winds are sent likewise. There is no evidence that indicates that what is meant by this is one of the two parties rather than the other. God, the Most High, has made His oaths general, including everything that has the description I have described. So everyone whose description is like this, then included in His oath is an angel, a wind, or a messenger from the children of Adam who is sent.

Tafsir al-Qurtubi

It was revealed in Mecca according to Al-Hasan, Ikrimah, Ata' and Jabir. Ibn Abbas and Qatadah said

Surat al-Mursalat 77:1

And the messengers sent in voluntary mode

that the exception for one verse is the verse in which God the Almighty says: {And when it is said to them, **Bow down**, they do not bow down.} It was revealed in Medina. Ibn Mas'ud said: "Al-Burj Al-Mursalat **those sent forth in succession** was revealed to the Prophet (peace and blessings of God be upon him) one night while we were walking with him until we took refuge in a cave in Mina, and it was revealed. While we were receiving it from him, and his mouth was moist with it, a snake leapt out. We pounced on it to kill it, but it went away. The Prophet (peace and blessings of God be upon him) said: **(You have been protected from its evil as I have been protected from your evil.)** It was narrated on the authority of Kurayb, the freed slave of Ibn Abbas, who said: He recited Surah Al-Burj Al-Mursalat **those sent forth in succession** and Umm Al-Fadl, the wife of Al-Abbas, heard me and wept. She said: By God, my son, your recitation of this Surah reminded me of it. It is the last thing I heard the Messenger of God (peace and blessings of God be upon him) recite in the Maghrib prayer.} And God knows best. It has fifty verses.

God the Almighty says: "And the messengers sent forth in gusts." The majority of commentators agree that the messengers are the winds. Masruq narrated on the authority of Abdullah who said: They are the angels sent with what is known of God's commands and prohibitions, report and revelation. This is the opinion of Abu Hurairah, Muqatil, Abu Salih and Al-Kalbi. It was also said: They are the prophets sent with "there is no god but God," as said by Ibn Abbas. Abu Salih said: They are the messengers sent with what they are known for of miracles. Ibn Abbas and Ibn Masoud narrated: They are the winds, as God the Almighty said: "And We sent the winds" (al-Hijr 15:22) and said: "And it is He who sends the winds" (al-A'raf 7:57). The meaning of "in gusts" is that they follow one another like the mane of a horse. The Arabs say: People are heading towards so-and-so in one mane," if they head towards him in large numbers. It is the accusative case in the state of **and the messengers**, meaning the winds that were sent forth in succession. It is permissible for it to be a verbal noun, meaning in succession. The accusative case may be based on the assumption of a preposition, as if he said: And the messengers sent forth in gusts, and what is meant are the angels or the angels and the messengers. It was said: It is possible that what is meant by Al-Mursalat are the clouds, because of what they contain of blessings and punishment, knowing what they were sent with and to whom they were sent. They are the deterrents and sermons. **(And they are known)** according to this interpretation are consecutive like the mane of a horse, said Ibn Masoud. It was said: running, said Al-Hasan, meaning in the hearts. It was said: known in the minds.

Tafsir Ibn Kathir

Interpretation of Surat Al-Mursalat

Al-Bukhari said: Umar ibn Hafs ibn Ghiyath narrated to us, my father narrated to us, Al-A'mash narrated to us,

Ibrahim narrated to me, on the authority of Al-Aswad, on the authority of Abdullah - he is Ibn Mas'ud - may God be pleased with him, who said: "While we were with the Messenger of God, may God bless him and grant him peace, in a cave in Mina, the verse 'By the Messengers' was revealed to him. He was reciting it, and I was receiving it from his mouth, and his mouth was wet with it. Then a snake jumped on us. The Prophet, may God bless him and grant him peace, said: 'Kill it.' So we rushed to it, and it went away. The Prophet, may God bless him and grant him peace, said: 'I have been protected from your evil as you have been protected from its evil.'" Muslim also narrated it on the authority of Al-A'mash. Imam Ahmad said: Sufyan ibn 'Uyaynah narrated to us, on the authority of Al-Zuhri, on the authority of Ubaydullah, on the authority of Ibn 'Abbas, on the authority of his mother, that she heard the Prophet, may God bless him and grant him peace, recite Al-Mursalat in arruff in the Maghrib prayer. In the narration of Malik, on the authority of Al-Zuhri, on the authority of Ubaydullah, on the authority of Ibn 'Abbas, that Umm Al-Fadl heard him recite 'By the Messengers' in arruff, and she said: 'O my son, your recitation of this surah reminds me of it. It is the last thing I heard the Messenger of God, may God bless him and grant him peace, recite in the Maghrib prayer.'" It was narrated by both of them in Sahih al-Bukhari and Sahih Muslim on the authority of Malik.

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

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaqiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And those sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it**

is He who sends the winds as good tidings before His mercy and thus the Asifāt are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its

status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers.** That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

It is fifty verses

It is Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir. Qatadah said: Except for one verse, which is the verse: {And when it is said to them, **Bow down**, they do not bow down}, which is Medinan. This was narrated from Ibn Abbas. An-Nahhas, Ibn Mardawayh and Al-Bayhaqi narrated from Ibn Abbas that he said: Surat Al-Mursalat was revealed in Mecca. Al-Bukhari, Muslim and others narrated from Ibn Mas'ud that he said: "While we were with the Prophet (peace and blessings of God be upon him) in a cave in Mina, Surat Al-Mursalat was revealed in a soft breeze. He was reciting it and I could catch it from his mouth, and his mouth was moist with it. Suddenly, a snake jumped on us. The Prophet (peace and blessings of God be upon him) said, "Kill it." We rushed to it and it went away. The Prophet (peace and blessings of God be upon him) said, "I have been protected from your evil as you were protected from its evil." Al-Bukhari, Muslim and others narrated from Ibn Abbas that Umm Al-Fadl heard him reciting: {By the messengers sent forth in a soft breeze} and she said: O my son, your recitation of this Surah reminded me of it. It is the last thing I heard the Messenger of God (peace and blessings of God be upon him) recite in the Maghrib prayer."

His saying: 1- **And those sent forth in gusts**. The majority of commentators said: They are the winds. It was also said that they are the angels, and this is what Muqatil, Abu Salih, and Al-Kalbi said. It was also said that they are the prophets. According to the first, the Almighty swore by the winds sent for what He commanded them to do, as in His saying: **And We sent the fertilizing winds**, and His saying: **He sends the winds**, and other than that. According to the second, the Almighty swore by the angels sent with His revelation, His commands, and His prohibitions. According to the third, the Almighty swore by His messengers sent to His servants to convey His laws. The accusative of **in gusts** is either because it is an object for which: meaning those sent for the sake of gusts, which is the opposite of indefiniteness. From this is the saying of the poet:

He who does good will not lose his reward. Customs between God and people will not be lost.

Or that it is a state meaning successive, one following the other like the mane of a horse. The Arabs say: The people marched to so-and-so in one group, meaning they headed towards him. And they are against so-and-so like the mane of a hyena, meaning they ganged up on him. Or that it is a source, as if he said: And the messengers sent forth in succession, meaning successive. Or that it is accusative by removing the preposition, meaning and the messengers sent forth in the group. The majority read **in the group** with a sukoon on the ra', and 'Isa ibn 'Umar read it with a damma. It was said that what is meant by the

Surat al-Mursalat 77:1

And the messengers sent in voluntary mode

messengers is the clouds because of what they contain of blessings and curses.

Tafsir al-Baghawi

1- **And the winds sent forth in gusts**, meaning the winds sent forth in succession like the mane of a horse. It was also said: **in gusts** means in abundance. The Arabs say: **People are heading to so-and-so in one gust**, if they head towards him in large numbers. This is the meaning of the statement of Mujahid and Qatadah. Muqatil said: It means the angels who are sent with what is good of God's commands and prohibitions, and this is the narration of Masruq on the authority of Ibn Masoud.

Tafsir al-Baidawi

1-**And the mursalat by custom.**

Surat al-Mursalat 77:2

And the violent storms

Tafsir al-Jalalayn

2 - **The storms are violent** strong winds

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And the violently stormy winds**, God Almighty says: The violently stormy winds, meaning the ones that blow violently and pass quickly.

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

Who said that?

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid, on the authority of Arara, that a man stood up to Ali, may God be pleased with him, and said: What are the violent storms? He said: The wind.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Al-Masoudi told us, on the authority of Salamah bin Kuhayl, on the authority of Abu Al-Ubaydayn, on the authority of Abdullah, the same.

Abu Kurayb told us: Al-Maharbi told us, on the authority of Al-Mas'udi, on the authority of Salamah bin Kuhail, on the authority of Abu Al-Ubaydayn, that he asked Abdullah bin Mas'ud, saying: What are the violent storms? He said: The wind.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn, who said: I asked Abdullah, and he mentioned something similar.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: **And the violent storms** he said: The wind.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Abu Kuraib narrated to us: Jabir bin Nuh narrated to us, on the authority of Ismail, on the authority of Abu Salih: **And the violent storms** he said: They are the winds.

Abdul Hamid bin Bayan told us: Muhammad bin Yazid told us, on the authority of Ismail, who said: I asked Abu Saleh about his statement, **And the violent storms**. He said: They are the winds.

Muhammad bin Al-Muthanna told us, he said: Abdullah bin Muadh told us, he said: My father told me, on the authority of Shu'bah, on the authority of Ismail Al-Suddi, on the authority of Abu Salih, the companion

of Al-Kalbi, regarding his statement, **And the violent storms**, he said: They are the winds.

Ibrahim bin Saeed Al-Jawhari told us: Abu Muawiyah Al-Dharee' and Saeed bin Muhammad told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding his statement, **And the violent storms**, he said: It is the wind.

Abu Kuraib told us: Waki' told us, on the authority of Ismail, on the authority of Abu Saleh, the same.

He said: We were told by Wakee', on the authority of Israel, on the authority of Samak, on the authority of Khalid bin Arara, on the authority of Ali, may God be pleased with him, **And the violent storms** he said: The wind.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the violent storms**, he said: the winds.

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

Tafsir al-Qurtubi

The Almighty said: **And the winds that blow violently** (al-Isra' 17:69) It was said: The winds that blow violently are the angels assigned to the winds that blow them violently. It was also said: The angels blow violently with the soul of the disbeliever. It is said that he blew something violently, meaning he destroyed it and ruined it. A she-camel is violent, meaning it blows violently with its rider, so it moves as if it were a wind in speed. The war blew violently with the people, meaning it took them away. It was also said: It is possible that they refer to the destructive signs, such as earthquakes and eclipses.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are

Surat al-Mursalat 77:2

And the violent storms

sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashrān is the rain, and it is more apparent that the Mursalāt are the winds, as God Almighty said: **And We sent the fertilizing winds and God Almighty said: And it is He who sends the winds as good tidings before His mercy** and thus the Asifāt are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged"

(Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

2- **The violent storms** are the strong blowing winds. Al-Qurtubi said without any difference: It is said that something is blown away if it is destroyed and ruined, and a she-camel is blown away if it blows its rider away like a wind in speed, and it is said that the war swept away the people if it took them away, and it was said that they are the angels assigned to the winds, blowing them away, and it was said that they blow away the soul of the disbeliever, and it was said that they are the destructive signs such as earthquakes and the like.

Tafsir al-Baghawi

2- **Fal-Asifat As-Sajfan** means strong winds.

Tafsir al-Baidawi

2-**The storms are storms.**

Surat al-Mursalat 77:3

and those who spread out

Tafsir al-Jalalayn

3 - And the winds that spread the rain

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the spreaders spreading**. The people of interpretation differed in the interpretation of that. Some of them said: What is meant by the spreaders spreading is the wind.

Who said that?

Abu Kuraib told us: Al-Maharibi told us, on the authority of Al-Mas'udi, on the authority of Salamah bin Kuhayl, on the authority of Abu Al-Ubaydayn, that he asked Ibn Mas'ud about **the winds that spread**. He said: The wind.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Al-Masoudi told us, on the authority of Salamah bin Kuhayl, on the authority of Abu Al-Ubaydayn, on the authority of Ibn Masoud, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Muslim, on the authority of Abu al-Ubaydayn, who said: I asked Abdullah ibn Masoud, and he mentioned something similar.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn, who said: I asked Abdullah, and he mentioned something similar.

He said: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the spreaders spreading** he said: The wind.

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 same.

Ibn Al-Muthanna told us: Ubayd God bin Muadh told us: My father told us, on the authority of Shu'bah, on the authority of Ismail Al-Suddi, on the authority of Abu Salih, the companion of Al-Kalbi, regarding His statement, **And the spreaders spreading**, he said: They are the winds.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the spreaders spreading** he said: the winds.

Others said: It is rain.

Who said that?

Abdul Hamid bin Bayan told us: Muhammad bin Yazid

told us, on the authority of Ismail, who said: I asked Abu Saleh about his statement, **And the spreaders spreading out**. He said: The rain.

Abu Kurayb told us: Jabir bin Nuh told us, on the authority of Ismail, on the authority of Abu Salih, **And the spreaders spreading** he said: It is the rain.

He said: We were told by Wakee', on the authority of Ismail, on the authority of Abu Saleh, the same.

Others said: Rather, they are the angels who spread the books.

Who said that?

Ahmad bin Hisham told us: Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Saleh, **And the spreaders spreading out** he said: The angels spread out the books.

The most correct of the sayings in this regard, in our view, is to say: God Almighty swore by the things that spread out, and He did not specify one of them over another. So the winds spread out the clouds, the rain spreads out the earth, and the angels spread out the books. There is no indication from any source that must be accepted that what is meant by this is some and not others, so that applies to everything that spreads.

Tafsir al-Qurtubi

The Almighty says: **And the spreaders spreading** The angels who are in charge of the clouds spreading them. And the clouds are said to be rain. This was narrated on the authority of Abu Salih, who also said: The rains, because they spread the plants, so spreading means reviving. It is said: God spread the dead and spread him, meaning He revived him. Al-Suddi narrated on his authority: They are the angels who spread the books of God the Almighty. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: He means what is spread from the books and the deeds of the children of Adam. Ad-Dahhak said: They are the scrolls spread to God with the deeds of the servants. Al-Rabi' said: It is the resurrection on which the souls are spread. He said: (**And the spreaders**) with the waw, because it is a new section.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah

Surat al-Mursalat 77:2 and those who spread out

ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers**

(Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

3- **And the spreaders** meaning the winds bring rain and they spread the clouds, or the angels who are in charge of the clouds spread them or spread their wings in the air when the revelation comes down, or it is the rains because they spread the plants. Ad-Dahhak said: He means what is spread of the books and the deeds of the sons of Adam. Ar-Rabi' said: It is the resurrection by spreading the souls, and he used the *and* here because it is a resumption of another section.

Tafsir al-Baghawi

3- **And the spreaders spreading**, meaning the gentle winds. Al-Hasan said: They are the winds that God sends as good tidings before His mercy. It was also said: They are the winds that spread the clouds and bring rain. Muqatil said: They are the angels who spread the books.

Tafsir al-Baidawi

3- **And those who spread it.**

Surat al-Mursalat 77:4

So the ones who separate completely

Tafsir al-Jalalayn

4 - **The distinguishing verses** meaning the verses of the Qur'an distinguish between truth and falsehood, and between what is permissible and what is forbidden.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the distinguishing ones are the distinguishing ones.** The people of interpretation differed regarding its meaning. Some of them said: What he meant by that is: the angels who distinguish between truth and falsehood.

Who said that?

Abu Kurayb told us: Jabir bin Nuh told us, on the authority of Ismail, on the authority of Abu Salih: **Then the distinguishing ones are the angels.** He said: The angels.

He said: We were told by Wakee', on the authority of Ismail, on the authority of Abu Saleh, **Then the distinguishing ones are the distinguishing ones.** He said: The angels.

He said: We were told by Wakee', on the authority of Ismail, 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, **And the distinguishing ones** he said: The angels.

Others said: Rather, he meant the Qur'an.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The distinguishing verses** means the Qur'an in which God distinguished between truth and falsehood.

The correct thing to say about this is: Our Lord, may His praise be glorified, swore by the distinguishing features: which are the separators between truth and falsehood. He did not specify some of them over others. So this is an oath by every distinguisher between truth and falsehood, whether it is an angel, the Qur'an, or something else.

Tafsir al-Qurtubi

God the Almighty says: **And those who distinguish** means the angels who descend to distinguish between truth and falsehood. This was stated by Ibn Abbas, Mujahid, Ad-Dahhak, and Abu Salih. Ad-Dahhak

narrated from Ibn Abbas, who said: What the angels distinguish are the sustenance, provisions, and life spans. Ibn Abi Nujayh narrated from Mujahid, who said: The distinguishing winds separate the clouds and scatter them. Saeed narrated from Qatada, who said: **And those who distinguish** means the Criterion, in which God distinguished between truth and falsehood, the forbidden and the permissible. This was stated by Al-Hasan and Ibn Kaysan. It was also said: It means the messengers distinguished between what God commanded and what He forbade, or did they clarify that? It was also said: The rain clouds are likened to the farq she-camel, which is the pregnant she-camel that comes out and spreads out on the ground when she gives birth, and the she-camels are fawariq and farq. Perhaps they likened the cloud that separates from the clouds to this she-camel. Dhu Al-Rumamah said:

Or a rain cloud whose depths are clear, lightning flashes and darkness is a toad.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse

or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

4- **The distinguishing verses** means that the angels come with what distinguishes between truth and falsehood, and between what is lawful and what is unlawful. Mujahid said: It is the wind that separates the clouds and disperses them. It was narrated from him that they are the verses of the Qur'an that distinguish between truth and falsehood. It was also said that they are the messengers who distinguished between what God has commanded and what He has forbidden.

Tafsir al-Baghawi

4- **The distinguishing verses**, Ibn Abbas, Mujahid, and Ad-Dahhak said: It means the angels who come with what distinguishes between truth and falsehood. Qatada and Al-Hasan said: They are the verses of the Qur'an that distinguish between what is lawful and what is unlawful. It was narrated on the authority of Mujahid that he said: They are the winds that disperse the clouds and scatter them.

Tafsir al-Baidawi

4- **The differences are differences.**

Surat al-Mursalat 77:5

And those who send down the message

Tafsir al-Jalalayn

5 - **And those who send down the Reminder** meaning the angels who descend with revelation to the prophets and messengers who deliver revelation to the nations.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And those who convey the message** means: Those who convey the revelation of God to His Messenger, and they are the angels.

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, **And those who cast down the Reminder** meaning: the angels.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And those who convey the Reminder**, he said: They are the angels who convey the Reminder to the Messengers and deliver it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And those who recite the Reminder** He said: The angels recite the Qur'an.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **And those who bring forth remembrance**, he said: The angels.

Tafsir al-Qurtubi

And those who convey the message are the angels by consensus, meaning they convey the books of God Almighty to the prophets, peace be upon them, as stated by Al-Mahdawi. And it was said: It is Gabriel and he was named after all of them, because he used to descend with them. And it was said: What is meant is the messengers who convey to their nations what God revealed to them, as stated by Qatib. And Ibn Abbas read (**And those who convey**) with emphasis and a fatha on the qaf, and it is like the saying of God Almighty: **And indeed, you receive the Qur'an** (al-Naml 27:6).

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' bin Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges

Surat al-Mursalat 77:5

And those who send down the message

are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

Al-Hasan said the same: 5- *Fal-Malqiyyat* are the angels. Al-Qurtubi said unanimously: meaning the one who receives the revelation to the prophets. It was also said that it is Gabriel, and he was given the plural name to glorify him. It was also said that they are the messengers who deliver to their nations what God has revealed to them. Qatib said. The majority read *Fal-Malqiyyat* with a sukoon on the lam and a soft qaf, an active participle. Ibn Abbas read it with a fatha on the lam and a double qaf from *talqiyyat* which is delivering speech to the addressee. The most likely view is that the first three refer to the winds, and the fourth and fifth refer to the angels, and this is what was chosen by Al-Zajaj, Al-Qadi and others.

Tafsir al-Baghawi

5- **And those who cast down the Reminder**, meaning

the angels who cast down the Reminder to the prophets, similar to: **He casts down the Spirit by His command** (Ghafir 40:15).

Tafsir al-Baidawi

5- **Those who cast down the Reminder**. An oath by groups of angels sent by God the Most High with His successive commands. They blew like the winds in compliance with His command, and spread the laws on earth, or they spread the souls dead in ignorance of what was revealed to them of knowledge, so they distinguished between truth and falsehood, so they cast down to the prophets a reminder as an excuse for those who are right and a warning to those who are wrong. Or by the verses of the Quran sent with all custom to Muhammad, peace and blessings be upon him, so they blew down all other books and religions with abrogation and spread the traces of guidance and wisdom in the East and the West, and they distinguished between truth and falsehood, so they cast down the remembrance of the Truth among the worlds. Or by the perfect souls sent to bodies for their completion, so they blew down everything other than the Truth and spread its effect throughout all the limbs, so they distinguished between the Truth itself and falsehood in itself, so they see everything perishing except His Face, so they cast down a remembrance such that there is nothing in the hearts and tongues except the remembrance of God the Most High. Or winds of torment sent and blew, and winds of mercy spread the clouds in the sky, so they dispersed and cast a remembrance, that is, they caused it. For when a wise person witnesses its blowing and its effects, he remembers God Almighty and recalls the perfection of His power. And in custom, it is either the opposite of indefinite and its nominative case is in the cause, that is, they were sent for benevolence and kindness, or in the meaning of successive from the noun of the horse and its nominative case is in the state.

Surat al-Mursalat 77:6

an excuse or a vow

Tafsir al-Jalalayn

6 - **excuse or vow** meaning excuses and warnings from God Almighty. In one reading with a dhammah on the dhal, it is a vow. It is also read with a dhammah on the dhal, an excuse.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **An excuse or a warning**, God Almighty says: So the messages sent to the messengers are an excuse from God to His creation, and a warning from Him to them.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **An excuse or a vow**. He said: An excuse from God, and a vow from Him to His creation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **an excuse or a vow**: God's excuse for His creation, and a vow for the believers, from which they may benefit and take 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, **An excuse or a vow** meaning: the angels.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Ash-Sham, some of the Meccans, and some of the Kufians recited it as *adhrran* with a light pronunciation, or *nadhri* with a heavy pronunciation. The majority of the reciters of Kufa and some of the Basrans recited it with a light pronunciation, and others from Basra recited it with a heavy pronunciation. The light pronunciation in both of them is more pleasing to me, even though I do not deny the validity of the heavy pronunciation, because they are two sources meaning excuse and warning.

Tafsir al-Qurtubi

The Almighty's saying: **An excuse or a warning**: meaning, he received the revelation as an apology from God or a warning to His creation of His punishment, as Al-Farra' said. It was narrated on the authority of Abu Salih, who said: It means the messengers excuse and warn. Saeed narrated on the authority of Qatada: **(An excuse)**, he said: An excuse from God, the Most High, to His creation, and a warning to the believers, from which they benefit and take it. Ad-Dahhak narrated on the authority of Ibn

Abbas: **(An excuse)**, meaning what God, the Most High, presents of excuses or His warning, which is repentance. **(Or a warning)**, warning His enemies. Abu Amr, Hamza, Al-Kisa'i, and Hafs read: **(Or a warning)**

By sukun al-dhal and all seven on sukun al-dhal (**adhrran and nadhrran**) with waw al-atif and they did not put alif between them. They are accusative as the agent for it, meaning for the excuses or the warning. It was said: on the object, it was said: on the substitute for (*dhikr*), meaning the ones who throw an excuse or a vow. Abu Ali said: It is permissible for al-udhhar and nadhr to be with the heavy emphasis on the plural of aadhhar and nadhhar. Abu Ali said: It is permissible for al-udhhar and nadhr to be with the heavy emphasis on the plural of aadhhar and nadhhar, like the saying of God the Almighty: **This is a warner from the first warnings** (al-Najm 53:56), so it is accusative as a state of throwing, meaning they throw the reminder in a state of excuse and warning. Or it is an object of (*dhikr*), meaning **(the ones who throw)**, meaning they remember **an excuse or a vow**. Al-Mubarrad said: They are with the heavy emphasis, plural, and the singular is adheer and nadheer.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaqiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashrān is the rain, and it is more apparent that the Mursalāt are the winds, as God Almighty said: **And We sent the fertilizing winds and God Almighty said: And it is He who sends the winds as good tidings before His mercy** and thus the Asifāt are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the

Surat al-Mursalat 77:6 an excuse or a vow

Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is,

woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

6- **Excuse or vow** are in the accusative case as a substitute for mention, or as a direct object, and the agent in both is the verbal noun, as in His statement: **Or feeding on a day of famine * an orphan** or as a direct object for it: meaning for the excuse and warning, or as a state with the known interpretation: meaning excused or warned. The majority of scholars read them with a sukoon on the dhal in both. Zayd ibn Thabit and his son Kharijah ibn Zayd and Talhah read them with a damma. Al-Haramiyan, Ibn Amir and Abu Bakr read them with a sukoon in *excuse* and a damma in *vow*. The majority of scholars read **excuse or vow** as a conjunction with *aw*. Ibrahim al-Taymi and Qatadah read them with a conjunction with *waw* without an *alif*. The meaning is that the angels receive revelation as an excuse from God to His creation and a warning of His punishment, as al-Farra' said. It was also said: an excuse for those who are right and a warning for those who are wrong. Abu Ali Al-Farisi said: It is possible that the excuse and the vowel with the heavy emphasis are the plural of the excuser and the vowel, as in his saying: **This is a warner from the first vows**, in which case it is in the accusative case as a state of throwing, meaning they throw the reminder in a state of excuse and warning, or two objects of the verb *remembered*, meaning he remembered an excuse or a vow. Al-Mubarrad said: They are with the heavy emphasis, and the singular is the excuse and the vowel.

Tafsir al-Baghawi

6- **Udhran or nadhran**, meaning for excuse and warning. Al-Hasan read *Udhran* with a dhammah on the dhal, and there was a difference of opinion about it from Abu Bakr on the authority of Asim. The general reading is with a sukoon on it. Abu Amr, Hamza, Al-Kisa'i, and Hafs read **Udhran or nadhran** with a sukoon on the dhal in both of them. The rest read it with a dhammah. Whoever read it with a sukoon said: because they are in the position of two sources meaning warning and excuse, and they are not plural, so they transfer it. Ibn Kathir, Nafi', Ibn Amir, and Abu Bakr on the authority of Asim and Ya'qub, according to the narration of Rawis bin Hassan: *Udhran* with a sukoon on the dhal, and *nadhran* with a dhammah on the dhal. Ruh read with a dhammah in both of them, and it is the reading of Al-Hasan. The face in them is that the excuse and the vow with two dhammahs like the ear and the neck is the original, and it is permissible to lighten them as it is permissible to lighten them in the neck and the ear. It is said: Udhran and nadhran, and Udhran and nadhran, just as it is said: neck and neck, and ear and ear, and the excuse. The vowel is two sources meaning excuse and warning, like nakir, 'udheer, and nadheer. It is possible that they are the plurals of 'udheer and nadheer, and it is possible that 'udhre' is the plural of 'adheer, like

sharif and sharaf. The meaning in terms of movement and stillness is the same, as we have explained here in sections.

Tafsir al-Baidawi

6- **Excuse or vow** is a noun for excuse if it erases the offense and warns if it fears, or two plurals for excuse meaning excuse and warning meaning or meaning excuser and warner, and their accusative on the first two is due to the cause *excuse* for the truthful **or vow** for the falsifiers, or a substitute for *reminder* on the basis that what is meant by it is revelation or what includes monotheism and polytheism and faith and disbelief and on the third by the state, and Abu Amr, Hamza, Al-Kisa'i and Hafs read them with the alleviation.

Surat al-Mursalat 77:7

What you are promised will surely come to pass.

Surat al-Mursalat 77:7

What you are promised will surely come to pass.

Tafsir al-Jalalayn

7 - **You are only promised** that is, O disbelievers of Mecca, of resurrection and punishment **that will inevitably happen**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **By the messengers sent forth in succession.** Indeed, what you are promised, O people, of matters will surely happen, and it will inevitably occur. By that, He means the Day of Resurrection, and what God mentioned that He has prepared for His creation on that day of reward and punishment.

Tafsir al-Qurtubi

The Almighty says: **You are only promised that which will surely come to pass.** This is the answer to what preceded the oath, meaning that what you are promised regarding the matter of the Resurrection will come to pass and descend upon you.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan

were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

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been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation.** Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers.** That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

Then the Almighty mentioned the answer to the oath, saying: 7- **You are only promised something that will happen.** That is, what you are promised of the coming of the Hour and the Resurrection will inevitably happen.

Tafsir al-Baghawi

He mentioned it based on his statement: 7- **You are promised,** of the matter of the Hour and the Resurrection, **that will happen,** that will be, then he mentioned when it will happen.

Tafsir al-Baidawi

7- **You are only promised something that will happen.** This is the answer to the oath, and its meaning is that what you are promised of the coming of the Resurrection will inevitably happen.

Surat al-Mursalat 77:8

Then, when the stars are extinguished

Surat al-Mursalat 77:8

Then, when the stars are extinguished

Tafsir al-Jalalayn

8 - **Then when the stars are extinguished** their light is erased

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then the stars will be extinguished** means: Then the stars will have lost their light, and they will have no light or radiance.

Tafsir al-Qurtubi

Then he explained the time of its occurrence, saying: **Then the stars will be extinguished**, meaning their light will be gone and their radiance will be erased, like when a book is erased. It is said: *Tamas* means that something is obliterated and obliterated, so it is obliterated. The wind obliterates the soil, so the wind is obliterating, and the trace is obliterated, meaning obliterated.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaqiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the

wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashrān is the rain, and it is more apparent that the Mursalāt are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that

God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.” And it is the Day of Separation, as the Almighty said: **For the Day of Separation.** Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers.** That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

Then the Almighty explained when this will happen, saying: 8- **Then when the stars are extinguished,** meaning their light is erased and their radiance is gone. It is said that something is extinguished: if it is obliterated and its trace is gone.

Tafsir al-Baghawi

He said 8- **Then when the stars are extinguished,** their light is erased.

Tafsir al-Baidawi

8- **When the stars are extinguished** their light is wiped out or gone.

Surat al-Mursalat 77:9
And when the sky is split open

Surat al-Mursalat 77:9

And when the sky is split open

Tafsir al-Jalalayn

9 - And when the sky is split open

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty said: **And when the sky is split open** meaning: And when the sky is split open and cracked.

Tafsir al-Qurtubi

The Almighty said: **And when the heaven is split open** meaning it is opened and split. From this is the Almighty's saying: **And the heaven is split open and becomes doors**. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: It was split open for the folding.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashran is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and

God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God,

the One, the Prevailing.” And it is the Day of Separation, as the Almighty said: **For the Day of Separation.** Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers.** That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

9- **And when the sky is split open** meaning it is opened and split. Similar to this is His statement: **And the sky is split open and becomes doors.**

Tafsir al-Baghawi

9- **And when the sky is split open**, split.

Tafsir al-Baidawi

9- **And when the sky is split open**

Surat al-Mursalat 77:10

And when the mountains are blown away

Surat al-Mursalat 77:10

And when the mountains are blown away

Tafsir al-Jalalayn

10 - **And when the mountains are blown away**
shattered and moved

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when the mountains are blown away**. He says: And when the mountains are blown away from their origin, and become scattered dust.

Tafsir al-Qurtubi

The Almighty said: **And when the mountains are blown away** meaning they are all quickly taken away. It is said: **I blew something away** or **I blew it away** meaning I took it all quickly. Ibn Abbas and Al-Kalbi used to say: **It was leveled to the ground**. The Arabs say: **A horse is nasawuf** if its belt is delayed by its elbows. Bishr said:

She tugged at the belt with her elbows.

The she-camel blew the pasture: if she grazed it. Al-Mubarrad said: **To blew** means to pull it out from its place. A man might say to another man who is pulling his feet out of the ground: **His feet were blown away**. It was said: *Blowing* means scattering parts until the wind scatters them. And from this comes the word **to blow** food, because it is moved until the wind removes some of the straw in it.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaqiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one

narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the

witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

10- **And when the mountains are blown away** meaning they are quickly uprooted from their place. It is said: **I blew something away** or **I blew it away** meaning you took it quickly. Al-Kalbi said: **It was leveled to the ground**. The Arabs say: **The she-camel blew away the grass** meaning it grazed it. It is also said that it was made like the grain that is blown away by the blower, and from this is his saying: **And the mountains were uprooted** but the first is more appropriate. Al-Mubarrad said: **Blown away** means uprooted from their places.

Tafsir al-Baghawi

10- **And when the mountains are blown away**, uprooted from their places.

Tafsir al-Baidawi

10- **And when the mountains are blown away** like grain blown away by a blowtorch.

Surat al-Mursalat 77:11

And when the messengers are appointed

Surat al-Mursalat 77:11

And when the messengers are appointed

Tafsir al-Jalalayn

11 - **And when the messengers gather** with the waw and with the hamza instead of it, meaning they are gathered for a time

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when the messengers are gathered together** God Almighty says: And when the messengers are put off to meet at their appointed time 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, **And when the messengers gather**, he said: they gathered.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **I have set a deadline**, he said: I have postponed.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, he said: Mujahid said: **And when the messengers are given a meal**, he said: they are given a meal.

Abu Kurayb told us, he said: Waki' told us, and Ibn Hamid told us, he said: Mihran told us both, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, **And when the messengers are threatened**, he said: They are threatened.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when the messengers are gathered together**, he said: They are gathered together for the Day of Resurrection. And he recited, **The Day when God will gather the messengers** (al-Ma'idah 5:109). He said: And the appointed time is the appointed time. And he recited, "They ask you about the new moons. Say, 'They are measurements of time for mankind and for Hajj'" (al-Baqarah 2:189). And he recited, **Until the appointed time of a known day** (al-Waq'ah 56:50), until the Day of Resurrection. He said: They have an appointed time until that day so that they may reach it.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement, **And when the messengers are promised**,

he said: They are promised.

The reciters differed in their recitation of this. The majority of the reciters of Medina, except Abu Ja'far, and the majority of the reciters of Kufa read it as *aqtat* with an alif and a shaddah on the qaf. Some of the reciters of Basra read it with a waw and a shaddah on the qaf *waqat*. Abu Ja'far read it as *waqat* with a waw and a soft qaf.

The correct thing to say about this is that all of these are well-known readings and famous languages with one meaning, so whichever one the reader recites, he is correct. It is a verb from the word *fa'ala i.e., at-taqwat*, except that some Arabs find the damma of the waw heavy, just as they find the kasa of the ya' at the beginning of the letter heavy, so they pronounce it with a hamza and say: **This is ajwa hassan** with a hamza. Some of them recite:

It is solved by one of them and it is said that it is a husband and a proverb that means poverty

Tafsir al-Qurtubi

God the Almighty says: **And when the messengers are gathered** meaning they are gathered for their time on the Day of Resurrection, and the appointed time is the appointed time for which the thing is postponed, so the meaning is: He made for them a time and a appointed time for the separation and judgment between them and the nations, as God the Almighty said: **The Day God will assemble the messengers** (al-Nisa 4:109). It was said: This is in this world, meaning the messengers will be gathered for their appointed time that was set for them to bring down the punishment on those who denied it, that the disbelievers will be given respite. Doubts will be dispelled on the Day of Resurrection. The first is better, because the appointed time is before the Day of Resurrection. Abu Ali said: That is, He made a time for the Day of Judgment and separation for them. It was also said: He gathered, promised, and postponed. It was also said: **He gathered** means he was sent for specific times according to what God knew and wanted. The hamza in **he gathered** is a substitute for the waw, as stated by Al-Farra' and Al-Zajjaj. Al-Farra' said: "Every waw that has a damma and its damma is essential, it is permissible to replace it with a hamza. You say, 'The people prayed one of us,' meaning 'we both prayed,' and they say, 'These are the faces of Hasan and the faces.' This is because the waw has a damma. Substitution is not permissible in the verse, 'And do not forget graciousness between you.' (Al-Baqarah 2:237) because the damma is not essential. Abu 'Amr Wahid, Al-Hasan, Nasr, and 'Asim and Mujahid read (*waqat*) with a waw and a shaddah on the qaf according to the original form. Abu 'Umar said, (*aqtat*) is only read by those who say fi wujuh ajwa. Abu Ja'far, Shaiba, and Al-A'raj read (*waqat*) with a waw and a shaddah on the qaf according to the original form. Abu 'Amr said, (*aqtat*) is only read by those who say fi wujuh ajwa. Abu Ja'far, Shaiba, and Al-A'raj read (*waqat*) with a waw and a shaddah on the qaf according to the

original form. It is fa'lat from the word 'waqt,' and from it is **(a book with fixed times.)** (An-Nisa' 4:103). Also, Al-Hasan said, (*waqtat*) with two waws, and it is fa'ulat from the word 'waqt,' like 'awuhadat. If the waw in these two readings had accepted an alif, it would have been permissible. Yahya, Ayyub, Khalid ibn Elias, and Salam read "aqtat" with a hamza and a light pronunciation, because it is written in the Qur'an with an alif.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is

what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

11- And when the messengers are gathered together
The hamza in *aqtat* is a substitute for the damma waw, and every waw that has a damma and its damma is necessary can be replaced with a hamza. Abu Amr, Shaibah, and Al-A'raj read with a waw, while the rest read with a hamza. Time: the appointed time at which the thing that is postponed will be, and the meaning: He made a time for it to separate and judge between them and the nations as in His statement, the Most High, **The Day when God will gather the messengers**.

Surat al-Mursalat 77:11

And when the messengers are appointed

It was said that this is in this world: meaning the messengers were gathered for their appointed time that was set for them in bringing down the punishment on those who denied them, and the first is more appropriate. Abu Ali Al-Farsi said: meaning He made a time for the Day of Judgment and Judgment. It was said that *aqtat* means that it was sent for known times according to what God knew about it.

Tafsir al-Baghawi

11- And when the messengers are gathered together

The people of Basra read *waqtat* with a waw, Abu Jaafar read it with a waw and a soft qaf, and the others read it with an alif and a double qaf, and these are two dialects. The Arabs alternate between the waw and the hamza, as in their saying: *wa-kadda* and *wa-ak-da*, and *warakht* and *arakht*, and their meanings are: they were gathered for the appointed time on a known day, which is the Day of Resurrection, to bear witness against the nations.

Tafsir al-Baidawi

11- And when the messengers are given their

appointed time He specified for them the time in which they will attend to testify to the nations that it has occurred, for it is not specified for them before that, or it has reached its appointed time that it was waiting for, and Abu Amr read it as it was specified according to the original.

Surat al-Mursalat 77:12

For what day was it postponed?

Tafsir al-Jalalayn

12 - **For what day** is the great day *postponed* to bear witness to their nations by conveying the message?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **For what day have you postponed?** The Most High says, astonishing His servants with the terror and severity of that day. For what day have the messengers been postponed and timed? How great and terrifying it is. Then He explains: And what day is it? He says: **For the Day of Judgment.** He says: The day on which God will judge between His creation, and He will take for the oppressed from the oppressor, and He will reward the doer of good for his good, and the doer of evil for his evil.

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: **For what day have you been appointed? For the Day of Judgment.** The day on which people will be judged by their deeds, to Paradise or to Hell.

Tafsir al-Qurtubi

God Almighty says: **For what day have you postponed?** That is, have you delayed, and this is to glorify that day, so it is a question about glorification.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas,

Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashrân is the rain, and it is more apparent that the Mursalât are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asfât are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged

Surat al-Mursalat 77:12

For what day was it postponed?

between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

12- **For what day have You set a deadline?** This question is for glorification and amazement: that is, for what great day will the servants be amazed by its severity and its increased terrors? The deadline has been set for them to gather. The sentence is the subject of an implied statement that is an answer to *if*, or in the accusative case as a state of the pronoun in **I set a deadline**. Al-Zajjaj said: What is meant by this timing is to clarify the time in which they will be brought forth to bear witness against their nations.

Tafsir al-Baghawi

12- **For what day have you been postponed?** That is, you have been brought out. The deadline was set for their gathering, so the servants were amazed at that day.

Tafsir al-Baidawi

12- **For what day have you postponed?** That is, it is said for what day have you postponed? The term *delay* is used for the plural, and it is an expression of glorification of the day and amazement at its horror. It is possible that it is the second object of *aqtat*, meaning **I informed**.

Surat al-Mursalat 77:13

for the Day of Judgment

Tafsir al-Jalalayn

13 - **On the Day of Judgment** between creation. From it is taken the answer if, that is, the judging between creations occurred.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **On the Day of Judgment.**

Tafsir al-Qurtubi

God Almighty says: **That is, 'the Day of Judgment'** It has been postponed. Saeed narrated on the authority of Qatada who said: People will be judged on it according to their deeds, whether they will be in Heaven or Hell. And in the hadith:

When people are gathered on the Day of Resurrection, they will stand for forty years with the sun on their heads, their eyes fixed on the sky, awaiting the decision.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashraan is the rain, and it is more

apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies, the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God,

Surat al-Mursalat 77:13 for the Day of Judgment

the One, the Prevailing.” And it is the Day of Separation, as the Almighty said: **For the Day of Separation.** Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers.** That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

Then he explained this day, saying: 13- **The Day of Judgment.** Qatada said: On it, people will be judged according to their deeds, as to Paradise or Hell.

Tafsir al-Baghawi

Then he explained and said: 13- **On the Day of Judgment.** Ibn Abbas, may God be pleased with him, said: The day on which the Most Merciful, the Almighty, will judge between the creation.

Tafsir al-Baidawi

13- **The Day of Judgment** is a statement of the day of postponement.

Surat al-Mursalat 77:14

And what can make you know what is the Day of Judgment?

Tafsir al-Jalalayn

14 - **And what will make you know what the Day of Judgment is?** An exaggeration of its importance.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And what will make you know what the Day of Judgment is?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And what will make you know, O Muhammad, what the Day of Judgment is, thereby magnifying its matter and the severity of its terror.

As Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And what will make you know what the Day of Judgment is?** as a sign of the greatness of that day.

Tafsir al-Qurtubi

God Almighty says: **And what will make you know what the Day of Judgment is?** He followed the word *great* with emphasis, meaning, **And what will make you know what the Day of Judgment is?**

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And the messengers sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-'Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-'Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-'Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-'Aseefat a gushan

were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the Nashirat Nashran is the rain, and it is more apparent that the Mursalat are the winds, as God Almighty said: **And We sent the fertilizing winds** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy** and thus the Asifat are the winds. It is said that the winds blew with a sound, and similarly the Nashirat are the winds that spread the clouds in the horizons of the sky as the Lord Almighty wills.

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Surat al-Mursalat 77:14

And what can make you know what is the Day of Judgment?

God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation.** Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers.** That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

Then he magnified that day and said: 14- **And what will make you know what the Day of Judgment is?** That is, what will make you know about the Day of Judgment means that it is a wondrous and tremendous matter whose magnitude cannot be measured. *What* is the subject and *you* is its predicate, or the opposite, as Sibawayh chose.

Tafsir al-Baghawi

14- **And what will make you know what the Day of Judgment is?**

Tafsir al-Baidawi

14- **And what will make you know what the Day of Judgment is?** And how do you know its nature when you have never seen anything like it?

Surat al-Mursalat 77:15

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

15 - **Woe, that Day, to the deniers** This is a warning to them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Woe on that Day to the deniers.** God Almighty says: The valley in which the pus of its people flows in Hell is for those who deny the Day of Judgment. God

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Woe, that Day, to the deniers.** Woe, by God, is long.

Tafsir al-Qurtubi

The Almighty's saying: **Woe, that Day, to the deniers.** Meaning, torment and disgrace for those who denied God, His Messengers, His Books, and the Day of Judgment. This is a threat. He repeated it in this surah at every verse for those who denied, because He apportioned it among them according to the degree of their denial. For every denier of something there is a punishment in addition to his denial of something else. And perhaps a thing that he denied is a greater crime than denying something else, because it is more heinous in its denial and greater in its rejection of God. So he is apportioned from woe according to its degree and according to the appropriate recompense, which is His saying: **An appropriate recompense.** (An-Naba': 26) It was narrated on the authority of An-Nu'man ibn Bashir who said: Woe is a valley in Hell in which there are various types of torment. This was said by Ibn Abbas and others. Ibn Abbas said: When Hell is extinguished, a live coal is taken and thrown on it, and some of it consumes others. It was also narrated that the Prophet, may God bless him and grant him peace, said: **Hell was shown to me, and I did not see in it a valley greater than woe.** It was narrated that it is the collection of the pus and blood of the people of Hell, and that something only flows in the lowest parts of the earth and cracks. The servants of God knew in this world that the worst places in this world are those in which the waters of filth, dirt, and washing from carcasses and bath water have stagnated. So it was mentioned that this valley is the swamp of the pus of the people of disbelief and polytheism, so that those with reason may know that there is nothing dirtier than

it, nor more putrid, nor more bitter, nor more black than it. Then the Messenger of God, may God bless him and grant him peace, described it with what it contains of torment, and that it is the greatest valley in Hell, so God Almighty mentioned it in His threat in this surah.

God

God

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Zakariya bin Sahl al-Marwazi told us, Ali bin al-Hasan bin Shaiq told us, al-Husayn bin Waqid told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, **And those sent forth in gusts** he said: The angels. And it was narrated on the authority of Masruq, Abu al-Dhaha, and Mujahid in one of the narrations, al-Suddi, and al-Rabi' bin Anas something similar to that. And it was narrated on the authority of Abu Salih that he said: They are the messengers, and in a narration on his authority that they are the angels. And this is what Abu Salih said about al-Asifat, al-Nashirat, al-Farqat, and al-Mulqiyyat that they are the angels. Al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Muslim al-Batin on the authority of Abu al-Ubaydayn who said: I asked Ibn Masoud about al-Mursalat in arruff. He said: It is the wind. He also said this about **al-Aseefat a gushan, and al-Nashirat Nashraan** that it is the wind. Ibn Abbas, Mujahid, Qatadah and Abu Salih said this in one narration from him. Ibn Jarir hesitated regarding **al-Mursalat in arruff** - is it the angels when they are sent in a gushan or like the mane of horses following one another, or is it the wind when it blows little by little? He was definitive that al-Aseefat a gushan is the wind as Ibn Masoud and those who followed him said. Among those who said this about al-Aseefat a gushan were also Ali ibn Abi Talib and al-Suddi. He hesitated regarding al-Nashirat Nashraan - is it the angels or the wind as mentioned above? On the authority of Abu Saleh, the ones who spread the rain are the rain, and it is more apparent that the ones who send the winds are the winds, as God Almighty said: **And We sent the fertilizing winds,** and God Almighty said: **And it is He who sends the winds as good tidings before His mercy,** and likewise the ones who storm are the winds. It is said that the winds blew with a sound, and likewise the ones who spread the clouds in the horizons of the sky as the Lord Almighty wills.

God the Almighty said: {And those who distinguish, and those who cast down the Reminder, as an excuse or a warning} meaning the angels. This was stated by Ibn Mas'ud, Ibn 'Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi' ibn Anas, As-Suddi and Ath-Thawri. There is no disagreement here, for they descend by God's command to the messengers, distinguishing between truth and falsehood, guidance and misguidance, lawful and unlawful, and they deliver to the messengers a revelation in which there is an excuse for creation and a warning to them of God's punishment if they disobey His command. God the Almighty said: {Indeed, what you are promised will surely come to pass} This is what is sworn by with these oaths, that is, what you have been promised of the establishment of the Hour, the blowing of the Trumpet, the resurrection of bodies,

the gathering of the first and the last on one plain, and the recompense of every doer for his deeds, whether good or evil. All of this will surely come to pass, meaning it will inevitably occur. Then the Almighty said: **Then when the stars are extinguished**, meaning their light is gone, as in the Almighty's saying: **And when the stars are scattered**, and as in the Almighty's saying: **And when the stars are scattered**, "And when the sky is split open," meaning it is cracked and split, its edges are drooped, and its extremities are weakened.

And when the mountains are blown away means they are taken away, leaving no trace or trace of them, as in the saying of God the Almighty: "And they ask you, [O Muhammad], about the mountains. Say, 'My Lord will blow them away with a blast'" (Al-Baqarah 2:17). And God the Almighty said: **And the Day We set the mountains in motion and you see the earth barren, and We gather them together and will not leave behind a single one of them** (Al-Baqarah 2:17). And His saying: **And when the messengers are gathered** (Al-Baqarah 2:17) Al-Awfi said on the authority of Ibn Abbas: *gathered*. Ibn Zayd said: This is like His saying the Almighty: **The Day God will assemble the messengers** (Al-Baqarah 2:17). Mujahid said: *gathered* means delayed. Ath-Thawri said on the authority of Mansur on the authority of Ibrahim: *gathered* means threatened, and it is as if he makes it like His saying the Almighty: "And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them in truth, and they will not be wronged" (Al-Baqarah 2:17). Then the Almighty said: "For what day have you postponed? For the Day of Separation. And what can make you know what is the Day of Separation? Woe, that Day, to the deniers." The Almighty says: For what day have the messengers been postponed and their matter postponed until the Hour comes, as the Almighty said: "So never think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing." And it is the Day of Separation, as the Almighty said: **For the Day of Separation**. Then the Almighty said, magnifying its status: **And what can make you know what is the Day of Separation? Woe, that Day, to the deniers**. That is, woe to them from the punishment of God tomorrow. We have already mentioned in the hadith that Woe is a valley in Hell, and it is not authentic.

Fath al-Qadir

Then he mentioned the state of those who denied that Day, saying: 15- **Woe, that Day, to the deniers**. That is, woe to them on that terrible Day. *Wale* is a root noun that has become a substitute for *fa'il*, and it has been changed to the nominative case to indicate steadfastness. *Woe* is destruction, or it is the name of a valley in Hell. He repeated this verse in this Surah because he divided the woe among them according to the degree of their denial, for every denier of something has a punishment other than his denial of something else, and perhaps something he denied is a

greater crime than denying something else, so he is divided from the woe according to the degree of that denial.

Tafsir al-Baghawi

15- **Woe, that Day, to the deniers**. God

Tafsir al-Baidawi

15- **Woe, that Day, to the deniers** meaning that, and *Woe* is originally a verbal noun in the accusative case with the omission of its verb, which was changed to the nominative case to indicate the certainty of the destruction of the one who was called upon, and **that Day** is its circumstance or description. God

Surat al-Mursalat 77:16

Did We not destroy the former peoples?

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

16 - **Did We not destroy the former peoples?** for their denial, that is, did We not destroy them?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did We not destroy the past nations who denied My messengers and rejected My signs, from the people of Noah, Aad, and Thamud, and then We made others follow them after them, who followed their path in disbelief in Me and My messenger, like the people of Abraham, the people of Lot, and the people of Madyan, so We destroyed them as We destroyed the former peoples before them.

Tafsir al-Qurtubi

The Almighty's saying: **Did We not destroy the former peoples?** He informed us about the destruction of the infidels from the past nations from Adam to Muhammad, may God bless him and grant him peace. God

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and opposed what they brought them? **Then We made the others follow them.** That is, those who were similar to them. For this reason, God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was stated by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned previously in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for**

the living and the dead? Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

Then the Almighty mentioned what He did to the disbelievers among the past nations, saying: 16- **Did We not destroy the former peoples?** The Almighty informed us of the destruction of the disbelievers among the past nations, from Adam to Muhammad, may God bless him and grant him peace. Muqatil said: He means the punishment in this world when they denied their messengers. God

Tafsir al-Baghawi

16- **Did We not destroy the former peoples?** meaning the past nations with punishment in this world when they denied their messengers. God

Tafsir al-Baidawi

16- **Did We not destroy the former peoples?** such as the people of Noah, Aad, and Thamud. It is read *Nahlak* from *Halakahu* meaning **We destroyed him.** God

Surat al-Mursalat 77:17

Then We will make the others follow them.

Surat al-Mursalat 77:17

Then We will make the others follow them.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

17 - **Then We will follow them with others** from those who denied, such as the disbelievers of Mecca, and We will destroy them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then We will make others follow them.**

Tafsir al-Qurtubi

God Almighty says: **Then We will make the last ones follow them.** That is, We will make the last ones follow the first ones. God

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and opposed what they brought them? **Then We made the others follow them.** That is, those who were similar to them. For this reason, God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was stated by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned previously in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein**

lofty mountains meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

17- **Then We will follow them with the others** meaning the infidels of Mecca, and those who agreed with them when they denied Muhammad, may God bless him and grant him peace. The majority of scholars read **We will follow them** in the nominative case as a resumption, meaning then we will follow them. Abu al-Baqa' said: It is not conjoined because the conjoining requires the meaning to be: We destroyed the first ones, then We made the others follow them in destruction. This is not the case because the destruction of the others has not yet occurred. The nominative case is indicated by Ibn Mas'ud's reading: **Then we will follow them**, and it was narrated from al-A'raj and al-Abbas on the authority of Abu Amr: **We will follow them** in the accusative case as a conjunction to **We will destroy**. Shihab al-Din said: It is based on making the verb conjoined with the entire sentence from His statement: **Have We not destroyed?**

Tafsir al-Baghawi

17- **Then We will make others follow them**, those who follow their paths of disbelief and denial, meaning the disbelievers of Mecca, who denied Muhammad, may God bless him and grant him peace. God

Tafsir al-Baidawi

17- **Then we will follow them with others** meaning **then we will follow them with others like the infidels of Mecca.** It was read in the jussive mood in apposition to **we will destroy**, so **the others** would be the ones who came after those destroyed, like the people of Lot, Shu'aib, and Moses, peace and blessings be upon them. God

Surat al-Mursalat 77:18

Thus do We deal with the criminals.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

18 - *Likewise* just as We did to the deniers **we will do to the criminals** with everyone who commits a crime in the future, so We will destroy them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Thus do We deal with the criminals**. He says, just as We destroyed these people for their disbelief in Me and their denial of My messengers, so is My way with the likes of them from the disbelieving nations. We destroy the criminals for their crimes when they transgress and rebel.

Tafsir al-Qurtubi

The Almighty says: **Thus do We deal with the criminals** meaning, just as We did to those who came before, We deal with the polytheists of Quraysh, either with the sword or with destruction. The general public read **Then We will follow them** in the nominative case as a new sentence, while Al-A'raj read **We will follow them** in the accusative case as an appositive to **We will destroy the former ones**, just as you would say: Did you not visit me and then I honored you. What is meant is that He destroyed people after people at different times of the messengers. Then He resumed by saying: **Thus do We deal with the criminals**, meaning those who will be destroyed later. It is possible that the sukoon is to lighten the word **We will follow them** due to the successive vowels. It was narrated from him that the sukoon is to lighten the word. In Ibn Mas'ud's reading, it is: **Then We will follow them** and the kaf of *Likewise* is in the accusative case, meaning, We will inflict a similar destruction on every polytheist. Then it was said that its meaning is to intimidate their destruction in this world as a consideration. It was also said that it is a notification of their punishment in the Hereafter.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and opposed what they brought them? **Then We made the others follow them**. That is, those who were similar to them. For this reason, God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was stated by Ibn Jarir. Then God the

Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned previously in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle**. Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

18- **Likewise We deal with the criminals** meaning, we deal with them like that terrible act, meaning whoever will be destroyed later on, and the kaf is in the accusative case as an adjective for a deleted source: meaning, we deal with every polytheist like that destruction, either in this world or in the hereafter. God

Tafsir al-Baghawi

18- **This is how We deal with the criminals**. God

Tafsir al-Baidawi

18- **Likewise**, we do the same to the criminals" to everyone who commits a crime. God

Surat al-Mursalat 77:19

Woe, that Day, to the deniers.

Surat al-Mursalat 77:19

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

19 - **Woe, that Day, to the deniers** Confirmation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Woe, that Day, to those who deny** the report of God that we mentioned in this verse, those who deny His ability to do whatever He wills.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers.**

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

19- **Woe on that Day to the deniers.** That is, woe on the Day of Destruction to those who deny the Books of God and His Messengers. It was said that the first woe is for the torment of the Hereafter, and this is for the torment of this world.

Tafsir al-Baghawi

19- "Woe, that Day, to the deniers.

Tafsir al-Baidawi

19- Woe on that Day to those who deny" the signs of God and His prophets. This is not a repetition, and the same applies if the denial is stated in general terms or is linked to one in both places, because the first "woe" is for the torment of the Hereafter and this is for destruction in this world, even though repetition for emphasis is good and common in the speech of the Arabs.

Surat al-Mursalat 77:20

Did We not create you from a despised water?

Tafsir al-Jalalayn

20 - **Did We not create you from a despised water?** Weak, which is semen.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Did We not create you, O people, from a despised water?** meaning from a weak sperm.

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, **Did We not create you from a despised water?** He means by despised: weak.

Tafsir al-Qurtubi

The Almighty says: **Did We not create you from a despised water?** meaning, a weak and insignificant fluid, which is the sperm, as mentioned previously. This verse is the basis for those who say that the creation of the fetus is only from the man's sperm. This has been discussed previously.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein**

lofty mountains meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

20- **Did We not create you from a despised water?** That is, a weak and insignificant one, which is the sperm.

Tafsir al-Baghawi

20- **Did We not create you from a despised water?** meaning sperm.

Tafsir al-Baidawi

20- "Did We not create you from a despised water?" A despised, humiliated sperm.

Surat al-Mursalat 77:21

So We placed him in a secure place.

Surat al-Mursalat 77:21

So We placed him in a secure place.

Tafsir al-Jalalayn

21 - **So We placed him in a secure lodging** Hariz, which is the womb.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So We placed it in a secure lodging**, meaning: So We placed the despised water in a womb in which it settled and became established.

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, **in a secure place**, he said: the womb.

Tafsir al-Qurtubi

The Almighty says: **So We placed him in a secure place**, meaning in a secure place, which is the womb.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty

says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

21- **So We placed him in a secure place**, meaning a secure place, which is the womb.

Tafsir al-Baghawi

21- **So We placed him in a secure lodging**, meaning the womb.

Tafsir al-Baidawi

21- "So We placed him in a secure lodging" which is the womb.

Surat al-Mursalat 77:22

to a known extent

Tafsir al-Jalalayn

22 - to a known time which is the time of birth

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **to a known measure** means: to a known time for his exit from the womb with God, **So We have measured, and excellent are the measurers** The reciters differed in the reading of that, so the majority of the reciters of Medina read it **So We have measured** with emphasis, and the majority of the reciters of Kufa and Basra read it with emphasis.

The correct thing to say about this is that they are two well-known readings, so whichever one the reader recites, he is correct. However, I prefer to make it lighter, because of his saying, **Then excellent are the Able Ones**, since the Arabs combined the two languages, as he said, **So give the disbelievers respite, give them respite for a while** (Al-Tariq: 17). So he combined the emphasis and the lightening, as Al-A'sha said:

You denied me, but the only thing you denied of the incidents was my bald gray hair.

It is possible that the meaning is the same in both emphasis and relaxation, as it is reported from the Arabs: death was decreed for him, and it was decreed with emphasis and relaxation.

Tafsir al-Qurtubi

God Almighty says: **to a known term**. Mujahid said: until we create him. It was also said: until the time of birth.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them**. That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We

gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle**. Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

22- **To a known extent** meaning to a known extent, which is the duration of pregnancy, and it was said until it is formed.

Tafsir al-Baghawi

22- **To a known time**, which is the time of birth.

Tafsir al-Baidawi

22- "To a known amount" to a known amount of time that God Almighty has determined for the birth.

Surat al-Mursalat 77:23

So We have determined, and excellent are the determiners.

Surat al-Mursalat 77:23

So We have determined, and excellent are the determiners.

Tafsir al-Jalalayn

23 - **So We were able** to do that **and excellent are the ones who are able** We are.

Tafsir al-Suyuti

Tafsir al-Tabari

What he meant by his saying: **So We have decreed, and indeed We are able**, is what Ibn Hamid told us. He said: Mihran told us, on the authority of Ibn al-Mubarak, on the authority of Juwaybir, on the authority of al-Dahhak: **So We have decreed, and indeed We are able**. He said: So We have control, and indeed We are able.

Tafsir al-Qurtubi

God the Almighty says: **So We decreed**. Nafi' and Al-Kisa'i read it with a shaddah. The rest read it without a shaddah, and they are two meanings. This was stated by Al-Kisa'i, Al-Farra' and Al-Qutbi. Al-Qutbi said: Qadrana means Qadrana with a shaddah: just as you say: I decreed such-and-such and I decreed it. From this is the saying of the Prophet (peace and blessings of God be upon him) about the new moon: **If it is obscured from you, then estimate for it** meaning estimate its journey and stations. Muhammad bin Al-Jahm said on the authority of Al-Farra': (*Fa-Qadrana*) He said: And he mentioned the shaddah of Ali **may God be pleased with him** and the lightness of it: He said: It is not far-fetched that the meaning of the shaddah and the lightness is one and the same, because the Arabs say: death was decreed for him and he was decreed. God the Almighty said: **We have decreed death among you** (Al-Waqi'ah: 60) It was read with a shaddah and with a shaddah, and he decreed his provision and he was decreed. He said: Those who made it without a shaddah argued and said: If it were thus, then it would have been, so excellent are the determiners. Al-Farra' said: The Arabs combine the two languages. God Almighty said: "So give the disbelievers respite. Give them respite for a while." (Al-Tariq: 17) Al-A'sha said:

You denied me, and the only incidents I mentioned were gray hair and baldness.

It was narrated from Ikrimah, **Then We decreed** with a lightened form from *al-qudra*, and it is the test of Abu Ubaid, Abu Hatim and al-Kisa'i, based on his saying: **Then what excellent are the Able ones**. And whoever stresses it, it is from *al-Qadeer*, meaning, **We decreed the wretched and the happy, then what excellent are the ones who are decreed**. Narrated by Ibn Mas'ud from the Prophet, peace and blessings be upon him. It

was said that the meaning is, **We decreed him to be short or tall**. Something similar was narrated from Ibn Abbas: **We decreed, made possible**. Al-Mahdawi: This interpretation is more similar to the lightened reading. I say: It is correct, because Ikrimah is the one who read **Then We decreed** with a lightened form. He said: Its meaning is, **We owned, then what excellent are the owners**. Thus, the two words convey two different meanings, meaning, We decreed the time of birth and the states of the sperm in its transition from one state to another until it became a normal human being, or the wretched and the happy, or the tall and the short, all according to the stressing reading. It was said that they have one meaning, as we mentioned.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them**. That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle**. Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

23- "Faqdurna **The majority of scholars read** Faqdurna" with a light pronunciation. Nafi' and Al-Kisa'i read it with a heavy pronunciation from "Al-Taqqir". Al-Kisa'i and Al-Farra' said: They are two expressions with the same meaning. You say: I estimated

such-and-such, and I estimated it. "Fan'ma' al-Qadirun" means: We are the best of the ones who are able. It was said that the meaning is: We estimated it to be short or tall. It was also said that the meaning of "Qaddurna **is our kingdom**."

Tafsir al-Baghawi

23- Faqadrana", the people of Medina and Al-Kisa'i read: "Faqadrana **with emphasis from the word** taqdir, **and the others read it with a light emphasis from the word** qudrah", based on His saying: "Then the best of the able ones", and it was said: their meaning is the same, and His saying: "Then the best of the able ones **means the able ones**."

Tafsir al-Baidawi

23- So We were able **to do that, or** We were able to do it," and this is indicated by the reading of Nafi' and Al-Kisa'i with emphasis. "So We are the best able ones," we are.

Surat al-Mursalat 77:24

Woe, that Day, to the deniers.

Surat al-Mursalat 77:24

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

24 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Woe, that Day, to the deniers.** God Almighty says: Woe, that Day, to the deniers that God created them from despised water.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers.**

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

24- **Woe, that Day, to the deniers** of Our ability to do that.

Tafsir al-Baghawi

24- "Woe, that Day, to the deniers.

Tafsir al-Baidawi

24- Woe on that Day to the deniers" with Our ability to do that or to repeat it.

Surat al-Mursalat 77:25

Have We not made the earth a receptacle?

Tafsir al-Jalalayn

25 - **Have We not made the earth a receptacle?** The source of kafta means to include, i.e., to include.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, reminding His servants of His blessings upon them: **Have We not made, O people, the earth a receptacle for you?** He says: a container. You say: This receptacle is this and I receptacle for it, if it is its receptacle. The meaning of the words is: Have We not made the earth a receptacle for your living and your dead, to suffice your living in the dwellings and houses, to contain them in it and gather them, and your dead in its bellies in the graves, so they are buried in it.

It is possible that what he meant by his saying **Sufficient for the living and the dead** is that he sufficed for their harm while they were alive, and their corpses after their death.

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, **Have We not made the earth a receptacle?** He said: We were.

Abdul Hamid bin Bayan told us: Khalid told us, on the authority of Muslim, on the authority of Zadan Abu Omar, on the authority of Al-Rabi' bin Khaitham, on the authority of Abdullah bin Masoud, that he found a louse on his garment, so he buried it in the mosque and then said: **Have We not made the earth a receptacle for the living and the dead?**

Abu Kurayb told us, he said: Abu Muawiyah told us, he said: Muslim Al-Awar told us, on the authority of Zadan, on the authority of Rabi' bin Khaitham, on the authority of Abdullah, the same.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Layth, he said: Mujahid said about the one who sees a louse on his garment, while he is in the mosque, and I do not know whether he said during prayer or not: If you wish, throw it away, and if you wish, bury it. **Have We not made the earth a receptacle for the living and the dead?**

Abu Kurayb told us: Waki' told us, on the authority of Sharik, on the authority of Bayan, on the authority of Al-Sha'bi: **Have We not made the earth a receptacle for the living and the dead?** He said: Its belly is for your dead, and its back is for your living.

Ibn Hamid told us: Mihran told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid: **Have We not made the earth a receptacle?** He said: It receptacles their harm. *Al-ive* conceals it. **And dead** they are buried: it receptacles them.

Ibn Hamid told me about it another time, saying: Mihran told us, on the authority of Sufyan, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid: **Have We not made the earth a receptacle?** He said: It receptacles their harm and what comes out of them. **The living and the dead.** He said: It receptacles them among the living and the dead.

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, **Have We not made the earth a receptacle * for the living and the dead?** He said: Alive and existing in it. Muhammad ibn Amr said: They disappear in it as they wish. Al-Harith said: And they disappear in it as they wish.

Tafsir al-Qurtubi

The Almighty said: **Have We not made the earth a receptacle?** That is, a container that contains the living on its surface and the dead in its belly. This indicates the obligation to cover and bury the dead, and to bury his hair and everything else that he removes from him. And his saying, peace be upon him: **Cut your nails and bury your clippings)** This has already been explained in (*Al-Baqarah*). It is said: kafa al-shay' akfatuhu: if you gather and compact it, and kuf means to gather and collect, and Sibawayh recited:

Generous when the snakes retreat to their stones from the frost

Abu Ubaid said: *Kafata* are containers. The Nakhi is called *Kaft* or *Kafita* because it contains and holds the milk. He said:

Today you are alive above the earth, and tomorrow it will hold you in its palms.

Al-Shaabi went out to a funeral procession, looked at the crows and said: These are the palms of the dead. Then he looked at the houses and said: These are the palms of the living.

The second - It was narrated on the authority of Rabia about the grave robber, he said: His hand would be cut off. It was said to him: Why did you say that? He said: God the Almighty says: {Have We not made the earth a receptacle * For the living and the dead} [Al-Ma'idah]. So the earth is a place of protection. This has already been mentioned in Surah Al-Ma'idah. They used to call Baqi' al-Gharqad its receptacle, because it is a cemetery that contains the dead. So the earth contains the living in their homes and the dead in their graves. Also, the settling of people on the face of the earth, then lying on it, is their joining to it. It was said: They are receptacles for the living, meaning the burial of what comes out of a person of waste in the earth, since there is no joining in the presence of people on it,

and joining indicates inclusion in all aspects. Al-Akhfash, Abu Ubaidah, and Mujahid said in one of his two opinions: The living and the dead return to the earth, meaning the earth is divided into the living, which is that which grows, and the dead, which is that which does not grow.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

Then He showed them His wonderful creation and His great power so that they might reflect. He said: 25- **Have We not made the earth a receptacle?** The meaning of *kaft* in the language is: to gather and collect. It is said that someone *kaft* something: if he gathered and collected it. From this, a bag or a pot is called *kaft*. The meaning is: Did We not make the earth a receptacle for the living on its surface and the dead in its interior, gathering and gathering them? Al-Farra' said: He means that it gathered them alive on its surface in their homes and dwellings.

Tafsir al-Baghawi

25- **Have We not made the earth a receptacle?** A container. The meaning of *kaft* is to gather and collect. It is said: *Kaft* something means to gather and collect it. Al-Farra' said: He means to gather them alive on its back in their homes and dwellings, and to gather them dead in its belly, meaning: to contain them.

Tafsir al-Baidawi

25- "Have We not made the earth a receptacle?" *Kafta* is the name for what suffices, that is, it gathers and collects, like *ad-Dhimam*, and *al-Jama'* is the name for what gathers and collects, or a source that is described by it, or the plural of *kaft*, like *sa'im* and *siyyam*, or *kaft*, which is the container that is run over the earth in consideration of its diameters.

Surat al-Mursalat 77:26

alive and dead

Tafsir al-Jalalayn

26 - *Alive* on its back **and dead** in its belly

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Alive and dead**, he said: They are buried in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Have We not made the earth a receptacle for the living and the dead?** Their living will live in it and their dead will be buried in it.

Hadith of Ibn Abd al-A'la, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **The living and the dead**. He said: The living above it on its surface, and the dead who are buried in it.

The Arabists differed about who put the word **living and dead** in the accusative case. Some of the grammarians of Basra said: It is in the accusative case as a state. Some of the grammarians of Kufa said: Rather, it is in the accusative case because the two hands fall on it, as if you said: Have We not made the earth a handkerchief for the living and the dead? Then if you add a nun, it is in the accusative case, as someone who reads: **Or feeding on a day of famine * An orphan near of kin** (al-Balad 90:14-15). This statement seems more correct to me.

Tafsir al-Qurtubi

Al-Farra' said: **The word 'living and dead' is in the accusative case because the 'sucking bowls' fall on it, meaning, 'Have We not made the earth into bowls for the living and the dead?'** So if the letter 'nun' is added, it is in the accusative case, like the Almighty's saying: **Or feeding on a day of famine * An orphan** (al-Balad 90:14-15). It was also said: It is in the accusative case as a state of the earth, meaning of it in the plural. Al-Khalil said: Turning something over is to turn something over from its back to its front or its back to its back. It is said: The people turned back to their homes, meaning they returned. So the meaning of the 'sucking bowls' is that they move around on its back, return to it, and are buried in it.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who

were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despicable water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

And she wraps them up dead in her belly: that is, she holds them, and this is the meaning of his statement: 26- **living and dead**. And Sibawayh recited:

Generous when the snakes retreat to their holes from the frost

Abu Ubaidah said: Kafat is a container, and from it the poet said:

Today you are alive on earth and tomorrow you will be included in the palm of your hand

That is, in a grave. It was said that the meaning of making it a kafatan is that what comes out of a person of waste is buried in it. Al-Akhfash and Abu Ubaidah said: The living and the dead are two descriptions of the earth: that is, the earth is divided into the living, which is that which grows, and the dead, which is that which does not grow. Al-Farra' said: The accusative of the living and the dead is due to the falling of the kafatan on it: that is, did We not make the earth a kafatan for the living and the dead? So if the nun is added, what comes after it is accusative. It was said that it is accusative as a state of the earth: that is, from it such and such, and from it such and such. It was said that it is a source described by it for emphasis. Al-Akhfash said: Kafatan is the plural of kafta, and the earth is meant by it the plural, so it was described by the plural. Al-Khalil said: Takatuf is turning something over from back to front or front to back. It is said that

Surat al-Mursalat 77:26
alive and dead

the people retreated to their homes: that is, they went.

Tafsir al-Baghawi

And he said: 26- "Alive and dead.

Tafsir al-Baidawi

26- Alive and dead" are in the accusative case as objects, and their indefiniteness is for emphasis, or because the living and dead among mankind are some of the living and dead, or the present tense is from its deleted object due to knowledge of it, which is mankind, or by making it as objects, and "Kafatan **is a state, or the present tense, so the meaning of alive is what grows, and dead**" is what does not grow.

Surat al-Mursalat 77:27

And We placed therein lofty mountains and gave you to drink sweet water.

Tafsir al-Jalalayn

27 - **And We placed therein firm, lofty mountains** high mountains **and gave you sweet water to drink** fresh water.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We placed therein firm, lofty mountains**. God Almighty says: And We placed on the earth firm mountains, lofty and towering.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We placed therein lofty mountains**, meaning the mountains.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **lofty mountains**, meaning: lofty mountains.

His saying: **And We gave you fresh water to drink** means: And We gave you sweet water to drink.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And We gave you fresh water to drink**, meaning: sweet.

Muhammad bin Amr told me, he said: Abu Asim told me, 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, regarding his statement, **fresh water**, he said: sweet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We gave you fresh water to drink**: meaning sweet water.

Muhammad bin Sinan al-Qazzaz told us: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave you to drink sweet water**. He said: From four rivers: the Seyhan, the Ceyhan, the Nile, and the Euphrates. Every water that the son of Adam drinks is from these rivers, and they flow from under a rock near Jerusalem. As for the Seyhan, it reaches, as for the Ceyhan, it is the Tigris, as for the Euphrates, it is the Euphrates of Kufa, and as for the Nile, it is in Egypt.

Tafsir al-Qurtubi

The Almighty said: **And We placed therein** meaning on

the earth **firm, lofty mountains** meaning the mountains, the fixed firm mountains, and the tall, lofty mountains, and from this it is said: he raised his nose with arrogance. He said: **And We gave you to drink sweet water** meaning and We made for you a drink. And the Euphrates is the fresh water that is drunk and from which the crops are watered. That is, We created the mountains and sent down for you a drink. And the Euphrates is the fresh water that is drunk and from which the crops are watered. That is, We created the mountains and sent down sweet water. These matters are more amazing than the resurrection. In some of the hadith, Abu Hurairah said: In the earth from Paradise are the Euphrates, the Tigris, and the Jordan River. And in Sahih Muslim:

(Sihan, Ceyhan, the Nile and the Euphrates are all rivers of Paradise).

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle**. Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

27- **And We placed therein firm, lofty mountains** meaning tall mountains. Firm mountains are fixed ones, and tall ones are tall ones, and everything that is

Surat al-Mursalat 77:27

And We placed therein lofty mountains and gave you to drink sweet water.

high is lofty. **And We gave you to drink sweet water** meaning sweet, and sweet water is sweet water from which one drinks and with which one quenches one's thirst. Muqatil said: All of this is more amazing than the resurrection.

Tafsir al-Baghawi

27- **And We placed therein firm mountains**, "high," and **We gave you to drink sweet water**, fresh water.

Tafsir al-Baidawi

27- "And We placed therein firm, lofty mountains" fixed, tall mountains. The indefinite article is for emphasis, or to indicate that there is something in it that is not known or seen. "And We gave you to drink sweet water" by creating rivers and springs in it.

Surat al-Mursalat 77:28

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

28 - **Woe, that Day, to the deniers** And it will be said to the deniers on the Day of Resurrection:

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Woe, that Day, to the deniers**. He says: Woe, that Day, to those who deny these blessings that I have bestowed upon you from My creation and who disbelieve in them.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers**.

Tafsir Ibn Kathir

God the Almighty says: **Did We not destroy the former peoples?** meaning those who denied the messengers and disagreed with what they brought them? **Then We made the later ones follow them.** That is, those who were similar to them. For this reason God the Almighty said: "Thus do We deal with the criminals. Woe, that Day, to the deniers." This was said by Ibn Jarir. Then God the Almighty said, thanking Him for His creation and arguing for the return by the beginning: **Did We not create you from a despised water?** That is, weak and insignificant compared to the power of the Almighty, as mentioned in Surah Yasin in the hadith of Bishr ibn Jahash: **O son of Adam, how can you outsmart Me when I created you from the like of this?** "Then We placed him in a secure lodging." That is, We gathered him in the womb, which is the lodging place of water in men and women, and the womb is prepared for that and preserves the water that was deposited in it. God the Almighty says: **for a known term** meaning for a specific period of six or nine months. For this reason God the Almighty says: "So We determined, and excellent are the determiners. Woe, that Day, to the deniers." Then God the Almighty says: **Have We not made the earth a receptacle, for the living and the dead?** Ibn Abbas said: **We were a receptacle.** Mujahid said: It receptacle for the dead so that nothing of him is seen. Al-Sha'bi said: Its belly is for your dead and its back is for your living. Mujahid and Qatadah said the same. **And We placed therein lofty mountains** meaning the mountains with which We anchored the earth so that it would not shake or tremble. **And We gave you to drink sweet water** meaning sweet and clear from the clouds or from what We cause to spring from the earth. **Woe, that Day, to the deniers** meaning woe to the one who contemplates these creations that indicate the greatness of their Creator and then after that continues in his denial and disbelief.

Fath al-Qadir

28- **Woe, that Day, to those who deny** the blessings We bestowed upon them, of which this is one.

Ibn Abi Hatim and Al-Hakim narrated, and authenticated it, on the authority of Abu Hurayrah: **And the angels sent forth in gusts.** He said: They are the angels sent forth in gusts. Ibn Jarir narrated something similar on the authority of Ibn Mas'ud. Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud: **And the angels sent forth in gusts.** He said: The wind. **And the scatterers scattered.** He said: The wind. Ibn Rahawayh, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim narrated, and Al-Bayhaqi in Al-Shu'ab narrated that a man came to Ali ibn Abi Talib and said: What are the angels sent forth in gusts? He said: The winds. Ibn Jarir narrated on the authority of Ibn Abbas: **And the angels sent forth in gusts.** He said: The wind. **And the scatterers scattered.** He said: The angels. Ibn al-Mundhir narrated from him, **And the messengers sent forth in gusts,** he said: the angels. **And those who distinguish,** he said: the angels, distinguished between truth and falsehood. **And those who cast down the Reminder,** he said: by sending down. Sa'id ibn Mansur and Ibn al-Mundhir narrated from Ibn Mas'ud, he said: Woe is a valley in Hell in which the pus of the people of Hell flows, so it is made for the deniers. Ibn Jarir narrated from Ibn Abbas, **From despised water,** he said: weak. Ibn Jarir and Ibn Abi Hatim narrated from him, *Kafatan*, he said: we were. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, **Lofty mountains,** he said: lofty mountains. And in His statement, *Furat*, he said: torment.

Tafsir al-Baghawi

28- **Woe, that Day, to the deniers.** Muqatil said: All of this is more amazing than the resurrection.

Tafsir al-Baidawi

28- "Woe, that Day, to those who deny" such blessings.

Surat al-Mursalat 77:29

Go to that which you used to deny.

Surat al-Mursalat 77:29

Go to that which you used to deny.

Tafsir al-Jalalayn

29 - **Go to that which you used to deny** of the torment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who deny these blessings and the arguments that He will use against them on the Day of al-Qiyamah 75: **Go to what you used to deny** in this world, of God's punishment for those who disbelieved in Him.

Tafsir al-Qurtubi

The Almighty says: **Go to that which you used to deny**. That is, the disbelievers will be told to go **to that which you used to deny**, of the torment, meaning the Fire, for you have seen it with your own eyes.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then

the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awadi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: "This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it." Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

29- **Go back to what you were doing** is an estimation of the saying: that is, it is said to them as a rebuke and a reprimand.

Tafsir al-Baghawi

Then he told them that it will be said to them on the Day of Resurrection:

29- **Go to what you used to deny**, in this world.

Tafsir al-Baidawi

29- *Go* meaning they will be told to go. **To that which you used to deny** of the torment.

Surat al-Mursalat 77:30

Go to a shade with three branches.

Surat al-Mursalat 77:30

Go to a shade with three branches.

Tafsir al-Jalalayn

30 - **Go to a shade with three branches** It is the smoke of Hell. When it rises, it splits into three groups due to its great size.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **Go to a shade of three branches.** God Almighty means: to a shade of smoke with three branches **not shade.** This is because smoke rises from its fuel, as mentioned, and when it rises, it splits into three branches. This is what He said: **with three branches.**

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 a shade of three branches,** he said: the smoke of Hell.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **A shade with three branches.** He said: It is like His saying, **A fire whose curtain will surround them.** (al-Kahf 18:29) He said: The curtain is the smoke of the fire, and its curtain will surround them, then it will disperse and become three branches. Then He said: Go to a shade with three branches: a branch here, a branch there, and a branch there. **No shade, nor will it protect against the flame.**

Tafsir al-Qurtubi

The Almighty said: **Go to the shade** meaning smoke **with three branches** meaning smoke that rises and then branches out into three branches. This is also the case with great smoke when it rises and branches out.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor

does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and

the caller will hear them, and God will say: "This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it." Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

the angry power in the right side of the heart and the lustful power in its left side, and for this reason it was said that a branch stands above the disbeliever, a branch to his right and a branch to his left.

Fath al-Qadir

30- **Go to that which you used to deny** in this world, the keepers of Hell will say to them: meaning, go to the torment which you used to deny, which is the torment of the Fire. **Go to a shade of three branches** meaning, to a shade of smoke from Hell that has risen, then splits into three groups in which you will be until the reckoning is over. This is the nature of a great smoke when it rises, it branches out into branches. The majority of scholars read *Go* in both instances in the imperative form for emphasis. Ruways read from Ya'qub in the past tense in the second instance: meaning, when they were ordered to go, they complied and went. It was said that what is meant by the shade here is the canopy, which is a tongue of fire that surrounds them. Then it branches out into three branches and shades them until their reckoning is over, then they go to the Fire. It was also said that it is the shade of hot water, as in His statement: **In scorching wind and scalding water, and a shade of scalding water** as mentioned above.

Tafsir al-Baghawi

30- **Go to a shade with three branches**, meaning the smoke of Hell, which when it rises, branches out and separates into three groups. It was also said: A neck will emerge from the fire and branch out into three branches. As for the light, it will stop on the heads of the believers, the smoke will stop on the heads of the hypocrites, and the pure flame will stop on the heads of the disbelievers.

Tafsir al-Baidawi

30- **Go forth** especially and from Jacob **Go forth** to inform about their compliance with the command out of compulsion. **To a shade** meaning the shade of the smoke of Hell, as God Almighty says: **And a shade of scorching heat.** "Of three branches" It branches out due to its greatness, as you see the great smoke dispersing. The dispersion of the locks of hair, and the specificity of the three is either because the veil of the soul from the lights of holiness is the senses, imagination and fantasy, or because what leads to this torment is the imaginative power present in the brain,

Surat al-Mursalat 77:31

No shade, nor does it protect against the flame.

Surat al-Mursalat 77:31

No shade, nor does it protect against the flame.

Tafsir al-Jalalayn

31 - **No shade** to shade them from the heat of that day **nor does it protect them at all** from the flame) of the fire

Tafsir al-Suyuti

Tafsir al-Tabari

And God Almighty said: **There is no shade nor does it protect against the flame.**

His saying: **No shade** means: It neither shades them from its heat, **nor protects them from the flame** nor protects them from its flame.

Tafsir al-Qurtubi

Then he described the shade, saying: **No shade** meaning it is not like the shade that protects from the heat of the sun. **Nor does it protect against the flame** meaning it does not ward off the flames of Hell at all. The flame is that which rises above the fire when it is blazing, from red, yellow, and green. It was said that the three branches are the thorny thorn, the thorn, the thorn, and the thorns, as said by Ad-Dahhak. It was also said that the flame, then the sparks, then the smoke, because these are three states, which are the ultimate descriptions of the fire when it is blazing and intense. It was also said that it is a neck that emerges from the fire and branches out into three branches. As for the light, it stops on the heads of the believers, as for the smoke, it stops on the heads of the hypocrites, and as for the pure flame, it stops on the heads of the disbelievers. It was also said that it is the canopy, which is a tongue of fire that surrounds them, then three branches branch out from it, shading them until their reckoning is finished and they go to the fire. It was said: It is the shade of hot water, as God Almighty said: **In scorching wind and scalding water, and shade of scalding water, neither cool nor warm** (al-Waqi'ah 56:42-44), as mentioned above. And in the hadith:

“The sun will draw near to the heads of creation, and on that Day they will have no clothing or shrouds. The sun will surround them and take their breaths and the duration of that Day. Then God will save by His mercy whom He wills to the shade of His shade.” Then they will say, **So God has been gracious to us and has saved us from the punishment of the scorching wind.** (al-Tur 52:27) And it will be said to the deniers, **Go to that which you used to deny** of God's punishment and chastisement. **Go to a shade of three branches.** So the friends of God, may He be glorified, will be in the shade of His Throne or wherever He wills in the shade until the reckoning is completed. Then each group will

be commanded to its destination in Paradise or Hell.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: “Go to that which you used to deny. Go to a shade with three branches.” That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize.” That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: “This is the Day of Judgment. We have gathered you and the former peoples.” So if you have a plan, then plot.” This is the Creator addressing His servants, saying to them: “This is the Day of Judgment. We have gathered you and the former peoples.” Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: “O company of jinn and mankind, if you are able

to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.” God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: “This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it.” Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

Then God Almighty described this shade as a mockery of them, saying: 31- **No shade, nor does it protect against the flame.** That is, it does not provide shade from the heat nor protect against the flame. Al-Kalbi said: It does not ward off the heat of Hell from you.

Tafsir al-Baghawi

Then He described that shade, saying, the Almighty and Majestic: 31- **No shade** that provides shade from the heat, **nor does it protect against the flame.** Al-Kalbi said: It does not ward off the flames of Hell from you, and the meaning is that if they seek shade from that shade, it will not ward off the heat of the flames from them.

Tafsir al-Baidawi

31- **No shade** He mocked them and responded because the word *shade* suggested something. **And it does not protect against the flame** and it does not protect them from the heat of the flame at all.

Surat al-Mursalat 77:32

Indeed, it throws up sparks like castles.

Surat al-Mursalat 77:32

Indeed, it throws up sparks like castles.

Tafsir al-Jalalayn

32 - *It* meaning fire **throws sparks** which are what flies from it **like a palace** of a building in its size and height

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **It throws out sparks like palaces**. God Almighty says: Hell throws out sparks like palaces. The reciters of the regions read it as **like palaces** with the *sad* pronounced with a jazm.

Those who read it also differed about its meaning. Some of them said: It is one of the palaces.

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, **It throws out sparks like castles**, meaning: like a huge castle.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **It throws sparks like palaces**. He said: He mentioned palaces.

Yunus told me, he said: Ibn Wahb told us, he said: Yazid ibn Yunus told me, on the authority of Abu Sakhr, regarding the statement of God, **It throws out sparks like castles**, he said: Al-Qurazi used to say: Hell has a wall, and what comes out from behind the wall of what returns to it is the size of castles and the color of tar.

Others said: Rather, it is the thick wood, like the roots of palm trees and the like.

Who said that?

Waki` narrated to us, on the authority of Sufyan, on the authority of Abd al-Rahman ibn Abis, who said: I asked Ibn Abbas about his statement, **It throws out sparks like castles**. He said: The castle is wood that we used to store for the winter, three cubits long, and above that, and less than that, we used to call it the castle.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, he said: I heard Abd al-Rahman ibn Abbas, he said: I heard Ibn Abbas say regarding His statement, **It throws out sparks like castles**, he said: Castles are wood that was cut in the pre-Islamic era, a cubit or less or more, and used as a pillar.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abd al-Rahman ibn Abbas, who said: I heard Ibn Abbas say regarding His statement, **It throws out sparks like castles**. He said: In the pre-Islamic era, we used to shorten the distance to two or three cubits, and what was above that and less

than that we called it a castle.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **It throws out sparks like castles**. Castles are the cut-down trees, and it is also said: the cut-down palm trees.

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, **like a palace**, he said: the bundles of trees, meaning the bundle.

Ibn Bashar told us: Muhammad ibn Ja`far told us: Ibn Abi `Uday told us, on the authority of Shu`bah, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **It throws out sparks like palaces**. He said: Like the palaces of palm trees.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **It throws out sparks like palaces**, means the roots of trees and the roots of palm trees.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **With sparks like palaces**. He said: Like the roots of trees.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **with sparks like castles**, the castles are the roots of large trees, as if they were camel saddlebags in the middle of everything, and they are the saddlebags.

Ahmad bin Yusuf told us: Al-Qasim told us: Hajjaj told us, on the authority of Harun, who said: Al-Hasan read it as **like a palace**, and he said it is a large piece of wood. He said: Its singular is *qasra* and *qasr*; like it: *jamrah* and *jamr*, and *tamrah* and *tamar*.

It was reported on the authority of Ibn Abbas that he read it as **like the palace** with a moving *sad*.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, he said: Husayn al-Mu'allim told me, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas that he read it **like the palace** with the qaf and the sad open.

He said: And Harun said: Abu Amr told me that Ibn Abbas read it as **like the palace** and said: The palace of the palm trees, meaning the necks.

The first of the two readings that is more correct in our view is what the reciters of the regions do, which is the sukoon on the sad, and the first interpretation of it is that it is a palace from palaces, and that is because his saying **as if it were a yellow camel** indicates its correctness, and the Arabs liken camels to built palaces, as Al-Akhtal said in describing a female camel:

It is like a Roman tower built with plaster, bricks and stones.

It was said: **With sparks like palaces**, and he did not say **like palaces**, and sparks are a group, as it was said: **Then the group will be defeated and they will turn their backs** (al-Qamar 54:45), and he did not say **their backs**, because **their backs** means **their backs**, and he did that to reconcile the beginnings of the verses and the endings of the speech, because the Arabs do that likewise, and the Qur'an was revealed in their language. It was said: **Like a palace**, and the meaning of the speech is: like the size of a palace, as it was said: **Their eyes will roll like one who faints from death** (al-Ahzab 33:19), and he did not say: like the eyes of one who faints, because what is meant in the simile is the action, not the eye.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of 'Ata' ibn al-Sa'ib, that he asked al-Aswad about this verse: **It throws sparks like palaces**. He said: Like palaces.

Tafsir al-Qurtubi

The Almighty said: **It throws out sparks like castles**. Sparks: singular: sharrah. And shirar: singular: shararah, and it is what flies from the fire in every direction. Its origin is from shararat al-thawb, which means to spread out a garment in the sun to dry. And qasr is a tall building. The common reading is **(like qasr)** with a sukoon on the sad: meaning fortresses and cities in size, and it is one of the palaces. Ibn Abbas and Ibn Masoud said this. It is in the meaning of the plural by way of the genus. It was said: qasr is the plural of qasrah with a sukoon on the sad, like jamrah, jamr, dateh, and dates. And qasrah is the singular of a thick piece of firewood.

And in Bukhari, on the authority of Ibn Abbas also:

(throwing sparks like palaces) He said: We used to raise wood with a height of three cubits or less, and raise it for the winter, so we called it palace. Saeed bin Jubair and Al-Dahhak said: They are the roots of trees and large palm trees when they fall and are cut. It was also said: Their necks. Ibn Abbas, Mujahid, Hamid and Al-Salami read **(like palace)** with a fatha on the sad, meaning the necks of palm trees. The short neck, its plural is qasr and qasrat. Qatada said: The necks of camels. Saeed bin Jubair read it with a kasra on the qaf and a fatha on the sad, and it is also the plural of qasra like badra and badr and qasaa and qasaa and halqa and halqah, for the rings of iron. Abu Hatim said: Perhaps it is a language, as they said need and need. It was said: Palace is a mountain, so he likened the sparks to palaces in their dimensions, then he likened it in its color to the yellow camels, which are black camels, and the Arabs call the black camels yellow, the poet said:

These are my horses from him and these are my riders,
their young ones are as yellow as raisins

That is, they are black. The black camels were called yellow because their blackness is tinged with a bit of yellow, just as the eggs of gazelles are called *al-adham* **red skin** because their whiteness is covered with a turbidity. And the sparks, when they fly and fall

and contain some of the color of fire, are most similar to black camels because of the yellowness that tinges them. And in the poetry of Imran ibn Hattan al-Khawarij:

She called them at the top of her voice and threw them like yellow camels stripped of their hair.

Al-Tirmidhi weakened this statement, saying: This statement is impossible in the language, that something could be tainted by a small amount, and then all of it could be attributed to that taint. So it is surprising that someone would say this.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame**. That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles**. That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels**. That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles**. He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels**. The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers**. Then the Almighty said: **This is a Day on which they will not speak**. That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers**.

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the

Indeed, it throws up sparks like castles.

Day of Judgment. We have gathered you and the former peoples.” Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty’s saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.” God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: “This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it.” Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

Then God the Almighty described the Fire, saying: 32- **It throws out sparks like palaces.** That is, every spark of its sparks that it throws out is like a palace among palaces in its size. Sparks are what fly apart from the Fire, and palace is a huge building. It is said that palace is the plural of qasra with a silent *sad* like hamr and humrah and tamar and tamarah, and it is the singular of thick, solid firewood. Saeed bin Jubayr and Al-Dahhak said: They are the roots of the large trees, and it was said that they are its necks. The majority read *kalqasr* with a sukoon on the *sad*, and it is the singular of palaces as mentioned above. Ibn Abbas, Mujahid, Hamid and Al-Salami read it with a fatha on the *sad*, meaning the necks of palm trees, and *qasra* is the plural of qasr and qasrat. Qatadah said: The necks of camels. Saeed bin Jubayr read it with a kasra on the *qaf* and a fatha on the *sad*, and it is also the plural of qasra like badr and badrah and qasaa and qasaa. The majority read *sharrar* with a fatha on the *shin*. Ibn Abbas and Ibn Muqsim read it with a kasra and an alif between the two ra’s. Isa read it likewise, except that

he opens the sheen, which is incorrect.

Tafsir al-Baghawi

32- *It*, meaning Hell, **throws sparks**, which are what fly from the fire, the singular of which is spark. **Like a palace**, which is a huge building. Ibn Masoud said: It means fortresses.

Abdul Rahman bin Ayyash said: I asked Ibn Abbas about the Almighty’s saying: **It throws out sparks like castles.** He said: They are large pieces of wood that have been cut into pieces. We used to take wood and cut it into pieces of three cubits or more or less than that and save it for the winter, so we used to call it castles.

Saeed bin Jubair and Al-Dahhak said: They are the roots of palm trees and large trees, and the singular is Qasra, like Tamra and Tamr, Jamra and Jamr.

Ali and Ibn Abbas read **like the palace** with the opening of the *sad*, meaning the necks of palm trees, and the *qasra* is the neck, and its plural is *qasr* and *qasrat*.

Tafsir al-Baidawi

32- **It throws sparks like palaces** meaning every spark is **like palaces** in its size, and this is supported by the fact that it was read as sparks, and it was said that it is the plural of qasra, which is the thick tree, and it was read as ka-qasr in the sense of qasura, karhan and rahn, and ka-qasr is the plural of ka-ha-jah and ha-waj, and ka-sr is the plural of qasra, which is the root of the neck, and the ha is for the branch.

Surat al-Mursalat 77:33

As if they were yellow camels

Tafsir al-Jalalayn

33 - **As if it were a camel** The plural of camel is the plural of camel. In the reading of camel, it is *yellow* in its appearance and color. In the hadith, the sparks of fire are black like tar. The Arabs call the black camels yellow because their blackness is mixed with yellow. So it was said that yellow in the verse means black because of what was mentioned. And it was said no. And the sparks are the plural of spark and tar is tar.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **yellow camels** The people of interpretation differed in the interpretation of that, some of them said: The meaning of that is, as if the sparks that Hellfire throws are like palaces. Black camels: that is, very black. And they said: Yellow in this place means black. They said: And it was called yellow and it is black, because the colors of camels tend toward yellow, and for that reason it was called yellow, just as gazelles were called red, because of the darkness that rises above them in their whiteness.

Who said that?

Ahmad bin Amr Al-Basri told me, he said: Badal bin Al-Muhber told us, he said: Ibad bin Rashid told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Hasan **as if they were yellow camels**, he said: The black ones.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada **as if they were yellow camels** like the black camels that you saw.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement **yellow camels**, he said: black camels.

Ibn Hamid told us, he said: Mihran told us, and Abu Kurayb told us, he said: Waki' told us, all of them, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid **as if they were yellow camels**, he said: They are camels.

He said: Mahran told us, on the authority of Saeed, on the authority of Qatada **as if they were yellow camels** he said: like the black camels that you saw.

Others said: Rather, he meant the ships' sails, likening them to sparks.

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 **as if they were yellow camels**. The yellow

camels are the ships' saddles that are gathered together and used to secure the ships.

Abu Kuraib told us: We were told by Wakee', on the authority of Saeed, on the authority of Abd al-Rahman ibn Abis, who said: I asked Ibn Abbas about his statement, **As if they were yellow camels**. He said: The ships of the sea are mounted on top of each other, until they are like the middle of men.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abd al-Rahman ibn Abbas, who said: I heard Ibn Abbas asked about **yellow camels**. He said: They are the ropes of ships, some of which are tied together until they are like the waists of men.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, he said: I heard Abd al-Rahman ibn Abbas, he said: Abd al-Malik ibn Abdullah told us, he said: Hilal ibn Khabab told us, on the authority of Saeed ibn Jubayr, regarding his statement **yellow camels**, he said: The camels of the bridge.

Muhammad bin Huwaira bin Muhammad Al-Manqari told me, he said: Abdul Malik bin Abdullah Al-Qattan told us, he said: Hilal bin Khabab told us, on the authority of Saeed bin Jubair, the same.

Ibn Bashar told us: Muhammad ibn Ja'far and Ibn Abi `Uday told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr **as if they were yellow camels**, he said: the ropes.

Abu Kuraib told us: We were told by Wakee', on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Sulayman ibn Abdullah, on the authority of Ibn Abbas **as if they were yellow camels**, he said: The ships of the sea.

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 **as if they were yellow camels** he said: the ropes of bridges.

Others said: Rather, the meaning of this is: as if he cut copper.

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 **as if they were yellow camels** means: pieces of copper.

The first of the sayings that is most correct in my opinion is the saying of the one who said: What is meant by yellow camels is black camels, because that is what is known from the speech of the Arabs, and that camels is the plural of camel, like men and men, and houses and houses.

The reciters differed in reading this. The majority of the reciters of Medina and Basra and some of the Kufians read it as *jamalat* with a kasra on the jim and the ta' as if it means camels. It may also be possible that what is meant by it is the plural of jamalah, and jamalah is the plural of camel, just as hujra is the plural of hujr, and

Surat al-Mursalat 77:33

As if they were yellow camels

dhikr is the plural of dhikr. The majority of the Kufian reciters read it as **ka'anhu jamalah** with a kasra on the jim as if it is the plural of jamal, the plural of jamalah, just as I mentioned about the plural of hujr being hujra. It was narrated on the authority of Ibn Abbas that he used to read *jamalat* with a ta' and a damma on the jim as if it was the plural of jamalah from something that is general.

Ahmad bin Yusuf told us, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, on the authority of Al-Hussein Al-Mu'allim, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas.

The correct thing to say about this is that the reader can choose whichever of the two readings he wants, from breaking the jim and reading it with a ta', or breaking the jim and reading it with a ha' which becomes a ta' in connection, because these are the two readings known among the reciters of the regions. As for adding a damma to the jim, I do not permit it due to the consensus of the authoritative reciters to the contrary.

Tafsir al-Qurtubi

God Almighty said: **Yellow camels**, but we do not know anything like this in the language. Our view is that fire was created from light, so it is a blazing fire. When God created Hell, which is the place of fire, He filled that place with that fire and sent His power and wrath to it, so it became black from His power and increased in intensity, and became blacker than fire and blacker than everything else. So when the Day of Resurrection comes and Hell is brought to the place of standing, it will throw its sparks at the people of the place of standing, in anger for the wrath of God. The sparks are black because they are from black fire. So when the fire throws its sparks, it throws them at the enemies, so they are black from the blackness of the fire. That does not reach the monotheists, because they are in the canopy of mercy that surrounds them in the place of standing, and it is the cloud in which the Lord Almighty comes. But they witness that throwing, and when they witness it, God removes that power and wrath from them in their sight until they see it yellow, so that the monotheists know that they are in the mercy of God, not in His power and wrath. Ibn Abbas used to say: The yellow camels: the ropes of ships, some of which are gathered together until they are like the waists of men. Al-Bukhari disliked it. And he used to read it (*jamalat*) with a damma on the jim, and likewise Mujahid and Hamid read (*jamalat*) with a damma on the jim, and they are the thick ropes, and they are the qalus of the ship, i.e. its ropes. The singular of qalus is qalas. And it was also narrated from Ibn Abbas that it refers to pieces of copper. And the definite article in the thick rope is jamal with a shaddah on the m as mentioned previously in (*Al-A'raf*). (**and jamalat**) with a damma on the jim: the plural of jamalah with a kasra on the jim and a unified, as if it is the plural of camel, like hijr and hijra, and dhikr and dhikarah. Ya'qub ibn Abi Ishaq, Isa and Al-Jahdary read (*jamalah*) with a damma on the jim and a unified, and it refers to a huge

thing gathered together. Hafs, Hamza and Al-Kisa'i read (*jamalah*) and the rest of the seven read (*jamalat*). Al-Farra' said: It is possible for jamalat to be the plural of jamal, as one says: rajul and rajal and rajal. And it was said: he likened them to camels because of their fast walking. And it was said: because of their following one another. And qasr is the singular of qasr. And qasr al-dhalam means its mixing. It is said: I came to him in the evening, meaning in the evening, so it is common. He said:

As if they were a palace of lamps, a monk with a scale, whose wilt was watered by a sharp blow.

Question: This verse provides evidence for the permissibility of bringing firewood and charcoal even if they are not considered staple food, as they are a source of a person's interests and a means of alleviating poverty. This necessitates considering that they should be acquired at a time other than when one needs them, so that they are cheaper and more readily available, just as the Prophet (peace and blessings of God be upon him) used to store up staple food at a time when it was widely available from his earnings and wealth, and everything else was carried on him. Ibn Abbas explained this by saying: We used to take a piece of wood and cut it into three cubits or more or less and store it for the winter. We used to call it a palace *qasr*. This is the most correct statement about this matter, and God knows best.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abi, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like

the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: "This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it." Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

Then he likened the sparks in terms of their color, saying: 33- **As if they were yellow camels**, which is the plural of camel, which are camels or the plural of camel. The majority read *Jamalah* with a kasra on the

jim. Hamzah, Al-Kisa'i, and Hafs read *Jamalah*, which is the plural of camel. Ibn Abbas, Al-Hasan, Ibn Jubayr, Qatadah, and Abu Raja' read *Jamalat* with a damma on the jim, which are the ropes of ships. Al-Wahidi said: *Safar* means black according to the commentators. Al-Farra' said: *Safar* is the blackness of camels. You do not see a black camel unless it is tinged with yellow, that is why the Arabs called black camels *Safar*. It was said that sparks, when they fly and fall, have the color of fire, and are similar to black camels. From this comes the saying of the poet:

These are my horses and these are my riders, their young ones are as yellow as raisins

That is, they are black. It was said that this statement is linguistically impossible, that something could be tainted with a small amount, and then all of it could be attributed to that taint. So it is surprising that someone would say this, as God the Almighty said: **Yellow camels.** It was answered that its face is that fire was created from light, so it is luminous. Then when God created Hell, which is the place of fire, He filled that place with that fire, and sent to it His power and His wrath, so it became black from His power and increased in blackness, and became blacker than anything, so its sparks are black because they are from a black fire.

I said: This answer does not refute what the speaker said, because his words are in consideration of what occurred in the Noble Book here of its description as being yellow. So if the matter was as the respondent mentioned, of the blackness of the fire and the blackness of its sparks, then God would have said: **As if they were black camels.** But if the Arabs call black yellow, then there is no problem, because the Qur'an was revealed in their language, and trustworthy people have transmitted that from them, so what is in the Qur'an here was based on this Arabic usage.

Tafsir al-Baghawi

33- **As if he returned the metaphor to the word, *jamala*.** Hamzah, Al-Kisa'i and Hafs read: *jamala* for all camels, like stone and stones. Ya'qub read it with a damma on the jim without an alif, meaning: the large things gathered together. The others read: *jamalat* with an alif and a kasra on the jim as the plural of camels. Ibn Abbas **may God be pleased with him** and Sa'id bin Jubayr said: they are the ropes of ships gathered together, until they are like the waists of men. *Safar*, the plural of yellow, means the color of fire. It was said that yellow means black, because it was mentioned in the hadith that the sparks of the fire of Hell are black like tar. The Arabs call the black camels yellow because their blackness is tinged with some yellow, just as the whites of gazelles are called *adam* because their whiteness is covered with a turbidity.

Tafsir al-Baidawi

33- **As if it were a camel** is the plural of camel or *jamalah* is the plural of camel *yellow* because the

Surat al-Mursalat 77:33

As if they were yellow camels

sparks with what is in them of fire are yellow, and it was said black because the blackness of camels tends towards yellow, and the first is a simile in the bone and this is in the color and abundance and succession and mixing and speed of movement, and Hamza and Al-Kisa'i and Hafs read *jamalatan* and from Ya'qub *jamalah* with the dammah is the plural of *jamalah*, and it was read with it and it is the thick rope of the ship's ropes, he likened it to it in its extension and twisting.

Surat al-Mursalat 77:34

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

34 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Woe on that Day to the deniers.** God Almighty says: Woe on the Day of Resurrection to the deniers. This is the threat with which God has threatened the deniers among His servants.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers.**

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced

against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: "This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it." Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

34- **Woe, that Day, to those who deny God's messengers and His signs.**

Tafsir al-Baghawi

34- **Woe, that Day, to the deniers.**

Surat al-Mursalat 77:34
Woe, that Day, to the deniers.

Tafsir al-Baidawi

34- **Woe, that Day, to the deniers.**

Surat al-Mursalat 77:35

This is a Day when they will not speak.

Tafsir al-Jalalayn

35 - *This* meaning the Day of Resurrection **is a day on which they will not speak** anything.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who deny God's reward and punishment: **This is a Day when they will not speak** those who deny God's reward and punishment **will not be permitted to apologize** for the sins they committed in this world.

If someone were to say: How can it be said, **This is a Day when they will not speak**, when you know from God's report about them that they will say, **Our Lord, bring us out of it** (Al-Mu'minun 33:107), and that they will say, **Our Lord, You caused us to die twice and You gave us life twice** (Ghafir 30:11), in similar instances of what God and His Messenger reported about them saying? It will be said: That is in some cases and not in others.

His saying: **This is a day on which they will not speak** indicates that they will not speak during some of the circumstances of that day, not that they will not speak that entire day.

If he says: Is there a proof by which the reality of that is known? It is said: Yes, and that is by adding *day* to His statement **they do not speak**. The Arabs do not add *day* to the verb *yaf'ala* except if they mean the hour of the day or the time of it, such as when they say: **I will come to you on the day so-and-so arrives**, and **I came to you on the day your brother visited you**. So it is known that the meaning of that is: I came to you at the hour he visited you, or **I will come to you at the hour he arrives**, and that his coming to him did not take the whole day, because if that had taken the whole day, then day would not have been added to the verb *yaf'ala* and *yaf'ala*. But he did that because *day* means *when* and *when*, which are verbs and not nouns.

Tafsir al-Qurtubi

The Almighty says: **This is a Day when they will not speak** meaning they will not talk. **Nor will they be permitted to make excuses** meaning that the Day of Resurrection has specific times and locations, so this is one of the times when they will not speak, nor will they be permitted to make excuses or deny their sins. It was narrated on the authority of Ikrimah on the authority of Ibn Abbas that Ibn Al-Azraq asked him about the Almighty's saying: **This is a Day when they will not speak** and **You will not hear except a whisper** (Ta-Ha: 108) and the Almighty said: **And some of them will turn to others, questioning each other** (Saffat: 27). So he said to him: God the Almighty says: **And indeed,**

a day with your Lord is like a thousand years of those which you count (al-Hajj 22:47), so each of these days has one of these colors. It was said: They will not utter a beneficial argument, and whoever utters something that does not benefit or help, it is as if he did not speak. Al-Hasan said: They will not utter an argument even though they used to speak. It was said: This is the time for their response: **Be gone into it, disgraced and do not speak to me** (Al-Mu'minun 23:108), as has been mentioned previously. Abu Uthman said: They were silenced by the sight of awe and shame for their sins. Al-Junayd said: What excuse is there for one who turns away from his benefactor, denies him, and is ungrateful for his favors and blessings? The word *Day* is in the nominative case, as is the general reading of the verse as a subject and predicate, meaning the angels will say: **This is a Day on which they will not speak**. It is also possible that His statement: **Go forth** is from the words of the angels, then God will say to His friends: This is a Day on which the disbelievers will not speak. The meaning of *Day* is the hour and the time. Yahya ibn Sultan narrated from Abu Bakr from Asim: **This is a Day on which they will not speak** in the accusative case, and it was narrated from Ibn Harmaz and others. So it is permissible for it to be in the accusative case because it is added to the verb and its position is in the nominative case. This is the view of the Kufians. It is permissible for it to be in the accusative case, provided that the reference is to something other than *Day*. This is the view of the Basrans, because according to them it is only in the nominative case when it is added to a nominative case, and the verb here is declined.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame**. That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles**. That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels**. That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles**. He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and

we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

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Fath al-Qadir

35- **This is a Day when they will not speak** meaning they will not speak. Al-Wahidi said: The commentators said: On the Day of Resurrection there are situations, in some of which they will speak, and in others their mouths will be sealed so they will not speak. We have already mentioned this combination in more than one place. It was said that this is a reference to the time when they will enter Hell and at that time they will not speak, because the situations of questioning and accountability have passed. Al-Hasan said: They will not speak with an argument even if they speak. The majority of scholars read *Day* in the nominative case as the predicate of the demonstrative pronoun. Zayd ibn Ali, Al-A'raj, Al-A'mash, Abu Haywah, and Asim, in a narration from him, read it with the fat-ha as a construction because it is added to the verb, and its place is the nominative case as a predicate. It was said that it is the accusative case as a circumstantial case. The reference here is to what came before of the threat, as if it was said that this punishment mentioned will be on a Day when they will not speak.

Tafsir al-Baghawi

35- **This is a Day when they will not speak.** On the Day of Resurrection there are situations. On some occasions they will dispute and speak, and on others their mouths will be sealed so they will not speak.

Tafsir al-Baidawi

35- **This is a day when they will not speak** meaning what is deserved, because speaking about what is of no benefit is no speech, or something out of extreme astonishment and confusion, and this is in some situations. It was read with the accusative of the day, meaning what was mentioned will happen on that day.

Surat al-Mursalat 77:36

And they will not be given permission to make excuses.

Tafsir al-Jalalayn

36 - **And they are not given permission** to make an excuse **so they can apologize** in apposition to **they are given permission** without causing it, so it is included in the scope of negation, meaning no permission, so no apology.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **and they excuse themselves** is in the nominative case in apposition to his saying: **and they are not permitted to do so**. This was chosen over the accusative case, and before it was a denial, because it is the beginning of a verse that was linked to the rest of the beginnings of the verses that preceded it. If it had come in the accusative case, it would have been permissible, as he said: **It is not decreed that they die**. And all of that is permissible with it, I mean the nominative and the accusative case, as it was said: **Who is it that will loan God a goodly loan so He may multiply it for him?** (al-Baqarah 2:245), in the nominative and the accusative case.

Tafsir al-Qurtubi

The Almighty said: **And they will not be given permission to make excuses**. The *fa* is a coordinating letter, i.e., it is in apposition to **يُؤَدِّعْنَ permission is given**. This was permitted because the endings of sentences are with *nun*. If he had said: **and they will make excuses**, he would not have made the verses correct. He also said: **They will not be decreed to die** (Fatir 35:36) in the accusative case, and both are correct. Similar to it is: **Who is it that would loan God a goodly loan so He may multiply it?** (al-Hadid 57:11) in the accusative and nominative cases.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame**. That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles**. That is,

the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels**. That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles**. He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels**. The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers**. Then the Almighty said: **This is a Day on which they will not speak**. That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers**.

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Surat al-Mursalat 77:36

And they will not be given permission to make excuses.

on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

36- **And they will not be given permission to apologize.**

The majority read *yu'dhin* in the passive voice, while Zayd ibn Ali read **nor will they be given permission** in the active voice: meaning, God will not give them permission: meaning, they will not have permission from God to apologize without making the apology a cause for the permission, as if it were in the accusative case. Al-Farra' said: The *fa* in *yitadhirun* is in agreement with *yu'dhin*, and this was permitted because the endings of the sentences are with *nun*. If he had said *yitadhirun*, it would not be in accordance with the verses. He also said, **It is not decreed against them so that they die** in the accusative case, and both are correct.

Tafsir al-Baghawi

36- **And they will not be given permission to make excuses.** The subject is in apposition to his statement: **they will be given permission.** Al-Junayd said: That is, there is no excuse for the one who turns away from his benefactor and is ungrateful for his favors and blessings.

Tafsir al-Baidawi

36- **And they will not be given permission to apologize.**

Surat al-Mursalat 77:37

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

37 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Woe, that Day, to the deniers**. God Almighty says: Woe, that Day, to those who deny God's report about these people, and what He will do to them on the Day of Resurrection.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers**.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states,

and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: "This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it." Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

37- **Woe, that Day, to those who deny** what the messengers called them to and warned them of its consequences.

Tafsir al-Baghawi

37- **Woe, that Day, to the deniers.**

Surat al-Mursalat 77:37

Woe, that Day, to the deniers.

Tafsir al-Baidawi

37- **Woe, that Day, to the deniers.** He connected **and they will apologize to permission is given** to indicate the absolute negation of permission and the apology following it. If he had made it an answer, it would have indicated that their apology was due to the lack of permission, so that would have suggested that they had an excuse but were not given permission for it.

Surat al-Mursalat 77:38

This is the Day of Judgment. We have gathered you and the former peoples.

Tafsir al-Jalalayn

38 - (This is the Day of Judgment. We will gather you) O deniers of this nation **and the first ones** of the deniers before you, so you will all be held to account and punished.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "This is the Day of Judgment. We will gather you and the former peoples." God Almighty says to those who deny the Resurrection on the Day they are resurrected: This is the Day of Judgment on which God will judge between His servants in truth. **We will gather you and the former peoples.** He says: We will gather you on it for the appointment that We promised you in this world, the gathering on it between you and all the nations that came before you, the destroyed ones. We have fulfilled that for you.

Tafsir al-Qurtubi

The Almighty says: **This is the Day of Judgment.** That is, they will be told, **This is the day on which the creation will be judged, and the truth will be distinguished from falsehood.** "We have gathered you and the former peoples." Ibn Abbas said: He gathered those who denied Muhammad and those who denied the prophets before him. Ad-Dahhak narrated it from him.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means

the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles.** He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels.** The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers.** Then the Almighty said: **This is a Day on which they will not speak.** That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of the terrors and earthquakes on that day. For this reason, He will say after each section of this speech: **Woe, that Day, to the deniers.**

God the Almighty says: "This is the Day of Judgment. We have gathered you and the former peoples. * So if you have a plan, then plot." This is the Creator addressing His servants, saying to them: "This is the Day of Judgment. We have gathered you and the former peoples." Meaning that He has gathered them with His power on a single plain where they can hear the caller and see clearly. God the Almighty's saying: **But if you have a plan, then plot.** This is a severe threat and a firm warning, meaning that if you are able to escape My grasp and escape My judgment, then do so, for you will not be able to do so, as God the Almighty says: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." God the Almighty also says: **and you will not harm Him at all.** In the hadith: **O My servants, you will never be able to benefit Me so as to benefit Me, and you will never be able to harm Me so as to harm Me.**

Ibn Abi Hatim said: Ali bin Al-Mundhir Al-Tariqi Al-Awdi narrated to us, Muhammad bin Fadil narrated to us, Husayn bin Abd Al-Rahman narrated to us, on the authority of Hassan bin Abi Al-Mukhariq, on the authority of Abu Abdullah Al-Jadali, who said: I came to Jerusalem and found Ubadah bin Al-Samit, Abdullah bin Amr, and Kaab Al-Ahbar talking in Jerusalem. Ubadah said: When the Day of Resurrection comes, God will gather the first and the last on one plain, so that the sight will pierce them and the caller will hear them, and God will say: "This is the Day of Judgment. We have gathered you and the former peoples. So if you have a plan, then plan it." Today no stubborn tyrant will escape from Me, nor a rebellious devil. Abdullah bin Amr said: We will tell you on that day that a neck will emerge from the Fire and set out, until when it is among the people, it will call out: O people, I have been sent to three whom I know better than a father knows his son, and a brother knows his brother. No sin will elude me, and nothing will conceal them from me: the one who made another god with God, and every stubborn tyrant and every rebellious devil. Then it will wrap itself around them

Surat al-Mursalat 77:38

This is the Day of Judgment. We have gathered you and the former peoples.

and throw them into the Fire before... The account is forty years old.

Fath al-Qadir

38- "This is the Day of Judgment. We have gathered you and the former peoples." That is, it will be said to them: This is the Day of Judgment on which creation will be judged and truth will be distinguished from falsehood. The address in **We have gathered you** is to the disbelievers during the time of our Prophet Muhammad, may God bless him and grant him peace, and what is meant by **the former peoples** are the disbelievers of past nations.

Tafsir al-Baghawi

38- **This is the Day of Judgment**, between the people of Paradise and Hell, **We have gathered you and the former peoples**, meaning the deniers of this nation and the former peoples who denied their prophets.

Tafsir al-Baidawi

38- "This is the Day of Judgment" between the truthful and the false. "We have gathered you and the former peoples." A report and explanation of the Judgment.

Surat al-Mursalat 77:39

So if you have a plan, then plan.

Tafsir al-Jalalayn

39 - **If you have a plan** a trick to ward off the punishment from you **then plan** then do it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **If you have a plan, then plan.** He says: God will fulfill for you what He promised you in this world of punishment for your denial of Him, that you will be resurrected on this day. If you have a plan to devise to escape His punishment today, then plan.

Tafsir al-Qurtubi

The Almighty said: **If you have a plan** meaning a trick to escape destruction, **then plan** meaning plan for yourselves and resist Me, but you will not succeed. It was also said: **If you have a plan** meaning you are able to fight (**then plan against me**) meaning fight me. This is how Ad-Dahhak narrated from Ibn Abbas. He said: He means you used to fight Muhammad and fight me in this world, so today fight me. It was also said: meaning you used to commit sins in this world, but now you are unable to do them or defend yourselves. It was also said that it is from the words of the Prophet (peace and blessings of God be upon him), so it is like the words of Hud 11: **Then plot against me all together and do not give me respite** (Hud 11:55)

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame.** That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles.** That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels.** That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper.

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Surat al-Mursalat 77:39

So if you have a plan, then plan.

Fath al-Qadir

39- **If you have a plan** meaning if you are able to plan a plan now, **then plan it**. This is a rebuke and a rebuke to them. Muqatil said: He is saying if you have a plan then plan it for yourselves. It was also said that the meaning is: If you are able to wage war then wage war. It was also said that this is from the words of the Prophet, peace and blessings be upon him, so it is like the words of Hud 11: **Then plot against me all together and do not wait**.

Tafsir al-Baghawi

39- **If you have a plan, then plan it**. Muqatil said: If you have a plan, then plan it for yourselves.

Tafsir al-Baidawi

39- **If you have a plan, then plan it**. This is a rebuke to them for their plan against the believers in this world and a demonstration of their weakness.

Surat al-Mursalat 77:40

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

40 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Woe, that Day, to the deniers**. He says, **Woe, that Day, to the deniers of this report**.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers**.

Tafsir Ibn Kathir

God Almighty says, informing us about the unbelievers who deny the Resurrection, the Recompense, Paradise, and Hellfire, that it will be said to them on the Day of al-Qiyamah 75: "Go to that which you used to deny. Go to a shade with three branches." That is, the flame of Hell when it rises and smoke ascends with it, and because of its intensity and strength, it has three branches. **It neither provides shade nor protects against the flame**. That is, the shade of smoke opposite the flame does not provide shade in itself, nor does it protect against the flame, that is, it does not protect them from the heat of the flame. And the Almighty said: **It throws out sparks like castles**. That is, the sparks fly from its flame like castles. Ibn Mas'ud said: Like fortresses. Ibn Abbas, Mujahid, Qatadah, and Malik said on the authority of Zayd ibn Aslam and others: meaning the roots of trees. **As if they were yellow camels**. That is, like black camels. Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak said this, and Ibn Jarir chose it. And on the authority of Ibn Abbas, Mujahid, and Sa'id ibn Jubayr: **Yellow camels** means the ropes of ships. And on his authority, I mean Ibn Abbas: **Yellow camels** are pieces of copper. Al-Bukhari said: Amr ibn Ali told us, Yahya told us, Sufyan told us, on the authority of Abd al-Rahman ibn Abis, who said: I heard Ibn Abbas, may God be pleased with them both, **It throws out sparks like castles**. He said: We used to take a piece of wood three cubits high or more, and raise it up to build, and we would call it a castle. **As if they were yellow camels**. The ropes of ships were gathered until they were like the waists of men. **Woe, that Day, to the deniers**. Then the Almighty said: **This is a Day on which they will not speak**. That is, they will not speak. *Nor...* They will be given permission to apologize." That is, they will not be able to speak, nor will they be given permission to apologize. Rather, the proof has been established against them, and the word has been pronounced against them for what they did wrong, so they will not speak. The stages of the Resurrection will be states, and the Lord Almighty will tell of this state sometimes and of that state sometimes, to indicate the severity of

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Fath al-Qadir

40- **Woe, that Day, to the deniers** because their weakness and the invalidity of what they were doing in this world will become clear to them.

Tafsir al-Baghawi

40- **Woe, that Day, to the deniers**.

Tafsir al-Baidawi

40- **Woe on that Day to the deniers** because they will have no way to escape the punishment.

Surat al-Mursalat 77:40
Woe, that Day, to the deniers.

Surat al-Mursalat 77:41

Indeed, the righteous will be among shades and springs.

Tafsir al-Jalalayn

41 - **Indeed, the righteous will be in shades** that is, thickets of trees, as there is no sun to provide shade from its heat **and springs** gushing with water.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who feared God's punishment by performing His obligations in this world and avoiding His sins **will be in shade** shady, and shelter, neither heat nor cold will harm them, while the disbelievers in God will be in shade with three branches, neither shade nor protection from the flame. **And springs** that flow through the trees of their gardens.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the righteous will be among shades and springs.** He informs us of what the righteous will become tomorrow. What is meant by shades are the shades of trees and the shades of palaces, the place of shade in the three branches. And in Surat Ya-Sin 36: **They and their spouses will be in shades, reclining on couches.** (Ya-Sin 36:56)

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers.** And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed,

those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, on the authority of Ismail bin Umayya: I heard a Bedouin say: I heard Abu Hurairah narrating it: When he recites **By the Messengers** in a familiar manner - and he recited - then in which hadith after it do they believe? Then let him say: I believe in God and in what He revealed. This hadith was mentioned previously in Surat Al-Qiyamah. The end of the interpretation of Surat Al-Mursalat. Praise and gratitude be to God, and to Him belongs success and protection.

Fath al-Qadir

Then the Almighty mentioned the believers, saying: **41- Indeed, the righteous will be among shades and springs** meaning in the shades of trees and palaces, not like the shade that the unbelievers have from smoke or fire as mentioned above. Muqatil and Al-Kalbi said: What is meant by the righteous are those who avoid associating partners with God, because the Surah from beginning to end is a rebuke to the unbelievers for their disbelief. Al-Razi said: This verse must have been mentioned for this purpose, otherwise the Surah would have been disjointed in its structure and arrangement. The structure is only completed by the promise being to the believers because of their faith. As for making it a reason for obedience, that is not befitting of the structure, so he said. What is meant by springs are rivers, and by fruits is what one enjoys, which their souls desire and lusts call for.

Tafsir al-Baghawi

41- **Indeed, the righteous will be in shades**, plural of shade, meaning in the shade of trees, **and springs**, of water.

Tafsir al-Baidawi

41- **Indeed, the righteous** will be kept away from polytheism because they are in opposition to the deniers **in shades and springs.**

Surat al-Mursalat 77:42

And fruits of whatever they desire.

Surat al-Mursalat 77:42

And fruits of whatever they desire.

Tafsir al-Jalalayn

42 - **And fruits of whatever they desire** It is an announcement that food and drink in Paradise are according to their desires, unlike in this world, which is according to what people usually find, and it is said to them:

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And fruits of whatever they desire** means that they eat from it whenever they desire, without fearing its harm or any unpleasant consequences.

Tafsir al-Qurtubi

The Almighty says: **And fruits of whatever they desire** meaning whatever they wish for. The general reading is (*shades*). Al-A'raj, Al-Zuhri, and Talhah read (*shades*), the plural of shade, meaning in Paradise.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers**. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the

Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, on the authority of Ismail bin Umayya: I heard a Bedouin say: I heard Abu Hurairah narrating it: When he recites **By the Messengers** in a familiar manner - and he recited - then in which hadith after it do they believe? Then let him say: I believe in God and in what He revealed. This hadith was mentioned previously in Surat Al-Qiyamah. The end of the interpretation of Surat Al-Mursalat. Praise and gratitude be to God, and to Him belongs success and protection.

Fath al-Qadir

42- **And fruits of whatever they desire.**

Tafsir al-Baghawi

42- **And fruits of whatever they desire.**

Tafsir al-Baidawi

42- **And fruits of whatever they desire.** They are settled in various types of luxury.

Surat al-Mursalat 77:43

Eat and drink in happiness for what you used to do.

Tafsir al-Jalalayn

43 - **Eat and drink at ease** a state, meaning, enjoying **what you used to do** of obedience

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Eat and drink in pleasure for what you used to do**. God Almighty says: It will be said to them: Eat, O people, from these fruits, and drink from these springs whenever you desire in pleasure. He says: There will be no disturbance to you, nor will there be any annoyance in what you eat and drink from it, but it is for you permanently, it does not go away, and it is pleasant, and it will not cause you any harm in your bodies.

And His saying: **For what you used to do**, He, the Most High, says that it will be said to them: This is a reward for what you used to do in this world in obedience to God, and for striving to do that which brings you closer to Him.

Tafsir al-Qurtubi

The Almighty says: **Eat and drink** meaning that it will be said to them tomorrow instead of what is said to the polytheists: **If you have a plan, then plan**. So (**eat and drink**) is in the accusative case of the pronoun (**the righteous**) in the circumstance which is (**in the shade**) meaning that they are settled (**in the shade**) and that is said to them.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers**. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the

Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

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Fath al-Qadir

43- **Eat and drink in happiness for what you used to do**. That is, this will be said to them. The sentence is understood as saying, and it is in the accusative case as a state of the pronoun of the righteous. The *ba* is for causality: that is, because of what you used to do in this world of righteous deeds.

Tafsir al-Baghawi

And it will be said to them: 43- **Eat and drink in happiness for what you used to do**, in this world by obeying Me.

Tafsir al-Baidawi

43- **Eat and drink in happiness for what you used to do**. That is, saying that to them.

Surat al-Mursalat 77:44

Indeed, thus do We reward the doers of good.

Surat al-Mursalat 77:44

Indeed, thus do We reward the doers of good.

Tafsir al-Jalalayn

44 - **Indeed, thus** as We reward the righteous **We reward the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Thus do We reward the doers of good**. He says: Just as We rewarded these righteous people with the reward We described for their obedience to Us in this world, thus We reward and recompense the people of goodness for their obedience to Us and their worship of Us in this world for their goodness. We do not waste their reward in the Hereafter.

Tafsir al-Qurtubi

God Almighty says: **Thus do We reward the doers of good**. That is, We reward those who did good by believing in Muhammad, may God bless him and grant him peace, and by their deeds in this world.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers**. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their

return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

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Fath al-Qadir

44- **Thus do We reward the doers of good**. That is, We reward the doers of good for their deeds with such a great reward. The majority of scholars read **in the shade**. Al-A'mash, Al-Zuhri, Talhah, and Al-A'raj read **in the shade**, which is the plural of *shadow*.

Tafsir al-Baghawi

44- **Indeed, We thus reward the doers of good**.

Tafsir al-Baidawi

44- **Indeed, We thus reward the doers of good**. In the Creed.

Surat al-Mursalat 77:45

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

45 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Woe, that Day, to the deniers**. He says: Woe to those who deny God's report of what He told them about His honoring these righteous people with what He honored them with on the Day of Resurrection.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers**.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers**. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

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us, Sufyan told us, on the authority of Ismail bin Umayya: I heard a Bedouin say: I heard Abu Hurairah narrating it: When he recites **By the Messengers** in a familiar manner - and he recited - then in which hadith after it do they believe? Then let him say: I believe in God and in what He revealed. This hadith was mentioned previously in Surat Al-Qiyamah. The end of the interpretation of Surat Al-Mursalat. Praise and gratitude be to God, and to Him belongs success and protection.

Fath al-Qadir

45- **Woe on that Day to the deniers** as they will be in great misery, while the believers will be in eternal bliss.

Tafsir al-Baghawi

45- **Woe, that Day, to the deniers**.

Tafsir al-Baidawi

45- **Woe on that Day to the deniers**. They will be granted eternal punishment, and their opponents will be granted everlasting reward.

Surat al-Mursalat 77:46

Eat and enjoy yourselves a little, for indeed, you are criminals.

Surat al-Mursalat 77:46

Eat and enjoy yourselves a little, for indeed, you are criminals.

Tafsir al-Jalalayn

46 - **Eat and enjoy yourselves** This is addressed to the unbelievers in this world **for a little** of time, the end of which is death. This is a threat to them **Indeed, you are criminals**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, threatening and warning those who deny the al-Qiyamah 75: Eat during the remainder of your terms, and enjoy the remainder of your lives. **You are criminals**. You are being subjected to the same practice of the criminal nations before you, who enjoyed their lives until their written terms reached their appointed times, then God took revenge on them for their disbelief and denial of their messengers.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Eat and enjoy yourselves a little, for indeed, you are criminals**, he said: He meant the people of disbelief.

Tafsir al-Qurtubi

The Almighty's statement: **Eat and enjoy yourselves a little**. This refers back to what was mentioned before regarding the righteous, and it is a threat and a warning. It is a condition for the *deniers*, meaning woe is certain for them when it is said to them: **Eat and enjoy yourselves a little**. "Indeed, you are criminals," meaning disbelievers. It was also said: You have acquired an action that will harm you in the Hereafter, from polytheism and sins.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the**

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Fath al-Qadir

46- **Eat and enjoy yourselves a little, for indeed, you are criminals**. The sentence, with the estimation of the saying, is in the accusative case as a state of the deniers: meaning woe is certain for them in the event that they are told this as a reminder of their state in this world, or this is said to them in this world, and the criminals are the polytheists who associate partners with God, and although this is in the wording an order, in meaning it is a threat and a great deterrent.

Tafsir al-Baghawi

Then he said to the infidels of Mecca: 46- **Eat and enjoy yourselves a little**, in this world, **for you are criminals**, associating partners with God Almighty and deserving of punishment.

Tafsir al-Baidawi

46- **Eat and enjoy yourselves a little, for indeed, you are criminals**. This is a description of the deniers, meaning that woe is certain for them if they are told that, reminding them of their condition in this world and what they have brought upon themselves by preferring

a little enjoyment over eternal bliss.

Surat al-Mursalat 77:47

Woe, that Day, to the deniers.

Surat al-Mursalat 77:47

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

47 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Woe, that Day, to the deniers.** God Almighty says: Woe, that Day, to the deniers who denied the report of God that He informed them of about what He would do to them in this verse.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers.**

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers.** And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they**

believe?

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Fath al-Qadir

47- **Woe, that Day, to the deniers.** He repeated it to increase the rebuke and reprimand.

Tafsir al-Baghawi

47- **Woe, that Day, to the deniers.**

Tafsir al-Baidawi

47- **Woe on that Day to the deniers** as they exposed themselves to eternal torment by enjoying little.

Surat al-Mursalat 77:48

And when it is said to them, **Bow down**, they do not bow down.

Tafsir al-Jalalayn

48 - **And when it is said to them, Bow down** pray they do not bow down they do not pray.

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Mujahid regarding his statement, **And when it is said to them, 'Bow down,' they do not bow down**, that it was revealed about Thaqeef.

Tafsir al-Tabari

And His statement: **And when it is said to them, 'Bow down,' they do not bow down**. God Almighty says: And when it is said to these criminals who deny God's threat, the people who deny it, 'Bow down,' they do not bow down.

The commentators differed about the time when it will be said to them. Some of them said: It will be said in the Hereafter when they are called to prostrate but they are unable to.

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 it is said to them, 'Bow down,' they do not bow down**, meaning: They will be called on the Day of Resurrection to prostrate, but they will not be able to prostrate because they did not prostrate to God in this world.

Others said: Rather, that was said to them in this world.

Who said that?

Bishr told us, he said: Yazid told us, he said: Qatada told us, his statement, **And when it is said to them, 'Bow down,' they do not bow down**, you must bow properly, for prayer has a place with God. Qatada said on the authority of Ibn Masoud: He saw a man whose prayer God accepted, but as for the Hereafter, God does not look at him.

It was said: What is meant by bowing in this place is prayer.

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 when it is said to them, 'Bow down,' they do not bow down**, he said: Pray.

The first statement on this matter is that it is report

from God Almighty about these criminal people, that they were disobedient to Him in His commands and prohibitions, they did not obey His commands, and they did not refrain from what He forbade them from.

Tafsir al-Qurtubi

The Almighty said: **And when it is said to them, 'Bow down,' they do not bow down**. That is, when it is said to these polytheists, **Bow down**, meaning pray, **they do not bow down**, meaning they do not pray, as stated by Mujahid. Muqatil said: "It was revealed about Thaqif. They refused to pray, so this was revealed about them." Muqatil said:

The Prophet (peace and blessings of God be upon him) said to them: **Become Muslims**, and ordered them to pray. They said: **We should not bow down, for that is a disgrace to us**. The Prophet (peace and blessings of God be upon him) said: **There is no good in a religion in which there is no bowing or prostration**. It is mentioned that Malik may God have mercy on him entered the mosque after the afternoon prayer, and he was one of those who did not believe in bowing after the afternoon prayer. He sat down and did not bow, so a boy said to him: **Old man, get up and bow**. So he got up and bowed, and did not argue with him about what he saw as his doctrine. He was asked about that, and he said: **I feared that I might be among those who, 'And when it is said to them, 'Bow down, they do not bow down.'**" Ibn Abbas said: This will only be said to them in the Hereafter when they are called to prostrate but they are unable to. Qatadah said: This is in this world. Ibn al-Arabi said: This verse is evidence of the obligation of bowing and its inclusion as a pillar of prayer, and there is consensus on it. Some people thought that this only occurs on the Day of Resurrection and is not in the worldly realm of obligation. Whoever prostrates for God will be able to prostrate, and whoever prostrates out of compassion for someone else, his back will become a single plate. It was also said: Is it true that if they are told to submit to the truth, they will not submit? This is general in its application to prayer and other matters. Prayer is only mentioned because it is the foundation of religious laws after monotheism. It has also been said that it is the command to believe because it is not valid without faith.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the**

Surat al-Mursalat 77:48

And when it is said to them, "Bow down," they do not bow down.

deniers. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

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Fath al-Qadir

48- **And when it is said to them, 'Bow down,' they do not bow down.** That is, when they are commanded to pray, they do not pray. Muqatil said: This was revealed about Thaqeef who refused to pray after the Prophet (peace and blessings of God be upon him) commanded them to do so. They said, **We will not bow down, for it is a disgrace to us.** The Prophet (peace and blessings of God be upon him) said, **There is no good in a religion in which there is no bowing down or prostrating.** It was also said that this will only be said to them in the Hereafter when they are called to prostrate but they are unable to. It was also said that what is meant by bowing down is obedience and humility.

Tafsir al-Baghawi

48- **And when it is said to them, 'Bow down,' they do not bow down,** they do not pray. Ibn Abbas, may God be pleased with him, said: This will only be said to them on the Day of Resurrection when they are called to prostrate but they are unable to.

Tafsir al-Baidawi

48- **And when it is said to them, 'Bow down,'** obey and submit, or pray, or bow down in prayer. It was narrated that it was revealed when the Messenger of God, may God bless him and grant him peace, ordered the Thaqeef to pray, but they said, **We will not bow down,** meaning, **for it is an insult.** It was also said that it refers to the Day of Resurrection when they are called to prostrate but they are unable. **They will not bow down,** meaning, they will not comply. This is used as evidence that the command is obligatory and that the disbelievers are addressed with the branches.

Surat al-Mursalat 77:49

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

49 - **Woe, that Day, to the deniers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Woe, that Day, to the deniers**. He says: Woe to those who denied the Messengers of God, and rejected what they had conveyed to them of God's command to them and His prohibition to them.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers**.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in. And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers**. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, on the authority of Ismail bin

Umayya: I heard a Bedouin say: I heard Abu Hurairah narrating it: When he recites **By the Messengers** in a familiar manner - and he recited - then in which hadith after it do they believe? Then let him say: I believe in God and in what He revealed. This hadith was mentioned previously in Surat Al-Qiyamah. The end of the interpretation of Surat Al-Mursalat. Praise and gratitude be to God, and to Him belongs success and protection.

Fath al-Qadir

49- **Woe, that Day, to those who deny** the commands and prohibitions of God Almighty.

Tafsir al-Baghawi

49- **Woe, that Day, to the deniers**.

Tafsir al-Baidawi

49- **Woe, that Day, to the deniers**.

Surat al-Mursalat 77:50

So in what message after this will they believe?

Surat al-Mursalat 77:50

So in what message after this will they believe?

Tafsir al-Jalalayn

50 - **So in what statement after it** meaning the Qur'an **will they believe** meaning it is not possible for them to believe in anything other than it from the books of God after their denial of it because it contains the miracle that no other book contains.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So in what statement after this Qur'an, that is, you, O people, have denied it despite the clarity of its proof and the soundness of its evidence, that it is the truth from God, do you believe?** He says: **You believe.**

Rather, the Most High informed them that if they did not believe in this report that He informed them of in this Qur'an, despite the soundness of His proofs for its truth, they would not be able to acknowledge the truth of any of the report that they did not see the one being informed about, nor did they witness it. And if they believed in something that was hidden from them, the evidence for it would be established for them, and the same would be required of them in the report of this Qur'an. And God knows best.

Tafsir al-Qurtubi

God the Almighty says: **Then in what statement after it will they believe?** That is, if they do not believe in the Quran, which is the miracle and evidence of the truthfulness of the Messenger, peace be upon him, then in what will they believe! And He repeated **Woe, that Day, to the deniers** to mean repeated intimidation and threat. It was said: It is not a repetition, because with each statement he meant something other than what he meant with the last, as if he mentioned something and said: Woe to him who denies this, then he mentioned something else and said: Woe to him who denies this, then he mentioned something else and said: Woe to him who denies this, then he mentioned something else and said: Woe to him who denies this. And so on until the end. The surah has been concluded, praise be to God.

Tafsir Ibn Kathir

The Almighty says, informing about His righteous servants who worshipped Him by performing the obligatory duties and avoiding the forbidden things, that on the Day of Resurrection they will be in gardens and springs, in contrast to the shade of the black, stinking smoke that those wretched ones will be in.

And the Almighty says: **And fruits of whatever they desire**, meaning, from all kinds of fruits, whatever they seek, they will find. **Eat and drink in happiness for what you used to do**, meaning, this will be said to them as a way of being kind to them. Then the Almighty says, informing them in a new, renewed way: **Thus do We reward the doers of good**, meaning, this is Our reward for those who do good deeds. **Woe, that Day, to the deniers**. And the Almighty's saying: **Eat and enjoy yourselves a little, for indeed, you are criminals** is addressed to those who deny the Day of Judgment, and their command is a threat and warning. So the Almighty said: **Eat and enjoy yourselves a little** meaning for a short, near period. **For indeed, you are criminals** meaning then you will be driven to the Hellfire mentioned above. **Woe, that Day, to the deniers** as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment** and the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve" and the Almighty's saying: **And when it is said to them, 'Bow down,' they do not bow down** meaning when these ignorant disbelievers are commanded to be among the congregational worshippers, they will refuse to do so and be arrogant about it. For this reason the Almighty said: **Woe, that Day, to the deniers** then the Almighty said: **Then in what statement after this will they believe?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, on the authority of Ismail bin Umayya: I heard a Bedouin say: I heard Abu Hurairah narrating it: When he recites **By the Messengers** in a familiar manner - and he recited - then in which hadith after it do they believe? Then let him say: I believe in God and in what He revealed. This hadith was mentioned previously in Surat Al-Qiyamah. The end of the interpretation of Surat Al-Mursalat. Praise and gratitude be to God, and to Him belongs success and protection.

Fath al-Qadir

50- **So in what statement after it will they believe?** That is, in what statement after the Qur'an will they believe if they do not believe in it? The majority read **they believe** with a subjunctive ending indicating absence. Ibn Amir, in a narration from him, and Ya'qub read it with a superjunctive ending indicating address.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **with sparks like palaces**, he said: like a huge palace. And his statement, **yellow camels**, he said: pieces of copper. Abd Al-Razzaq, Al-Faryabi, Hanad, Abd bin Hamid, Al-Bukhari, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim and Ibn Mardawayh narrated on the authority of Abd Al-Rahman bin Abis who said: I heard Ibn Abbas being asked about his statement, **it throws out sparks like palaces**, he said: We used to raise the wood to a height of three cubits or less, and raise it up for the winter and call it palace. He said: I heard him being

asked about his statement, **yellow camels**, he said: the ropes of ships are gathered together until they are like the waists of men. And the wording of Al-Bukhari is: We used to raise the wood to a height of three cubits or more and raise it up for the winter and call it palace. **like a yellow camel**, the ropes of ships are gathered together until they are like the waists of men. Ibn Jarir and Ibn Al-Mundhir narrated on his authority that he read it like palace with the qaf and the sad open. And he said palace of palm trees means necks. Ibn Mardawayh also narrated on his authority that he said: The Arabs in the pre-Islamic period used to say: **Bring us the firewood**, and it would be cut to the size of an arm or two. Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Tabarani in Al-Awsat narrated on the authority of Ibn Masoud regarding his statement: **throwing sparks like palaces**, he said: It is not like trees or giants, but rather like cities and fortresses. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **like palaces**, he said: It refers to palaces. And regarding his statement: **yellow camels**, he said: Camels. Al-Hakim narrated and authenticated it on the authority of Ikrimah that he said: Nafi' bin Al-Azraq asked Ibn Abbas about his statement: **This is a Day when they will not speak, "You will not hear except a whisper," And they will turn to one another, questioning each other, and Here, read my book**, so he said to him: Woe to you, have you asked anyone about this before me? He said: No. He said: If you had asked, you would have been lost. Didn't God say: **And indeed, a day with your Lord is like a thousand years of those which you count?** He said: Yes. He said: For each amount of a day of these days there is a color. Ibn Jarir narrated on the authority of Ibn Abbas: **And when it is said to them, 'Bow down,' they do not bow down**, meaning: They will be called on the Day of Resurrection to prostrate but they will not be able to because they did not prostrate to God in this world.

Tafsir al-Baghawi

50- **So in what statement after it after the Qur'an, will they believe**, if they do not believe in it.

Tafsir al-Baidawi

50-**So in what hadith after it after the Qur'an. They will believe** if they do not believe in it, which is miraculous in itself and contains clear arguments and noble meanings.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Mursalat, it will be recorded for him that he is not among the polytheists.**

Surat al-Naba 78:1

About what are they asking each other?

Surat al-Naba 78:1

About what are they asking each other?

Tafsir al-Jalalayn

1 - *Am* What are they asking about? Some of the Quraysh are asking each other.

Tafsir al-Suyuti

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan that he said: When the Prophet, may God bless him and grant him peace, was sent, they began to ask each other questions, so the verse was revealed: **They are asking each other questions about the great report.**

Tafsir al-Tabari

God the Almighty says: What are these polytheists among the Quraysh asking about, O Muhammad? This was said to the Prophet (peace and blessings of God be upon him), because the Quraysh, as has been mentioned, began to dispute and argue about what the Messenger of God (peace and blessings of God be upon him) had called them to, namely, acknowledging his prophethood, believing in what he brought from God, and having faith in the resurrection. So God said to His Prophet: What are these people asking about and arguing about? The words *in* and *about* in this context have the same meaning.

Mention of who said what I mentioned:

Abu Kurayb told us: We were told by Wakee' bin Al-Jarrah, on the authority of Misa'ar, on the authority of Muhammad bin Juhada, on the authority of Al-Hasan, who said: When the Prophet, may God bless him and grant him peace, was sent, they began to ask each other questions, so God revealed: **About what are they asking each other? * About the great report.** Meaning the great report.

Abu Jaafar said: God did not inform His Prophet, may God bless him and grant him peace, about what they were asking about the great report: meaning: about the great report.

The interpreters differed about the meaning of the great report. Some of them said: It refers to the Qur'an.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **About the great report**, he said: The Qur'an.

Others said: It means resurrection.

Who said that?

Bishr told us, he said: Bishr told us, he said: Yazid told

us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **About the great report**, which is the resurrection after death.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed, on the authority of Qatada, **On the great report**. He said: The great report is the resurrection after death.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **About what are they asking one another? * About the great report * About which they differ**, he said: The Day of Resurrection. He said: They said: This is the day on which you claim that we live and our fathers did. He said: So they differ about it, they do not believe in it. So God said: Rather, it is a great report from which you are turning away. On the Day of Resurrection they will not believe in it.

Some of the Arab scholars used to say: The meaning of this is what the Quraysh were talking about in the Qur'an. Then he changed it so that it became *'amma* as if it had the meaning of: Why are they asking about the Qur'an? Then he informed and said, **in which they differ**, between those who believe and those who deny, so that is their difference. And His statement, **in which they differ**, God Almighty says: In which they differed, they became two groups: a group that believes in it, and a group that denies it. God Almighty says: So their questioning among themselves about the report that has this description.

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 Saeed, on the authority of Qatada, regarding the report **about which they differ**: the resurrection after death. So the fire became divided into two groups: those who believed and those who denied. As for death, they acknowledged it because they witnessed it, and they differed about the resurrection after death.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **about which they differ**: people became two men about it: one who believes and one who disbelieves. As for death, they all acknowledged it, because they witnessed it, and they differed about the resurrection after death.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **in which they differ**, he said: One who believes and one who denies.

Tafsir al-Qurtubi

Meccan and called Surat An-Naba. It has forty or forty-one verses.

God the Almighty said: **About what are they asking one another?** "About what are they asking one another? About what **is an interrogative word, and that is why the alif of ma**" was dropped from it to distinguish the report from the question. The same is true for "fi-ma

and mmam" when asking a question. The meaning is: "About what are they asking one another?" Al-Zajaj said: The origin of "About **is** about what, **so the** nun **was assimilated into the mim**" because it shares the nasal sound. The pronoun in "yatas'alun" refers to Quraysh. Abu Salih narrated on the authority of Ibn Abbas who said: When the Qur'an was revealed, Quraysh used to sit and talk among themselves, some of them believing it and some disbelieving it, so "About what are they asking one another?" was revealed. It was also said that "About" means: "About what are the polytheists arguing and quarreling?"

Tafsir Ibn Kathir

Interpretation of Surat An-Naba

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

God the Almighty says, denouncing the polytheists' questioning of the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, what are they asking about regarding the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatadah and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more evident because He says: **about which they differ.** That is, people have two opinions about it: a believer in it and a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. Then by no means, they will know." This is a severe threat and a definite warning. Then God the Almighty proceeded to explain His great power to create strange things and wondrous matters, which indicate His power over whatever He wills regarding the matter of the Resurrection and other matters. He says: **Have We not made the earth a bed?** That is, smoothed out for the creatures, subservient to them, stable, still, **and the mountains pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they became still and did not shake with those on them. Then the Almighty said: **And We created you in pairs,** meaning male and female, each of whom enjoys the other and procreation occurs through that, as He said: **And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put between you affection and mercy.** And the Almighty said: **And We have made your sleep a rest,** meaning a cessation of movement so that you may rest from the frequent going back and forth and striving to make a living during the day. A similar verse was presented in Surat Al-Furqan. **And We have made the night a covering,** meaning that it covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the

day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds,** meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn

Surat al-Naba 78:1

About what are they asking each other?

Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

It is called Surat An-Naba, and it has forty verses, and it was said that it has forty-one verses.

It is a Meccan verse according to all the narrations. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: **What are they asking about?** was revealed in Mecca. Ibn Mardawayh narrated a similar narration on the authority of Ibn Az-Zubayr.

His statement: 1- **About what are they asking one another?** Its original form is **about what**, so the *nun* was assimilated into the *mim*, because the *mim* shares the nasal sound with it, as al-Zajaj said. The *alif* was deleted to distinguish the predicate from the interrogative, and likewise in *fim* and *mmm* and the like, and the meaning is: about what thing are they asking one another? The majority read *'amma* without the *alif* for the reason we mentioned, and Abi, Ibn Mas'ud, 'Ikrimah, and 'Isa read it without it, and from this is the saying of the poet:

Why did he insult me, you scoundrel, like a pig
wallowing in filth?

But it is rare and is not permitted except in case of necessity. Al-Bazzi read the letter **baa' al-sakt** instead of the letter *alif*, and this was narrated from Ibn Kathir. Al-Zajaj said: The word is an interrogative word, and the meaning is to magnify the story, as you say: **What do you want?** if you magnify its importance. Al-Wahidi said: The commentators said: When the Messenger of God (peace and blessings of God be upon him) was sent and informed them of the Oneness of God and the Resurrection after death, and recited the Quran to them, they began to ask each other: What did Muhammad bring and what did he bring? So God revealed: **About what are they asking each other?** Al-Farra' said: Asking is for some to ask each other, like in confrontation. It can also be used to mean that they talk about it even if there is no question between them. God the Most High said: **And some of them turned to others, asking each other.** "One of them said, **Indeed, I had a companion al-Ma' 2:17.** This indicates that it is a conversation, and the word *ma* is used to seek the truth of things, and this requires that the sought-after be unknown. So He made the great thing, the essence of which the mind is incapable of encompassing, as if it were unknown. That is why God the Most High used the word *ma*.

was assimilated into the letter mim and the letter alif of ma" was deleted, like in saying: "fi-ma, **and** bi-ma?

Yatasa'aloon", meaning: about what are these polytheists asking? That is because when the Prophet (peace and blessings of God be upon him) called them to monotheism and informed them of the resurrection after death, and recited the Quran to them, they began to ask each other: What did Muhammad bring?

Al-Zajaj said: The word is an interrogative word and its meaning is glorification, as you say: What is Zayd's thing? If you magnify his matter and status.

Tafsir al-Baidawi

1- "What are they asking about? **Its origin is about**", but the *alif* was dropped as mentioned above. The meaning of this question is to magnify the importance of what they are asking about, as if its importance makes its type hidden, so they are asking about it. The pronoun refers to the people of Mecca, who were asking about the resurrection among themselves, or they were asking the Messenger, may God bless him and grant him peace, and the believers about it in mockery, like their saying: they call upon them and see them, meaning they invite them and see them, or to the people.

Tafsir al-Baghawi

1- "Amma", its root is: about what, so the letter "nun

Surat al-Naba 78:2

About the Great report

Tafsir al-Jalalayn

2 - **About the great report** is an explanation of that thing and the question is to magnify it, and it is what the Prophet, may God bless him and grant him peace, brought from the Qur'an, which includes the resurrection and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **About the great report.**

Tafsir al-Qurtubi

His Almighty saying: **About the great report** meaning they ask about the great report. So *about* is not connected to **they ask** which is in the recitation, because it would have been necessary to enter the interrogative particle, so it would be **about the great report** like saying: How much is your wealth, thirty or forty? So it is necessary, based on what we mentioned, that it is not connected to **they ask** which is in the recitation, but rather it is connected to **they ask** which is another implied word. And that is good because they ask before, as Al-Mahdawi said. Some of the people of knowledge mentioned that the interrogative in His saying: *about* is repeated except that it is implied, as if he said: About what are they asking about? About the great report? Based on this, it is connected to the first verse. And **the great report** means the big report.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them,

stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds**, he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds**, meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said:

Surat The News: 2

About the Great News

Pour-down water. Ath-Thawri said: *Consecutive*. Ibn Zayd said: **A lot**. Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

Then the Almighty mentioned their question about what and explained it by saying: 2- **About the Great report**. The Almighty first mentioned it in the form of a question in an ambiguous manner so that their minds would be directed to it and their understandings would turn to it. Then He explained it in a way that indicates its greatness and magnification, as if it was said: About what are they asking? Did I inform you of it? Then it was said in the form of an answer: **About the Great report of the manner of His statement: Whose is the dominion today? It belongs to God, the One, the Prevailing.** The preposition and the noun are related to the verb that preceded it, or to what indicates it. Ibn Atiyyah said: Most grammarians said: About the Great report is related to the apparent **they are asking**, as if He said: Why are they asking about the Great report? It was said that it is not related to the mentioned verb, because it would have been necessary to enter the interrogative letter, so the interpretation would be: About the Great report? So it would have been necessary for **they are asking** to be related to another understood word. Rather, that report, meaning the Qur'an, was great because it informs about monotheism, the belief in the Messenger, and the occurrence of the Resurrection. Ad-Dahhak said: It means report of the Day of Resurrection, and Qatada said the same.

Tafsir al-Baghawi

Then he mentioned that their question was about what, so he said: 2- **About the great report**. Mujahid and the majority said: It is the Qur'an. His evidence is His statement: "Say: It is a great report" (p. 67). Qatada said: It is the resurrection.

Tafsir al-Baidawi

2- **About the great report** is an explanation of the matter of the emphasized word or a connection to **they ask** and *uncle* is related to an implied word explained by it, and it is indicated by the reading of Ya'qub: his uncle.

Surat al-Naba 78:3

about which they differ.

Tafsir al-Jalalayn

3 - **in which they differ** the believers affirm it and the disbelievers deny it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **in which they differ**.

Tafsir al-Qurtubi

The Almighty said: **in which they differ** meaning they differ from one another, so one believes and another denies. Abu Saleh narrated on the authority of Ibn Abbas, who said: It is the Qur'an, and his evidence is his statement: "Say: It is an important report. * From it you are turning away" [p. 67-68]. So the Qur'an is report, information, and stories, and it is report of great importance. Saeed narrated on the authority of Qatada, who said: It is the resurrection after death, in which people are divided into two groups: one who believes and one who denies. It was also said: It is the matter of the Prophet, may God bless him and grant him peace. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: That is because the Jews asked the Prophet, may God bless him and grant him peace, about many things, so God Almighty informed him of their differences.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report**. That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them,

making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs**. That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy**. And His, the Most High, saying: **And We made your sleep a rest**. That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering**. That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it**. And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water**. Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds**. Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds**, he said: **The winds**. And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds**. The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds**, meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them**. That is, from between them.

And the saying of the Most High: **Pour-down water**. Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water**. Ath-Thawri said: *Consecutive*. Ibn Zayd said: **A lot**. Ibn Jarir said: "Thaj is not known in

Surat An-Naba: 3 about which they differ.

the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

And it has been proven that the great report is the Qur'an by His saying: 3- **about which they differ** for they differed about the Qur'an, some of them made it magic, some of them poetry, some of them divination, and some of them said it was legends of the ancients. As for the resurrection, the disbelievers agreed at that time to deny it. It can be said that there was a difference of opinion about the resurrection in general, so the believers believed in it and the disbelievers denied it, so there was a difference of opinion about it from this perspective, even if there was no difference of opinion about it among the disbelievers themselves in terms of submission and concession. And what indicates that it is the Qur'an is His saying, the Most High: **Say, 'It is a great report * From it you are turning away.'** And what indicates that it is the resurrection is that it is what the polytheists most disapproved of and their foolish minds rejected. :Also, the sects of the infidels differed among themselves regarding the resurrection. The Christians affirmed the spiritual resurrection, and a sect of the Jews affirmed the physical resurrection. The Torah explicitly mentions the word Paradise in the Hebrew language as Janna'idha with an open jim, then a silent noon, then a broken 'ayn, then a silent ta', then a voiced dhal, followed by an alif. The Gospel explicitly states in many places the resurrection, and that there will be bliss for the obedient and torment for the disobedient. Some sects of the infidel Arabs denied the resurrection, as God said about them, "It is not but our worldly life. We die and we live, and we will not be resurrected." A sect among them was not certain of its denial, but rather doubted it, as God said about them, saying, **We**

think only an assumption, and we are not certain. And He also said about them, saying, "And I do not think that the Hour will occur. And if I should return to my Lord, indeed, I will have with Him [the best] reward." So the differences arose among the sects of infidelity in this manner. It has been said that the pronoun in His statement **they ask each other** refers to the believers and the disbelievers because they were all asking about it. As for the Muslim, he increases in certainty, preparation, and insight into his religion. As for the disbeliever, it is mockery and ridicule. Al-Razi said: It is possible that they are asking the Messenger and saying: What is this that he promises us regarding the matter of the Hereafter? The relative pronoun is in the genitive case as an attribute of the report after describing it as being great, so it is described as great and characterized by the occurrence of disagreement over it.

Tafsir al-Baghawi

3- **In which they differ**, so there is a believer and a denier.

Tafsir al-Baidawi

3- **in which they differ** with the affirmation of negation and doubt about it, or with admission and denial.

Surat al-Naba 78:4

No! They will know.

Tafsir al-Jalalayn

4 - *No* deterrence **they will know** what will happen to them for denying it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: *No*, God Almighty says: The matter is not as these polytheists claim, who deny that God raised them to life after their death. And He, the Most High, threatened them for this statement of theirs, saying, **They will know**, meaning: These disbelievers who deny God's threat to His enemies will know what God will do to them on the Day of Resurrection. Then He emphasized the threat with another repetition, saying: The matter is not as they claim, that God will not revive them after their death nor punish them for their disbelief in Him. They will know that the statement is not what they said when they meet God and reflect on the evil deeds they did.

It was mentioned on the authority of Al-Dahhak bin Muzahim regarding this matter:

Ibn Hamid told us: Mihran told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **No, they will know** the disbelievers.

Tafsir al-Qurtubi

The Almighty's saying: **No! They will surely know** meaning they will know the outcome of the Qur'an, or they will know the al-Qiyamah 75: is it true or false. And (*No!*) is a response to their denial of the resurrection or their rejection of the Qur'an, so it is stopped at. It is possible for it to mean truly or (*ala*), so it begins with it. What appears most apparent is that their question was only about the resurrection. Some of our scholars said: What is indicated by the Almighty's saying (**Indeed, the Day of Decision is a time appointed**) indicates that they were asking about the resurrection.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God

the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

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Surat al-Naba 78:4
No! They will know.

strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

threatened.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

4- **No, they will know** is a deterrent and warning to them. This indicates that those who differ about it are the infidels, and with it what was said about the disagreement between them and the believers is dispelled, because the deterrence and threat are directed only at the infidels. It was said that *no* means truly, then he repeated the deterrence and warning and said:

Tafsir al-Baghawi

4- **No, they will know.** "No" is a negation of their statement, **they will know** is a consequence when matters are revealed.

Tafsir al-Baidawi

4- **No, they will know.** He stopped asking and was

Surat al-Naba 78:5

Then, no! They will know.

Tafsir al-Jalalayn

5 - **Then both will know** confirmation, and the word *then* was used to indicate that the second threat is more severe than the first, then the Almighty indicated the ability to resurrect, saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **Then both of them will know** the believers, and that is how he used to recite it.

Tafsir al-Qurtubi

God the Almighty says: **Then both of them will come to know** meaning, truly, they will come to know the truth of what Muhammad (peace and blessings of God be upon him) brought of the Quran and what he mentioned to them about the resurrection after death. Ad-Dahhak said: **(By no means, they will come to know)** meaning the disbelievers will come to know the consequences of their denial. **(Then both of them will come to know)** meaning the believers will come to know the consequences of their belief. It was also said that it is the opposite. Al-Hasan said: It is a threat after a threat. The common people read both of them with the letter *ya* as a predicate, because God the Almighty says: **They ask one another** and He says: **They differ therein**. Al-Hasan, Abu Al-Aaliyah, and Malik ibn Dinar read them with the letter *ta* in both of them.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them,

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And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said:

Surat An-Naba: 5

Then, no! They will know.

Pour-down water. Ath-Thawri said: *Consecutive*. Ibn Zayd said: **A lot**. Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving**. That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

threat is more severe. It was said that the first is at death and the second is on the Day of Resurrection, or the first is for resurrection and the second is for recompense. And from Ibn Amir, "You will know **with the letter ta on the basis of** Say to them you will know."

Fath al-Qadir

5- **Then both will know** is used to exaggerate the emphasis and severity of the threat. The majority of scholars read the two verbs with the sub-ya' in the third person. Al-Hasan, Abu Al-Aaliyah, Ibn Dinar, and Ibn Amir, in one narration from him, read them with the superlative in the addressee role. Ad-Dahhak read the first with the sub-ya' and the second with the sub-ya'. Ad-Dahhak said: **Also**, Then both will know" means the disbelievers, the consequence of their denial. "Then both will know" means the believers, the consequence of their belief. It was also said the opposite. It was also said that it is a threat followed by another threat. It was also said that the meaning is "Then both will know **at the time of death**, Then both will know" at the time of resurrection.

Tafsir al-Baghawi

5- **Then both of them will know**, a warning to them following a warning. Ad-Dahhak said: **Then both of them will know** means the disbelievers, **Then both of them will know** means the believers.

Tafsir al-Baidawi

5-"Then both of them will know **is a repetition for emphasis and then**" is to indicate that the second

Surat al-Naba 78:6

Have We not made the earth a resting place?

Tafsir al-Jalalayn

6 - **Have We not made the earth a bed** a bed like a cradle?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, enumerating His favors to these polytheists, His kindness to them, and their ingratitude for what He bestowed upon them, and threatening them with what He has prepared for them when they come to Him, from the types of His punishment and painful torment. He said to them: **Have We not made the earth a resting place for you** for you to rest on and spread out on.

Ibn Hamid told us: Mihran told us, on the authority of Saeed, on the authority of Qatada: **Have We not made the earth a bed?** meaning a carpet.

Tafsir al-Qurtubi

The Almighty's saying: **Have We not made the earth a resting place?** He showed them His ability to resurrect, meaning that our ability to create these things is greater than our ability to bring them back. The resting place is the mattress. The Almighty said: **Who made the earth a bed for you** (al-Baqarah 2:22) and it was read as **a cradle**. Its meaning is that it is for them like a cradle for a child, which is what is made for him and he sleeps on it.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them,

stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds**, he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds**, meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said:

Surat An-Naba: 6

Have We not made the earth a resting place?

Pour-down water. Ath-Thawri said: *Consecutive*. Ibn Zayd said: **A lot**. Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

Then He, the Almighty, mentioned His wonderful creation and His great power so that they would know His Oneness and believe in what His Messenger brought. He said: 6- **Have We not made the earth a resting place?**

Tafsir al-Baghawi

Then he mentioned his deeds so that they would know his oneness, so he said: 6- **Have We not made the earth a bed?**

Tafsir al-Baidawi

6-**Have We not made the earth a resting place?**

Surat al-Naba 78:7

and the mountains as pegs

Tafsir al-Jalalayn

7 - **And the mountains are pegs** with which the earth is fixed, just as tents are fixed with pegs. The question is for confirmation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the mountains are pegs**. He says: And the mountains are pegs for the earth, lest it shake with you.

Tafsir al-Qurtubi

The Almighty says: **And the mountains as pegs** meaning that they should be stable and not tip over or tilt with their inhabitants.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report**. That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs**. That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy**. And His, the Most High, saying: **And We made your sleep a rest**. That is, a cessation of movement so that there may be rest from much going back and forth and striving for

livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering**. That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it**. And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water**. Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds**. Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds**, he said: **The winds**. And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds**. The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds**, meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them**. That is, from between them.

And the saying of the Most High: **Pour-down water**. Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water**. Ath-Thawri said: *Consecutive*. Ibn Zayd said: **A lot**. Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly."

Surat An-Naba: 7 and the mountains as pegs

This indicates the use of *thaj* to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

Then He, the Almighty, mentioned His wonderful creation and great power so that they would know His Oneness and believe in what His Messenger brought. He said: 7- **Have We not made the earth a resting place * and the mountains pegs** meaning Our ability to do these things mentioned is greater than Our ability to resurrect. The *mattress* is the cushion and the bed as in His statement: **Who has made the earth a bed for you** The majority read it as *mattress* while Mujahid, Isa and some of the Kufians read it as *cradle* meaning that it is like a cradle for a child, which is what is made for him so he sleeps on it. And pegs is the plural of peg: meaning We made the mountains pegs for the earth so that it would remain still and not move as one anchors tents with pegs. This is evidence that the question between them is about the matter of resurrection, not about the Qur'an, nor about the prophethood of Muhammad, peace and blessings be upon him, as has been said, because this evidence is only suitable to be used as evidence for resurrection.

Tafsir al-Baghawi

7- **And the mountains as pegs**, for the earth so that it does not shake.

Tafsir al-Baidawi

7- **And the mountains as pegs** is a reminder of some of the wonders of His creation that they witnessed, indicating the perfection of His power, so that they may prove the truth of the resurrection, as was mentioned repeatedly. It was read as *cradle*, meaning that it is for them like a cradle for a child, a source from which that which is prepared for sleeping is named.

Surat al-Naba 78:8

And We created you in pairs

Tafsir al-Jalalayn

8 - **And We created you in pairs** males and females

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We created you in pairs**, males and females, tall and short, or ugly and beautiful, like His statement: **Those who did wrong and their spouses** (al-Saffat 37:22), meaning by it: We made them.

Tafsir al-Qurtubi

The Almighty says: **And We created you in pairs** meaning in types: male and female. It was also said: in colors. It was also said: This includes every pair of ugly and beautiful, tall and short, so that conditions differ and consideration is taken, so the superior is thanked and the inferior is patient.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His,

the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds,** meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I**

Surat al-Naba 78:8

And We created you in pairs

describe to you the karsaf? He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of *thaj* to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

8- **And We created you in pairs** is connected to the negative present tense, which is included in its ruling, so it is in the same power as **We created you**. What is meant by *pairs* here are the types: that is, males and females. It was also said that what is meant by *pairs* are the colors, and it was also said that this includes every pair of creatures, from ugly and beautiful, tall and short.

Tafsir al-Baghawi

8- **And We created you in pairs**, males and females.

Tafsir al-Baidawi

8- **And We created you in pairs** male and female.

Surat al-Naba 78:9

And We have made your sleep [a place of] rest.

Tafsir al-Jalalayn

9 - **And We have made your sleep a rest** a rest for your bodies.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We have made your sleep a place of rest.** He says: And We have made your sleep a place of rest and tranquility for you, in which you calm down and rest, as if you were dead and not aware, while you are alive and your souls have not left you. The Sabbath and slumber mean stillness, and for this reason the Sabbath was called the Sabbath, because it is a day of rest and tranquility.

Tafsir al-Qurtubi

The Almighty says: **And We have made your sleep a rest** *ja'alna* means we made, and therefore it has two objects. *Sabatan* is the second object, meaning rest for your bodies. From this comes the Sabbath, meaning the day of rest. That is, before the Children of Israel: Rest on this day, and do not do anything on it. Ibn al-Anbari denied this and said: Rest is not called sabaat. It was also said: Its origin is stretching. It is said: A woman sabaat her hair, meaning she loosened it and let it hang down. Sabaat is like stretching. A man is masboot al-khalq, meaning stretched out. And if a man wants to rest, he stretches out, so rest is called sabt. It was also said: Its origin is cutting. It is said: He shaved his hair sabatan, meaning he cut it. It is as if when he sleeps, he is cut off from people and from work. Sabaat is similar to death, except that the soul does not leave him. It is also said: Sir sabaat, meaning easy and soft. The poet said:

And the folded relatives, as for its day, it is Saturday and as for its night, it is a curse

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is His Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then

by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds,** meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God

Surat An-Naba: 9

And We have made your sleep [a place of] rest.

Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

9- **And We have made your sleep a rest** meaning rest for your bodies. Al-Zajjaj said: Slumber is to stop moving and the soul in the body: meaning We have made your sleep a rest for you. Ibn Al-Anbari said: We have made your sleep a severance of your deeds, because the root of *sabt* is to cut off, and it was said that its root is to stretch out. It is said that a woman *sabt* her hair: if she loosened it and let it down, and a man is **masbout Al-Khalq** meaning his creation is stretched out, and when a man wants to rest he stretches out, so sleep is called *slumber*. It was said that the meaning is: And We have made your sleep death, and sleep is one of the two deaths, so the one who is *masbout* is similar to the dead, but the soul has not left him, and from this is the saying of the poet:

And the folded relatives, as for its day, it is Saturday and as for its night, it is a curse

This includes His statement: **God takes the souls at the time of their death, and those that do not die during their sleep**, the verse, and His statement: **And it is He who takes you by night.**

Tafsir al-Baghawi

9- **And We have made your sleep a rest**, meaning rest for your bodies. Al-Zajjaj said: Sleep means to be cut off from movement and spirit. It was also said that its meaning is that We have made your sleep an end to your deeds, because the root of the word *sabt* is to cut off.

Tafsir al-Baidawi

9- **And We have made your sleep a rest** cutting off sensation and movement, a rest for the animal powers and a displacement of both, or death because it is one of the two types of death, and from it comes the word *masbūt* for the dead, and its origin is also cutting off.

Surat al-Naba 78:10

And We have made the night as a covering

Tafsir al-Jalalayn

10 - **And We made the night as a covering** covering with its blackness

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We made the night a covering for you.** God Almighty says: And We made the night a covering for you, whose blackness covers you, and whose darkness covers you, as a garment covers its wearer, so that you may rest in it and not be able to do what you used to do during the day. From this is the poet's saying:

When they put on their night clothes, or when she set up for him from the cheeks of her ears, and it was dark

What he means by his saying: **they put on the night** is that they entered into its blackness and covered themselves with it.

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 Qatada: **And We made the night a covering.** He said: A rest.

Tafsir al-Qurtubi

The Almighty says: **And We have made the night as a covering,** meaning that its darkness covers you and envelops you. This was stated by Al-Tabari. Ibn Jubayr and Al-Suddi said: It means a place of rest for you.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ,** meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to

create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

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Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds,** meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and**

Surat An-Naba: 10

And We have made the night as a covering

you see the rain emerge from within them. That is, from between them.

And the saying of the Most High: **Pour-down water.**

Mujahid, Qatadah, and Ar-Rabi' ibn Anas said:

Pour-down water. Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

10- **And We have made the night as a covering**

meaning, We clothe you in its darkness and cover you with it as a garment covers you. Saeed bin Jubayr and Al-Suddi said: meaning, a resting place for you. It was also said that what is meant by it is what covers one when sleeping, such as a blanket or the like. This is far-fetched, because the making was applied to the night, not to what the sleeper covers himself with when he sleeps.

Tafsir al-Baghawi

10- **And We made the night a covering**, a covering and a membrane that covers everything with its darkness.

Tafsir al-Baidawi

10- **And We made the night a covering** a covering in whose darkness whoever wants to hide hides.

Surat al-Naba 78:11

And We have made the day for livelihood

Tafsir al-Jalalayn

11 - **And We made the day for livelihood** a time for livelihood

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We have made the day for livelihood** means that We have made the day a light for you so that you may spread out in it for your livelihood, and act in it for the interests of your world, and seeking the grace of God in it. And He, the Most High, made the day, since it was a reason for His servants to act in it to seek livelihood in it, a livelihood, as in the saying of the poet:

And the brother of worries, when worries are present, the darkness falls and his pillow does not let him sleep

So he made the pillow the one who does not sleep, and the meaning is for the owner of the pillow.

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 day is for livelihood**, he said: They seek in it from the bounty of God.

Tafsir al-Qurtubi

The Almighty's saying: **And We have made the day for livelihood** contains an implied meaning, a time for livelihood, that is, used to seek livelihood, which is everything that one lives on, such as food, drink, and other things. So *(-living)* according to this is a noun of time, so the second would be the first. It is also permissible for it to be a verbal noun meaning living, assuming the noun is deleted.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the

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Surat al-Naba 78:11

And We have made the day for livelihood

is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

11- **And We made the day for livelihood** meaning a time for livelihood, and livelihood is living, and everything that is lived by is livelihood, and the meaning is: God made the day bright for them so that they may strive to do what is necessary for their livelihood and what God has allotted them of provisions.

Tafsir al-Baghawi

11- **And We have made the day for livelihood.** Livelihood means living, and everything that is lived in it is livelihood. That is, We made the day a means of livelihood and disposing of interests. Ibn Abbas said: He means: that you seek in it from the bounty of God, and what He has allotted you of His provisions.

Tafsir al-Baidawi

11- **And We have made the day for livelihood** a time for livelihood in which you move about to obtain what you live by, or a life in which you arise from your sleep.

Surat al-Naba 78:12

And We built above you seven strong ones.

Tafsir al-Jalalayn

12 - **And We built above you seven** seven heavens *strong* plural of strong, meaning strong and firm, not affected by the passage of time.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We built above you:** and We roofed over you. He made the roof a building, as the Arabs used to call the roofs of the house, which is its sky, a building, and the sky was a roof for the earth. So He addressed them in their language, as the revelation was in their language, and He said **seven strong** as they were strong bonds, firmly created, with no cracks or breaks in them, and the passage of nights and days does not wear them out.

Tafsir al-Qurtubi

The Almighty says: **And We built above you seven strong heavens**, meaning seven firm heavens, meaning well-created and solidly constructed.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and

procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

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Surat An-Naba: 12

And We built above you seven strong ones.

He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving**. This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

12- **And We built above you seven strong heavens.** He means seven heavens of strong creation and perfect construction. That is why He described them as strong and the thickness of each one of them is a journey of five hundred years, as was mentioned.

Tafsir al-Baghawi

12- **And We built above you seven strong heavens,** meaning seven heavens.

Tafsir al-Baidawi

12- **And We built above you seven strong heavens**
Seven strong, solid heavens that are not affected by the passage of time.

Surat al-Naba 78:13

And We made a blazing lamp.

Tafsir al-Jalalayn

13 - **And We made a lamp** illuminating **and blazing** meaning the sun

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We made a blazing lamp**, God Almighty says: And We made a lamp, meaning by lamp: the sun. And His statement: **blazing lamp**, means: a shining torch.

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 We made a blazing lamp**, he said: luminous.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And We made a radiant lamp**, meaning: a luminous lamp.

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 shining lamp**, he said: shining.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A shining lamp**. He said: Shining means illuminating.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **A shining lamp**: He said: Its light shines.

Tafsir al-Qurtubi

The Almighty said: **And We made a blazing lamp** meaning a kindling, which is the sun. **And made** here means created, because it is transitive with one object. The blazing one is the one who has a glow, it is said, he glowed, he glowed, he glowed, and it glows. And when a jewel sparkles, it is said, **it glows**. Ibn Abbas said: **Bright, illuminating, and glittering**.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report**. That is, about

what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs**. That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy**. And His, the Most High, saying: **And We made your sleep a rest**. That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering**. That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it**. And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water**. Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds**. Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds**, he said: **The winds**. And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds**. The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds**, meaning from the clouds. This is

Surat An-Naba: 13

And We made a blazing lamp.

what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

13- **And We made a blazing lamp** refers to the sun, and *made* here means created, and so is His statement: **And We made your sleep [a place of] rest** and what follows, because these verbs are transitive to two objects, so they must include the meaning of a verb that transits to them, such as creation, making, and the like. It was said that *made* means establishment and innovation in all of these instances, and what is meant by it is the formative establishment that means estimation and leveling. Al-Zajjaj said: *Al-Wahhaj* is the igniter, and he is the one who blazed. It is said that the fire blazed blazingly and blazingly. Muqatil said: He placed in it a free light, and blaze

combines light and heat.

Tafsir al-Baghawi

13- **And We made a lamp**, meaning the sun, *brilliant*, luminous and illuminating. Al-Zajjaj said: *Bright* means *lighter*. Muqatil said: He placed light and heat in it, and *bright* combines light and heat.

Tafsir al-Baidawi

13- **And We made a blazing lamp** shining and blazing from the word *wahajat* which means to light up, or extremely hot from *wahaj* which means heat, and what is meant is the sun.

Surat al-Naba 78:14

And We sent down from the pressed clouds abundant water.

Tafsir al-Jalalayn

14 - **And We sent down from the pressed clouds** the clouds that are about to rain like the flowing presses that are close to menstruation **plentiful water** as a curse.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We sent down from the pressed clouds**. The people of interpretation differed regarding the meaning of the pressed clouds. Some of them said that it refers to the winds that press in their blowing.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We sent down from the pressed clouds**, the pressed clouds are the winds.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, that he used to recite: **And We sent down with the rain-clouds**, meaning: the winds.

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, **from the pressed clouds**, he said: the wind.

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, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: In some readings it is **And We sent down with the pressed clouds**: the winds.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We sent down from the pressed clouds**, he said: The pressed clouds are the winds, and he recited the statement of God, **Who sends the winds, and they stir up the clouds** (al-Rum 30:48), to the end of the verse.

Others said: Rather, it is the clouds that are milked with rain but have not yet rained, like a woman who has reached the time of her menstruation but has not yet menstruated.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **From the clouds**. He said: The clouds are the clouds.

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 We sent down from the pressed clouds**, meaning: from the clouds.

He said: Mahran told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': *Al-Mu'asarat* means the clouds.

Others said: Rather, it is the sky.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan say: **And We sent down from the cloudy clouds** he said: from the sky.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We sent down from the cloudy clouds**, he said: from the heavens.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And We sent down from the cloudy clouds**, he said: from the sky.

The most correct of the sayings on this matter is that God informed us that He sent down water from the pressed clouds, which are those that have been milked with water from the clouds.

We said that this is more correct, because the statement about that is based on one of the three statements that were mentioned, and there is no water in the winds, so it descends from them, but rather it descends with them. And it would have been correct for them to be winds, if the reading had been **And We sent down with the pressed clouds**, so since the reading was **from the pressed clouds**, it is known that the meaning of that is what was described.

If he thought that the preposition *ba* was followed in such a place by someone who said that, and if that is the case, then the most likely meaning of *min* is other than that, and the interpretation is based on the most likely meaning of the speech. If he said: then the sky may be permissible to be intended by it, it is said: even if that is the case, then the most likely meaning of rain falling is from the clouds and not from anything else.

As for his saying, **flowing water**, he says: flowing water, one part following the other, like the flowing blood of a body, and that is its shedding.

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, **flowing water**, he said: pouring.

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: **Gushing water** means pouring water from the sky.

Surat An-Naba: 14

And We sent down from the pressed clouds abundant water.

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, **flowing water**, he said: pouring.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **flowing water**. Thajjaj means pouring water.

Ibn Hamid told us: Mihran told us, on the authority of Jaafar, on the authority of Al-Rabi': **Flowing water** means: pouring.

He said: Mahran told me, on the authority of Sufyan, **flowing water**. He said: Continuing.

Some of them said: What is meant by *thajajis*: a lot.

Who said that?

Yunus told me, he said: Ibn Wahb told me, **A lot of water**. He said: **A lot of water**. In Arabic, the word *thaj* is not known as **a lot**. Rather, *thaj* means continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: **The best Hajj is the one with a lot of water**. What he means by *thaj* is pouring the blood of the sacrificial animals and sacrificial animals by slaughtering them. It is said from this: **I poured his blood**, so I poured it out *thajjan*, and the blood has poured out, so he pours it out *thajjan*.

Tafsir al-Qurtubi

The Almighty said: **And We sent down from the pressed clouds abundant water**. Mujahid and Qatadah said: The pressed clouds are the winds. Ibn Abbas said the same. It is as if they squeeze the clouds. It was also narrated from Ibn Abbas: They are the clouds. Sufyan, Al-Rabi', Abu Al-Aaliyah and Al-Dahhak said: Meaning the clouds that squeeze water but have not yet rained, like the pressed woman whose menstruation is approaching but she has not yet menstruated. Abu Al-Najm said:

She walks slowly, her veil swaying, three times a year, or her hurricane is approaching.

Another said:

I was the victim of three men who were afraid of him, a young man and a young woman.

Another said:

And the one with the thorns is like a daisy, adorned by the passing of youth and the fragrant presses.

The winds are called *mu'asarat*, it is said: the wind squeezed, squeezes a hurricane: if it stirred up the dust, which is the hurricane, and the clouds are also called *mu'asarat* because they rain. Qatada also said: **The mu'asarat are the sky**, An-Nakhas: These sayings are correct, the winds that bring rain are called *mu'asarat*, and the winds fertilize the clouds, so it rains, and the rain comes down from the wind on this basis

and it is permissible for the sayings to be one, and the meaning would be **and We sent down from those with winds the mu'asarat** "plentiful water". The most correct saying is that the mu'asarat are the clouds. This is what is known that rain is from them, and if it was **with the mu'asarat** then the wind would be more appropriate. In As-Sahah: **The mu'asarat are the clouds that squeeze with rain**. And the people squeezed means they rained, and from this some of them read (**and in it they squeeze**) and the ma'asar is the girl who first reached puberty and menstruated, it is said: she has squeezed as if she entered the age of her youth or reached it, the rajaz poet said:

A slave girl in Safwan, her house is walking slowly, her veil falling

It has been squeezed or its hurricane has approached

Plural: Ma'asir. It is said: It is the one that is close to menstruation, because the hurricane in a girl is like adolescence in a boy. I heard it from Abu Al-Ghaut Al-A'rabi. Someone else said: The Ma'asir is the cloud that is about to rain. It is said that the crops ripened, so it is Majnun, meaning it is about to ripen. Likewise, the clouds when they are about to rain have been squeezed. Al-Mubarrad said: It is said that a cloud is squeezed, meaning it holds water, and something is squeezed out of it one by one. From this comes the word 'Asr, with a fat-ha, for the refuge that one takes refuge to, and 'Asra, with a damma, is also a refuge. This meaning has already been mentioned in Surah Yusuf. Praise be to God. Abu Zubayd said:

A friend who cries for help but is not helped. And it was the time of the rescuer.

And from it is the word *ma'sr* for a girl who is close to puberty, it is said that she is *ma'sr* because she is confined to the house, so the house becomes her *asr*. In the reading of Ibn Abbas and Ikrimah, **And We sent down by the pressed places** and what is in the copies of the Qur'an is **from the pressed places**. Abi bin Ka'b, Al-Hasan, Ibn Jubayr, Zaid bin Aslam and Muqatil bin Hayyan said: **from the pressed places** meaning from the heavens. **Pour forth water** means continuous rain, from Ibn Abbas, Mujahid and others. And it is said: I poured his blood, so I poured it in the verse. Al-Zajaj said: meaning pouring, and it is transitive as if he pours himself, meaning he pours. Ubaid bin Al-Abrash said:

His upper body swelled, then his lower body shook, and he became fed up with carrying the water.

In a hadith of the Prophet (peace and blessings be upon him), he was asked about an accepted Hajj, so he said: **Al-Ajji and Al-Thajji**. Al-Ajji means raising the voice in the Talbiyah, and Al-Thah means shedding blood and slaughtering sacrificial animals. Ibn Zayd said: **A great deal of Thajaj**. The meaning is the same.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection,

denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin

Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds**, meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

14- **And We sent down from the clouds abundant water.** The *mu'asarat* are the clouds that are squeezed with water but have not yet rained, like a woman whose menstruation is approaching. This is what Sufyan, Ar-Rabi', Abu Al-Aaliyah, and Ad-Dahhak said. Mujahid, Muqatil, Qatadah, and Al-Kalbi said: They are the winds, and the winds are called *mu'asarat*. It is said that the wind squeezes, squeezes, and stirs up dust. Al-Azhari said: They are the winds with cyclones, because the winds bring about rain. Al-Farra' said: The *mu'asarat* are the clouds from which rain is extracted. An-Nahhas said: These sayings are correct. The wind that brings rain is called *mu'asarat*, and the winds

Surat An-Naba: 14

And We sent down from the pressed clouds abundant water.

fertilize the clouds, so it rains. It is possible that these sayings are one saying, and the meaning is: And We sent down from the clouds abundant water. It is said in As-Sihah: The *mu'asarat* are the clouds that are squeezed with rain, and the people *asr* means they were rained on. Al-Mubarrad said: It is said that a cloud is a *squeezer*, meaning one that holds water, squeezing it out little by little. Ubayy ibn Ka'b, Al-Hasan, Ibn Jubayr, Zayd ibn Aslam, and Muqatil ibn Hayyan said: The *squeezers* are the heavens. And *thajaj* means pouring down abundantly in succession. It is said that the water *thajja* means it flowed abundantly, and *thajjah* means it made it flow. Al-Zajaj said: **thajaj is pouring rain.** Ibn Zayd said: **Thajjajan kathi.**

Hajj is the one who raises his voice in the Talbiyah and pours the blood of the sacrificial animals, and it was read as Thajajan and Mathajij the water is its source.

Tafsir al-Baghawi

14- **And We sent down from the pressed clouds,** Mujahid, Qatada, Muqatil, and Al-Kalbi said: It means the winds that squeeze the clouds, and this is the narration of Al-Awfi on the authority of Ibn Abbas.

Al-Azhari said: They are hurricane winds. According to this interpretation, *min* has the meaning of *ba*, meaning **with the hurricanes**, because the wind brings rain.

Abu Al-Aaliyah, Al-Rabi' and Al-Dahhak said: The *mu'asarat* are the clouds, and this is the narration of Al-Walabi on the authority of Ibn Abbas.

Al-Farra' said: The *mu'asarat* are the clouds that are milked with rain but do not rain, like the *mu'asarat* woman who is close to her period but has not yet menstruated.

Ibn Kaysan said: They are the ones who help, from his saying: **In it people are helped and in it they press.**

Al-Hasan, Saeed bin Jubair, Zaid bin Aslam, and Muqatil bin Hayyan said: **From the pressed waters** means from the heavens.

Pour-down water, meaning pouring down. Mujahid said: *profusely*. Qatada said: **continuous, one part following the other.** Ibn Zayd said: **a lot.**

Tafsir al-Baidawi

14- **And We sent down from the pressed clouds** the clouds when they are pressed, meaning that the winds are about to press them so that they pass, like you say: Harvest the crops when it is time for them to be harvested, and from this the girl is pressed when she is about to menstruate, or from the winds that are time for them to press the clouds, or the winds with hurricanes, and it was made the beginning of the sending down because they create the clouds and ward off their opposite, and this is supported by the fact that it was read with the pressed clouds. **Gushing water** pouring down in abundance, it is said that it poured and poured by itself. In the hadith: "The best

Surat al-Naba 78:15

That We may bring forth thereby grain and vegetation.

Tafsir al-Jalalayn

15 - **That We may bring forth thereby grain** like wheat **and plants** like figs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So that We may bring forth with the water which We send down from the presses to the earth grain.** Grain is everything that is contained in the crops that are harvested, and it is the plural of grain, just as barley is the plural of sha'irah, and just as dates are the plural of date. As for plants, they are the pasture that is grazed, from grass and crops.

Tafsir al-Qurtubi

God Almighty says: **That We may bring forth thereby** meaning with that water *grain* such as wheat, barley, and other things *plants* from the root, which is what animals eat of grass.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them,**

and He put between you affection and mercy. And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan: **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds,** meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and you see the rain emerge from within them.** That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' ibn Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless

Surat An-Naba: 15

That We may bring forth thereby grain and vegetation.

him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of *thaj* to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving**. Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

15- **To bring forth thereby grain and plants** meaning to bring forth from that water grain for sustenance: such as wheat, barley, and the like, and plants are what animals eat of grass and other plants.

Tafsir al-Baghawi

15- **To bring forth with it**, meaning with that water, *grain*, which is what people eat, and *vegetation*, which is what the earth grows that livestock eat.

Tafsir al-Baidawi

15- **To bring forth thereby grain and vegetation** what is eaten and what is eaten of straw and grass.

Surat al-Naba 78:16

And gardens of intertwined gardens

Tafsir al-Jalalayn

16 - *cheeks* orchards *alphabetical* intertwined, plural of lafif, like sharif and asharaf

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And gardens of swathes**, meaning: And We will bring forth with that rain gardens, which are orchards. And he said: And gardens, and the meaning is: And the fruit of gardens. So he omitted mentioning the fruit because the indication of the speech about it did not require mentioning it. And his saying: **of swathes**, means: intertwined and gathered together.

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 gardens of entwined gardens**, he said: crowded together.

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 gardens intertwined**, meaning: gardens intertwined with one another.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And gardens intertwined**, he said: intertwined.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And gardens intertwined**, he said: intertwined with one another.

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 gardens intertwined**, he said: Some of them intertwined with others.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **And gardens intertwined**, he said: intertwined.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And gardens intertwined**, he said: They are intertwined, one above the other.

The Arabists differed about the singular of alifs. Some of the grammarians of Basra said: Its singular is laf.

Some of the grammarians of Kufa said: Its singular is laf and laff. He said: If you wish, alifs are a plural, and its singular is also a plural, so you say: Jannat lafa', and Jannat laf, then the laf is pluralized as alif.

Another one of them said: We have not heard of the word *laffa tree* of *lafa*, but its singular is *lfa*, its plural is *laff*, and the plural of *laff* is *alfaf*, so it is the plural of *laff*.

The correct thing to say about this is that al-alifāf is the plural of laf or laff, because the people of interpretation agree that its meaning is: twisted, and lafa' is: thick, and itilāf has nothing to do with thickness unless it is directed to it being the thickness of itilāf, in which case that would be a correct interpretation.

Tafsir al-Qurtubi

The Almighty said: **And gardens** meaning orchards *entwined* meaning intertwined with each other due to the spread of their branches. It has no singular form like awza' and akhyaaf. It was said that the singular of al-alaf is laf with a kasra, and laf with a damma. Al-Kisa'i mentioned this, and he said:

A paradise of luxury, lavish living and companions who are all fair and good

Also on his authority and Abu Ubaidah: Laff like Sharif and Ashraf. It was said: It is the plural of plural. Al-Kisa'i narrated it. It is said: Jannah Lafa' and Nabt Laf, and the plural is Laf with a damma on the lam like Hamr, then the plural of Laf is Faf. Al-Zamakhshari: If it was said the plural of Matalifah with the estimation of deleting the extra letters, it would be reasonable. It is said: A tree Lafa' and a tree Laf and a woman Lafa': meaning thick-legged and fleshy. It was said: The estimation: And We bring forth with it gardens wrapped around, so it was deleted because the speech indicates it. Then this wrapping is the joining, meaning that the trees in the orchards are close together, so the branches of every tree are close together because of their strength.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for their questioning about the Day of Resurrection, denying that it will happen: **About what are they asking one another? * About the Great report.** That is, about what are they asking one another about the matter of Resurrection, which is the Great report, meaning the tremendous, terrifying, dazzling report. Qatada and Ibn Zayd said: The Great report is the resurrection after death. Mujahid said: It is the Qur'an. The first is more apparent, because of His statement: **about which they differ**, meaning that people have two opinions about it, one a believer in it and one a disbeliever. Then God the Almighty says, threatening those who deny the al-Qiyamah 75: "By no means, they will know. * Then by no means, they will know." This is a severe threat and a definite warning. Then God, the Blessed and Exalted, proceeded to explain His great power to create strange things and wondrous matters that indicate His power over whatever He wills regarding

matters of resurrection and other things. He said: **Have We not made the earth a resting place?** That is, smoothed out for the creation, subservient to them, stable and firm. **And the mountains as pegs?** That is, He made them pegs for it, anchoring them with them, making them firm and steady until they remained still and did not shake with those on them. Then God, the Most High, said: **And We created you in pairs.** That is, male and female, each of whom enjoys the other, and procreation occurs through that, as He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He put between you affection and mercy.** And His, the Most High, saying: **And We made your sleep a rest.** That is, a cessation of movement so that there may be rest from much going back and forth and striving for livelihood during the day. A similar verse has come before in Surat Al-Furqan. **And We made the night a covering.** That is, He covers people with its darkness and blackness, as He said: **And the night when it covers it.** And the poet said:

When they were dressed for the night, she set up for him from her ears, while he was leaning forward.

Qatada said about the verse of God the Almighty: {And We have made the night as a covering} meaning a resting place. And His verse: {And We have made the day for livelihood} meaning We made it bright, luminous and shining so that people can move about in it and go and come for livelihood, earning a living, trading and other things. And His verse: {And We constructed above you seven strong heavens} meaning the seven heavens in their vastness, height, perfection, mastery and adornment with fixed and moving planets. For this reason God the Almighty said: {And We made a blazing lamp} meaning the sun that illuminates the entire world and whose light glows for all the people of the earth. And the Almighty said: **And We sent down from the pressed clouds abundant water.** Al-Awfi said on the authority of Ibn Abbas: **The pressed clouds are the winds.** Ibn Abi Hatim said: Abu Saeed told us, Abu Dawud al-Hafri told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of al-Minhal, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **And We sent down from the pressed clouds,** he said: **The winds.** And this is what Ikrimah, Mujahid, Qatadah, Muqatil, al-Kalbi, Zaid bin Aslam and his son Abd al-Rahman said, **They are the winds.** The meaning of this statement is that they bring rain from the clouds. Ali bin Abi Talhah said on the authority of Ibn Abbas, **From the pressed clouds,** meaning from the clouds. This is what Ikrimah also said, as did Abu al-Aaliyah, al-Dahhak, al-Hasan, al-Rabi' bin Anas, and al-Thawri, and Ibn Jarir chose it. Al-Farra' said: They are the clouds that are milked with rain but have not yet rained, just as a woman is said to be *Mu'sar* when her period is approaching but she has not yet menstruated. On the authority of Al-Hasan and Qatadah: **From the pressed clouds** meaning the heavens. This is a strange statement. What is more apparent is that what is meant by the pressed clouds are the clouds, as God Almighty said: **God is He who sends the winds, and they stir up the clouds and spreads them in the sky however He wills and makes them into fragments, and**

you see the rain emerge from within them. That is, from between them.

And the saying of the Most High: **Pour-down water.** Mujahid, Qatadah, and Ar-Rabi' bin Anas said: **Pour-down water.** Ath-Thawri said: *Consecutive.* Ibn Zayd said: **A lot.** Ibn Jarir said: "Thaj is not known in the speech of the Arabs as a description of abundance. Rather, thaj is the continuous pouring. From this is the saying of the Prophet, may God bless him and grant him peace: "The best of Hajj is the pouring of blood." He meant pouring the blood of the body. This is what he said. I said: And in the hadith of the woman with istihadah when the Messenger of God, may God bless him and grant him peace, said to her: **Should I describe to you the karsaf?** He meant that she should stuff herself with cotton. She said: "O Messenger of God, it is more than that. Rather, it pours abundantly." This indicates the use of thaj to mean continuous, abundant pouring. And God knows best. And the Almighty's saying: **That We may bring forth thereby grain and vegetation, and gardens of thriving.** That is, We may bring forth with this abundant, good, beneficial, blessed water *grain* that is stored up for people and livestock, **and vegetation**, that is, greenery that is eaten fresh, **and gardens**, that is, orchards and gardens of various fruits of different colors, tastes, and smells, even if they are gathered in one spot on the earth. That is why He said **gardens of thriving.** Ibn Abbas and others said: **Gardens of thriving.** This is like the Almighty's saying: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered by a single water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

Fath al-Qadir

16- **And gardens intertwined** meaning orchards intertwined with each other due to their branching. Al-Alaf has no singular, like *awzaa'* and *akhifa*. It was also said that its singular is *laf*, with a *kasra* or *damma* on the lam, as mentioned by Al-Kisa'i. Abu Ubaidah said: Its singular is *lafif*, like *sharif* and *ashraaf*. It was narrated on the authority of Al-Kisa'i that it is the plural of plural, it is said that *Jannah* is *lafa'* and *nasb* is *laf*, and the plural is *laf* with a *damma* on the lam, like *hamr*, then this plural is *alfaaf*, and it was also said that it is the plural of *mutalifah*, with the deletion of the extra letters. Al-Farra' said: Paradise is that which has palm trees, and Paradise is that which has vines.

Tafsir al-Baghawi

16- **Gardens wrapped around** surrounded by trees, the singular of which is *laf* and *lafif*, and it was said: it is the plural of the plural, it is said: a garden wrapped around, and its plural is *laf*, with a *damma* on the lam, and the plural of the plural is *alif*.

Tafsir al-Baidawi

16- **And gardens intertwined** intertwined with each other. Plural of *lafl* like *jadh'da*. He said:

A paradise of luxury, lavish living and companions who are all fair and good

Or a group like Sharif or a group of people like Khadraa and Khadhar and Akhdar or Mutalifah by deleting the extra letters.

Surat al-Naba 78:17

Indeed, the Day of Judgment was a time appointed.

Surat al-Naba 78:17

Indeed, the Day of Judgment was a time appointed.

Tafsir al-Jalalayn

17 - **The Day of Separation** between the creatures is a **time appointed** a time for reward and punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **The Day of Judgment is a time appointed.** God Almighty says: The Day on which God will judge between His creation, taking from some of them for others, will be a time appointed for what God has fulfilled for these deniers of the Resurrection, and for those like them among creation.

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, **Indeed, the Day of Judgment is a time appointed**, is a day that God has made great, and on which He will judge between the first and the last according to their deeds.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the Day of Separation is a time appointed.** That is, a time, a gathering, and an appointment for the first and the last, for what God has promised of reward and recompense. It is called the Day of Separation because God Almighty will separate between His creation on that day.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said:

'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared **for the transgressors** meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of haqb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding

the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent

water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment**. He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

17- **Indeed, the Day of Judgment is a time appointed** meaning a time, a gathering, and an appointment for the first and the last, in which they will reach what they were promised of reward and punishment. It was called the Day of Judgment because God will judge

Surat al-Naba 78:17

Indeed, the Day of Judgment was a time appointed.

between His creation on it. This is a beginning of explaining what they are asking about regarding the Resurrection. It was said that the meaning of **a time appointed** is that it is a limit by which the world is set and ends, and it was said that it is a limit for the creation to which they will end.

Tafsir al-Baghawi

17- **The Day of Judgment**, the Day of Judgment between creation, **is a time appointed**, for what God Almighty has promised of reward and punishment.

Tafsir al-Baidawi

17- **The Day of Judgment was** in the knowledge of God Almighty or in His judgment. **A set time** is a limit by which the world is set and ends, or a limit to which all creatures will come to an end.

Surat al-Naba 78:18

The Day the Trumpet is blown, and you will come in multitudes.

Tafsir al-Jalalayn

18 - **The Day the Trumpet is blown** The horn is a substitute for the Day of Judgment or an explanation of it, and the blower is Israfil **then you will come** from your graves to the place of standing **in crowds** different groups.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **The Day the Trumpet is blown** is translated as **The Day the Trumpet is blown**, referring to the Day of Judgment. So it is as if it was said: The Day of Judgment was the appointed time for what We promised these people, the Day the Trumpet is blown. I have explained the meaning of the Trumpet previously, and I have mentioned the disagreement of the people of interpretation about it, so that makes it unnecessary to repeat it in this place. According to us, it is a horn in which the Trumpet is blown.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Sulayman al-Taymi, on the authority of Aslam, on the authority of Bishr ibn Shaghaf, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: The horn is a horn.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement. **On the Day the Trumpet is blown**, and the Trumpet means creation.

His saying: **And you will come in groups**, means: They will come in groups, and in groups.

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, regarding his statement, **In groups**, he said: Groups, groups.

It was said: **You will come in groups** because every nation to which God sent a messenger will come with the one to whom he sent it, as He said: **On the Day We will call every people with their leader** (al-Isra' 17:71).

Tafsir al-Qurtubi

The Almighty says: **The Day the Trumpet is blown** meaning for the Resurrection. **Then you will come**

meaning to the place of presentation. **In groups** meaning in nations, each nation with its leader. It was also said: in groups and droves. The singular is: group. And the word *day* is in the accusative case instead of **the first day**. It was narrated from the hadith of Muadh ibn Jabal that I said: O Messenger of God! Have you seen the words of God the Almighty: **The Day the Trumpet is blown, and you will come in multitudes**. The Prophet (peace and blessings of God be upon him) said: **O Muadh ibn Jabal, you have asked about a great matter**. Then he lowered his eyes weeping, and then he said: "Ten groups of my nation will be gathered together in separate groups. God the Almighty has distinguished them from the groups of Muslims, and He has changed their forms. Some of them will be in the form of monkeys, some in the form of pigs, some with their legs upside down, and their faces will be dragged on them. Some of them will be blind and will wander about, some of them will be deaf and dumb and will not understand, some of them will chew their tongues, and they will be hanging down over their chests, and pus will flow from their mouths like saliva, and the people of the assembly will be disgusted by them. Some of them will have their hands and feet cut off, some of them will be crucified on trunks of fire, some of them will have a foul odor than carcasses, and some of them will be dressed in tar-covered garments that stick to their skin. As for the one in the form of monkeys, they will be eaten by the "People - meaning the gossipers - and as for those who are in the image of pigs, they are the people of unlawful and forbidden things and taxes. As for those who hang their heads and faces, they are the ones who consume usury. The blind are those who rule unjustly. The deaf and dumb are those who admire their own deeds. Those who chew their tongues are the scholars and storytellers whose words contradict their deeds. Those whose hands and feet are cut off are those who harm their neighbors. Those who are crucified on trunks of fire are those who bring people to power. Those who stink more than carrion are those who enjoy lusts and pleasures, and prevent God's right from their wealth. Those who wear the long robes are the people of arrogance, pride and conceit."

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term**. "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups**. Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader**. Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups**. Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?'"

He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared **for the transgressors** meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of *haqb*, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hial al-Hijri: What do you find about *haqb* in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The *haqb* is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one *Haqb* is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein**

for ages, he said: A *Haqb* is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a *Haqb* is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages.** He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count.** Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment.**

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages.** Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water.** Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot

be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

Fath al-Qadir

18- The Day the Trumpet is blown, then you will come in droves meaning the Day the Trumpet is blown, which is the horn in which Israfil will blow, and what is meant here is the second blast which is for the

resurrection, **then you will come** meaning to the place of presentation, **in droves** meaning groups by groups, and groups by groups, which is the plural of group, and the accusative of **The Day the Trumpet is blown** is as a substitute for the Day of Separation, or an explanation of it that is useful to increase its magnification and terror, even if the separation is after the blowing, and it is permissible for it to be accusative with the omission of **I mean**, and the accusative of **in droves** is as a state of the subject of **you come**, and the *fa* in **you will come** is eloquent and indicates something omitted: meaning then you will come to the place of obligation immediately after that in droves.

Tafsir al-Baghawi

18- The Day the Trumpet is blown, and you will come in droves, in groups, from every place, for the reckoning.

Tafsir al-Baidawi

18- The Day the Trumpet is blown is a substitute or explanation for the Day of Judgment. **Then you will come in droves** groups from the graves to the place of assembly. It was narrated that the Prophet (peace and blessings of God be upon him) was asked about it and he said: "Ten types of people from my nation will be gathered together, some of them in the form of monkeys, some of them in the form of pigs, some of them lying face down, swimming on their faces, some of them blind, some of them deaf and dumb, some of them chewing their tongues so that they hang down on their chests, pus flows from their mouths and the people of the assembly find them disgusting, some of them have their hands and feet cut off, some of them will be crucified on logs of fire, some of them stink more than carcasses, and some of them will be dressed in long cloaks of tar that sticks to their skin." Then he explained it as the scavengers, the people of ill-gotten gains, the usurers, the unjust in their rulings, the conceited in their actions, the scholars whose words contradict their actions, the harm to their neighbors, the people who seek authority with the help of the authorities, the followers of lusts who deny the right of God the Most High, and the arrogant and conceited.

Surat An-Naba: 19

And the heaven was opened and became gates.

Surat al-Naba 78:19

And the heaven was opened and became gates.

Tafsir al-Jalalayn

19 - **And the heaven was opened** with emphasis and without emphasis, it was split for the angels to descend **and it became gates** with gates

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the heaven was opened and became doors**, God Almighty says: And the heaven was split and cracked, and became paths, and before it was strong with no cracks or fissures in it. And it was said that the meaning of that is: And the evening was opened and became pieces like the cracked pieces of wood for the doors of houses and dwellings. They said that the meaning of the statement is: And the heaven was opened and became pieces like doors. So when the kaf was dropped, the doors became the predicate, as is said in the statement: Be Abdullah a lion, meaning: like a lion.

Tafsir al-Qurtubi

The Almighty said: **And the heaven was opened, and it became gates** meaning for the angels to descend, as He the Almighty said: **And the Day the heaven will be split open with clouds and the angels will be sent down in [a] descent.** (al-Furqan 25:25) It was also said: It was cut apart, so it was in pieces like gates, so the word *gates* is in the accusative case according to this interpretation by deleting the letter *kaf*. It was also said: The meaning is that it had gates, because they all become gates. It was also said: Its gates are its paths. It was also said: It will dissolve and scatter, until it has gates. It was also said: Every servant has two gates in the heaven: a gate for his deeds, and a gate for his provision, so when the Day of Resurrection comes, the gates will be opened. In the hadith of the Isra':

"Then he ascended with us to the heaven, and Gabriel asked for the gate to be opened. It was said: Who are you? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: He has been sent to. So it was opened for us."

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty

says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

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narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

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And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' bin Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

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By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the

Surat An-Naba: 19

And the heaven was opened and became gates.

Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

19- **And the heaven was opened, and it became gates** is in apposition to *blow*, and the past tense indicates that it happened, i.e. it was opened for the angels to descend. **And it became gates** as in His statement: **And the Day the heaven is split open with clouds and the angels are sent down in succession.** It was said that the meaning of *opened* is that it was cut into pieces like gates. It was also said that its gates are its paths. It was also said that it dissolves and scatters until it becomes gates. It was also said that every servant has two gates in the heaven: a gate for his provision and a gate for his deeds. So when the Day of Resurrection comes, the gates will be opened. The apparent meaning of His statement, **And it became gates** is that they all became gates, but that is not what is meant, rather what is meant is that it became with many gates. Ibn Amir, Hamzah, and Al-Kisa'i read *opened* without a vowel. The rest read it with a shaddah.

Tafsir al-Baghawi

19- **And the heaven was opened.** The people of Kufa read it as *opened* with a light pronunciation, while others read it with a heavy pronunciation, meaning it was split open for the angels to descend. **And it became doors**, meaning with doors. It was also said that it dissolved and scattered until it had doors and paths.

Tafsir al-Baidawi

19- **And the sky was opened** and split. The Kufians read it with a light pronunciation. **And there were doors** so from the many splits it became as if all of them were doors or it became one with doors.

Surat al-Naba 78:20

And the mountains will be set in motion and will become a mirage.

Tafsir al-Jalalayn

20 - **And the mountains will be moved** He will take them from their places **and they will become a mirage** like dust, that is, like it in the lightness of their movement.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the mountains will be set in motion and will become a mirage**, meaning: And the mountains will be blown away and uprooted from their roots, and will become scattered dust, to the eye of the observer, like a mirage that one who sees it from a distance thinks it is water, but in reality it is dust.

Tafsir al-Qurtubi

The Almighty says: **And the mountains will be set in motion and will become a mirage**. That is, they will be nothing, just as a mirage is: the one who sees it thinks it is water, but it is not. It was also said: **set in motion** means that they will be blown away from their roots. It was also said: they will be removed from their places.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term**. "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups**. Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader**. Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups**. Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see**

the mountains, thinking them rigid, while they will pass as the clouds pass and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest**. And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of haqb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and

And the mountains will be set in motion and will become a mirage.

grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages.** He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count.** Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment.**

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages.** Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water.** Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn

Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

20- And the mountains will be set in motion and will become a mirage. That is, they will be set in motion from their places in the air, and uprooted from their places, and will become scattered dust, and the observer will think it is a mirage. The meaning is that the mountains will become like nothing, just as a mirage makes the observer think it is water, but it is not water. It was said that the meaning of **set in motion** is that they will be blown away from their roots. And similar to this is His statement: **And you will see the mountains, thinking them rigid, while they will pass as the passing of clouds.** The Almighty has mentioned the conditions of mountains in different ways, but the

combination between them is that you say: The first of their conditions is crushing, which is His statement: **And the earth and the mountains will be borne and crushed with a single crushing.** The second of their conditions is that they will become like patterned wool, as in His statement: **And the mountains will be like carded wool.** The third of their conditions is that they will become like dust, which is His statement: **And the mountains will be swept away with a complete pulverization, and they will be scattered dust.** The fourth of their conditions is that they will be blown away and carried by the winds, as in His statement: **And you will see the mountains, thinking them rigid, while they will pass as the passing of clouds.** The fifth of their conditions is that they will become a mirage, meaning nothing, as in this verse.

Tafsir al-Baghawi

20- **And the mountains will move**, from the face of the earth, **and will become a mirage**, that is, scattered dust to the eye of the observer like a mirage.

Tafsir al-Baidawi

20- **And the mountains will move** meaning in the air like dust. **And they will become a mirage** like a mirage when you see them in the form of mountains and they will not remain in their true form because their parts will be shattered and scattered.

Surat al-Naba 78:21

Indeed, Hell has been lying in wait.

Surat al-Naba 78:21

Indeed, Hell has been lying in wait.

Tafsir al-Jalalayn

21 - **Indeed, Hell is an ambush** an ambush or an ambush

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His statement: Hell was lying in wait for its inhabitants, who denied it in this world and the return to God in the Hereafter, and for others who believed in it. The meaning of the statement is: Hell was lying in wait for those who would pass through it and lay in wait for them.

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

Who said that?

Zakariya bin Yahya bin Abi Zaida told us: Muslim bin Ibrahim told us, on the authority of Abdullah bin Bakr bin Abdullah Al-Mazini, who said: When Al-Hasan recited this verse, **Indeed, Hell is an ambush**, he would say: Beware, there is an ambush at the door, so whoever brings permission will pass, and whoever does not bring permission will be detained.

Yaqub told me, he said: Ismail bin Aliyah told us, on the authority of Abu Raja, on the authority of Al-Hasan, regarding his statement, **Indeed, Hell is an ambush**, he said: No one will enter Paradise until he passes through Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, Hell is an ambush**, teaches us that there is no path to Paradise until one crosses the Fire.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Indeed, Hell is an ambush**. He said: It has three bridges over it.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, Hell is ever in ambush**. Mi'fal from rasad and rasd: everything is in front of you. Al-Hasan said: There is an ambush on the Fire, no one will enter Paradise until he passes over it. Whoever comes and crosses it will pass, and whoever does not come with a pass will be detained. Sufyan **may God be pleased with him** said: There are three qatars over it. It was also said that it is *marsad* with ambushes, meaning it ambushes whoever passes through it. Muqatil said: A prison. It was also said: A path and a passageway, so there is no way to Paradise until one crosses Hell. In As-Sahah: Al-marsad is the road.

Al-Qushayri mentioned that al-marsad is the place where one ambushes the enemy, like a racecourse: the place where horses are trained. That is, it is prepared for them. Al-marsad means a place, so the angels ambush the disbelievers until they descend into Hell. Al-Mawardi mentioned on the authority of Abu Sinan that it means an ambush, rewarding them for their actions. In As-Sahah: The observer of something: the one who watches it. You say: he watched him, he watches him, watching, and watching. Watching means anticipation. The observatory is the place of observation. Al-Asma'i: I watched him, I prepared for him: I watched them and I prepared for him. Al-Kisa'i said the same.

I said: Hell is prepared and waiting, a verbal noun from the root word rasad, which means to watch, meaning it is waiting for whoever comes. The word marsad is a verbal noun from the structures of exaggeration like mi'tar and mughyar, so it is as if Hell often awaits the disbelievers.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term**. "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups**. Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader**. Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups**. Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth**

appearing as a place of rest. And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatadah said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

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And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

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By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means

Surat al-Naba 78:21

Indeed, Hell has been lying in wait.

completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

Fath al-Qadir

Then the Almighty proceeded to detail the rulings of the chapter, saying: 21- **Indeed, Hell is an ambush.** Al-Azhari said: The ambush is the place where the observer ambushes the enemy. Al-Mubarrad said: An ambush where they ambush: meaning it is prepared for them, where its keepers ambush the disbelievers. Al-Hasan said: There is a guard at the door, and no one will enter Paradise until he passes by them. Whoever brings a pass will enter, and whoever does not bring a pass will be imprisoned. Muqatil said: A confinement, and it was said a path and a passageway. It was said in Al-Sahah: The one who watches over something is the one who watches it. It is said that he watches it, and watching is watching, and the watch is the place of observation. Al-Asma'i said: **I watched him, I observed him.** The meaning of the verse is that Hell was, in the judgment and decree of God, a place of observation where the keepers of Hell watch the unbelievers to torment them therein. Or it is itself a place of observation for those unbelievers who come to it, just as the watchman watches for those who pass by it and come to them. The word *al-marsad* is a form of exaggeration like *al-mi'tar* and *al-mi'mar*, so it is as if Hell often awaits the unbelievers.

Tafsir al-Baghawi

21- **Indeed, Hell is lying in wait**, a path and a passage, so no one has a path except to Paradise until he crosses the Fire.

It was said: **It was an ambush**, meaning: prepared for them. It is said: I prepared something for him if I prepared it for him.

It was said: It is from the verb *rasadat* to watch something if you watch it. *Marsad* is the place where the observer watches the enemy. His statement: **Indeed, Hell was an ambush**, meaning it watches the disbelievers.

Muqsam narrated on the authority of Ibn Abbas: There are seven prisons on the bridge of Hell. At the first, the servant will be asked about the testimony that there is no god but God. If he answers it completely, he will pass to the second. He will be asked about prayer. If he answers it completely, he will pass to the third. He will be asked about zakat. If he answers it completely, he will pass to the fourth. He will be asked about fasting. If he does it completely, he will pass to the fifth. He will be asked about Hajj. If he does it completely, he will pass to the sixth. He will be asked about Umrh. If he answers it completely, he will pass to the seventh. He will be asked about injustices. If he leaves them, well and good. Otherwise, it will be said: Look. If he has voluntary prayers, he will complete his deeds with them. When he finishes them, he will be taken to Paradise.

Tafsir al-Baidawi

21- **Indeed, Hell is an ambush.** A place of observation where the guards of Hell watch the unbelievers, or the guards of Paradise watch the believers to guard them from its heat as they pass through it, like a racecourse, which is the place where horses are trained, or a place of ambush for the unbelievers so that not one of them escapes from it like someone who is stabbed. *An* was read with the fat-ha as an explanation of the coming of the Hour.

Surat al-Naba 78:22

For the transgressors is a place of return.

Tafsir al-Jalalayn

22 - **For the transgressors** the disbelievers, so they will not pass beyond it **as a place of return** for them, so they will enter it

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **For the transgressors is a place of return.** God Almighty says: Hell is for those who transgressed in this world, transgressing the limits of God, out of arrogance towards their Lord. It was a home and a place of return to which they would return, and a destination in which they would reside.

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: **For the transgressors there is a place of refuge:** meaning a home and shelter.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: *Ma'aba* means: a place of return and a home.

Tafsir al-Qurtubi

The Almighty's saying: **For the transgressors is a place of return** instead of His saying: **(an ambush)**, and the place of return is the reference, meaning a place to which they will return. It is said: he returned, a return, if he came back. Qatada said: a shelter and a home. What is meant by the transgressors is the one who transgressed in his religion through disbelief, or in his worldly life through injustice.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The

Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of *haqb*, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about *haqb* in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The *haqb* is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer ibn Kaab said: It was mentioned to me that one *Haqb* is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the

Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' bin Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat,

tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment**. He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

Then he mentioned who is a target for him, saying: 22- **For the transgressors is a place of return** meaning a place to which they will return. The target is the place of return. It is said that someone returned, if he went back. The transgressor is the one who transgressed with disbelief. For the transgressors is an adjective for the target, related to something omitted. And a target is a substitute for a target. It is permissible for **for the transgressors** to be in the accusative case as a state of **a place of return** that was brought before it because it is indefinite.

Tafsir al-Baghawi

22- **For the transgressors**, for the disbelievers, **a place of return**, a reference to which they will return.

Tafsir al-Baidawi

22- **For the tyrants there is a place of return** a reference and a shelter.

Surat An-Naba: 23
They will abide therein for ages.

Surat al-Naba 78:23

They will abide therein for ages.

Tafsir al-Jalalayn

23 - *Labithin* is an implied state, meaning it is implied that they will remain **in it for ages** endless ages, the plural of *ahqab* with a damma on the first letter

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will abide therein for ages.** God Almighty says: These tyrants in this world will abide in Hell, and will remain there for ages.

The reciters differed in their recitation of his saying *labithin*. The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, recited it *labithin* with an alif, and the majority of the reciters of Kufa recited *labithin* without an alif. The more eloquent of the two recitations and the more correct in pronunciation in Arabic is the recitation of the one who recited it with an alif. This is because the Arabs hardly ever make an adjective precedent if it comes with a verb, and then make it apply to something and make it accusative. They hardly ever say: **This man is stingy with his money, or It is not difficult for us, or They are our opponents**, because the verb does not come as an adjective except with praise or blame, so praise and blame do not apply to anything else. If they want to apply that to a noun or something else, they make it an agent: **He is stingy with his money, and He is greedy for what we have**. Therefore, I said: *labithin* is more correct in pronunciation in Arabic and more eloquent. I did not permit the recitation of the one who recited *labithin*, even though something else is more eloquent, because the Arabs sometimes apply praise to nouns. A verse of Labid may be recited:

Or a broken bone made by a smooth muscle, its navel is covered with scars and wounds

So I did a work in the support, and if it was a worker it would be more eloquent, and he also recites:

And with an axe, I strike the heads of the cranes

Including the saying of Abbas bin Mirdas:

I am more stubborn and protective of the truth than them, and I strike with the strongest swords.

As for the eras, it is the plural of era, and eras is the plural of era, as the poet said:

We lived like my two friends for a long time until it was said that we would never split up.

The plural of this is *Haqab*, and among the epochs whose plural is *Haqab* is God's statement, **Or I shall pass on for ages** (al-Kahf 18:60). This is one of the

epochs.

The interpreters differed on the duration of the era. Some of them said: It was a period of three hundred years.

Who said that?

Imran bin Musa Al-Qazzaz told us, on the authority of Abdul-Warith bin Saeed, who said: Ishaq bin Suwaid told us, on the authority of Bashir bin Kaab, regarding His statement, **remaining therein for ages**, he said: It has reached me that an age is three hundred years, each year three hundred and sixty days, each day a thousand years.

Others said: Rather, the duration of one era is eighty years.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: Ammar Al-Dahni told us, on the authority of Salim bin Abi Al-Jaad, who said: Ali bin Abi Talib, may God be pleased with him, said to Hilal Al-Hijri: What do you find about the periods in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, and each day a thousand years.

Tamim bin Al-Muntasir told us: Ishaq told us, on the authority of Sharik, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Salih, on the authority of Abu Hurairah, that he said: A period is eighty years, a year is three hundred and sixty days, and a day is one thousand years.

Ibn Hamid told us: Mihran told us, on the authority of Abu Sinan, on the authority of Ibn Abbas, who said: The period is eighty years.

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Al-A'mash told us, on the authority of Saeed bin Jubayr, regarding his statement, **remaining therein for ages**, he said: A lifetime is eighty years, a year is three hundred and sixty days, a day is a year or a thousand years. Al-Tabari is uncertain.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said, **They will abide therein for ages**, meaning that it is without interruption. Whenever an age passes, another age comes after it. He told us that an age is eighty years.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, *eras*, he said: We have been informed that an era is eighty years of the years of the Hereafter.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas: **They will abide therein for ages**. Only God knows the number of these ages, but one age is eighty years, and a year is three hundred and sixty days, each day of which is a thousand years.

Others said: One era: seventy thousand years.

Who said that?

Ibn Abd al-Rahim al-Barqi told me: Amr ibn Abi Salamah told me, on the authority of Zuhair, on the authority of Salim, who said: I heard al-Hasan being asked about the statement of God, **They will abide therein for ages**. He said: As for the ages, they have no number other than eternity in the Fire, but they mentioned that one age is seventy thousand years, and each day of those seventy thousand days is like a thousand years of what you count.

Amr bin Abdul Hamid Al-Amili told us: Abu Usamah told us, on the authority of Hisham, on the authority of Al-Hasan, regarding his statement, **They will abide therein for ages**, he said: As for the ages, no one knows what they are. As for one age: it is seventy thousand years, each day like a thousand years.

It was narrated on the authority of Khalid bin Ma'dan regarding this verse, that it is about the people of the Qiblah.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah bin Saleh told us, on the authority of Amer bin Jashab, on the authority of Khalid bin Ma'dan, regarding his statement, **They will abide therein for ages**, and his statement, **except what God wills**, that they are regarding the people of monotheism from the people of the Qiblah.

If someone were to say: What do you say about this hadith? It would be said: What Qatada said on the authority of Ar-Rabi' ibn Anas is more authentic.

If we say: **Then there is no punishment for the disbelievers with God except for ages**, it is said: Al-Rabi' and Qatadah said: **These ages have no end or interruption**. It is possible that the meaning of that is: **They will remain in it for ages**, in this type of punishment, which is that **they will not taste therein any coolness or drink, except scalding water and pus**. So when those ages have ended, there will be other types of punishment for them, as God, the Most High, said in His Book: "And indeed, for the transgressors is the worst place of return: Hell; they will burn therein, and wretched is the resting place. So let them taste it: scalding water and pus. And other pairs like it." (Surah Sad: 55-58) This statement, in my opinion, is more similar to the meaning of the verse.

It was narrated on the authority of Muqatil bin Hayyan regarding this matter:

Muhammad ibn Abd al-Rahim al-Barqi told me: Amr ibn Abi Salamah told us: I asked Abu Muadh al-Khurasani about the statement of God, **They will abide therein for ages**, so he informed us on the authority of Muqatil ibn Hayyan, who said: It is abrogated. It was abrogated by **We will not increase you except in torment** (an-Naba': 30). This statement has no meaning, because His statement, **They will abide therein for ages** is a report, and there is no abrogation in reports. Rather, abrogation occurs in commands and prohibitions.

Tafsir al-Qurtubi

The Almighty's saying: **They will abide therein for ages** meaning they will remain in the Fire as long as the ages last, and they will never end. For every time an age passes, another will come. Al-Haqab **with two dammahs** means time and the ages are ages. Al-Haqab **with a kasrah** means a year, and the plural is huqab. Mutammam ibn Nuwayrah al-Tamimi said:

We were like my companions, Juthayma, for a long time until it was said that they would never split apart.

When we parted, it was as if Malik and I had not spent a night together because of our long meeting.

Al-Haqq **with Dammah and Sukun**: eighty years. It was also said: more than that or less, as will come, and the plural is Ahqab. The meaning in the verse is that they will remain in it for the epochs of the Hereafter that have no end. The word **the Hereafter** was omitted because the speech indicates it, since the speech mentions the Hereafter, which is like saying **the days of the Hereafter**, meaning days after days without end. Rather, it would have indicated the time period if He had said five epochs or ten epochs and the like. He mentioned the epochs because the epochs were the most distant thing to them, so He spoke according to what their imaginations lead them to and what they know, and it is a metaphor for eternity, meaning they will remain in it forever. It was also said that he mentioned the epochs and not the days, because epochs are more terrifying to the hearts, and more indicative of eternity. The meanings are close, and this eternity is for the polytheists. The verse can be interpreted to refer to the disobedient who will emerge from the Fire after epochs. It was said: The ages are the time for them to drink boiling water and pus-filled water, and when it ends, they will have another kind of punishment. For this reason, He said: "They will abide therein for ages. They will not taste therein any coolness or drink, except scalding water and pus-filled water." *Labtheen* is an active participle of *labath*, and this is strengthened by the fact that the source of it is *labath* with a sukoon, like *drinking*. Hamzah and Al-Kisa'i read *labtheen* without an alif, and this is the choice of Abu Hatim and Abu Ubaid, and they are two dialects. It is said: a man is *labith* and *labith*, like *tamaa* and *tamaa*, and *farah* and *farah*. It is said: he is *labath* in such-and-such a place," meaning that abiding has become his habit, so it is similar to what is inherent in humans, like *hadar* and *faraq*, because the root of *fa'ala* is only for what is inherent in something in most cases, and this is not the case with the active participle of *labith*. Al-Haqab: "Eighty years according to Ibn Omar, Ibn Muhaisin, and Abu Hurairah. A year is three hundred and sixty days, and a day is one thousand years of the days of this world," said Ibn Abbas. Ibn Omar narrated this with a chain of transmission traceable to the Prophet, peace and blessings be upon him. Abu Hurairah said: A year is three hundred and sixty days, each day like the days of this world. Ibn Omar also said: Al-Haqab: forty years. Al-Suddi: seventy years. It was also said:

It is a thousand months. Narrated by Abu Umamah with a chain of transmission traceable to the Prophet. Bashir ibn Ka'b: Three hundred years. Al-Hasan: None

Surat An-Naba: 23

They will abide therein for ages.

of you knows what the epochs are, but they said that they are one hundred epochs, and one epoch is seventy thousand years, and today is like a thousand years of what you count. And on the authority of Abu Umamah also, on the authority of the Prophet, may God bless him and grant him peace: **(One epoch is thirty thousand years)**, mentioned by Al-Mahdawi. The first is Al-Mawardi. Qatrib said: It is a long, unlimited time. And Ibn Umar, may God be pleased with him, said:

The Prophet, may God bless him and grant him peace, said: "By God, no one who has entered the Fire will leave it until he has spent eons in it. An eon is eighty-odd years, and a year is three hundred and sixty days, and each day is a thousand years of those which you count. So let none of them rely on himself to leave the Fire." Narrated by al-Tha'labi. Al-Qurazi said: The eons are forty-three eons, each eon is seventy autumns, each autumn is seven hundred years, each year is three hundred and sixty days, and each day is a thousand years.

I said: These are conflicting statements, and the specification in the verse of eternity requires a chain of transmission that removes the excuse, and that is not proven from the Prophet, peace and blessings of God be upon him. Rather, the meaning - and God knows best - is what we mentioned first, that is, abiding therein for ages and eras, whenever a time passes, another follows it, and an era follows another, thus forever and ever without interruption. Ibn Kaysan said: The meaning of **abiding therein for ages** has no limit, so it is as if He said forever. Ibn Zayd and Muqatil said: It was abrogated by the statement of God, the Most High, {So taste [the punishment], for We will not increase you except in torment.} Meaning that the number has been cut off, and eternity has been achieved.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation

will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared **for the transgressors** meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of haqb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty

thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages.** He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count.** Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment.**

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages.** Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water.** Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

23- **Labithin fiha** is in the accusative case of the implied pronoun in *al-Taghīn*. The majority of scholars read *Labithin* with an alif. Hamzah and al-Kisa'i read *Labithin* without an alif. The accusative case of *Ahqāb* is in the adverbial case: meaning staying in the Fire as long as the *ahqāb* exist, and they never end. Whenever an *ahqāb* passes, another *ahqāb* comes, which is the plural of *ahqāb* with two *ḍammah*, which means time. *Ahqāb* is the age. Al-dawwūr with a *ḍamma* on the ha' and a *ḍawwūr* with a *ḍamma* on the qaf, it is said that it is eighty years. Al-Wahidi narrated

Surat An-Naba: 23

They will abide therein for ages.

from the commentators that it is eighty-odd years, a year is three hundred and sixty days, a day is one thousand years of the days of this world. It is said that the *ahqāb* is a time for their drinking of boiling water and pus, and when it ends, they will have another type of punishment. Al-Suddi said: Al-ḍawq is seventy years. Bashir ibn Ka'b said: Three hundred years. Ibn 'Umar said: Forty years, and it was also said: Thirty thousand years. Al-Hasan said: None of you knows what the epochs are, but they have said that they are one hundred epochs, and each epoch is seventy thousand years, and today is like a thousand years. It was said that the verse is interpreted to refer to the sinners who will emerge from the Fire, but what we mentioned first is preferable, that the intended meaning of the verse is perpetuity, not restriction. Al-Wahidi narrated on the authority of Al-Hasan that he said: By God, it is nothing but that when an epoch passes, another enters, then another, and so on forever.

seventy thousand years, then there is nothing in it that requires the end of those ages, because it is possible that what is meant is successive ages, every time an age passes another follows it, and if it is from the category of the concept, then it does not contradict the logic that indicates the eternity of the infidels, and if his saying was made:

Tafsir al-Baghawi

23- *Labtheen*, Hamza and Ya'qub read it: Labtheen without an alif, and the common people read it: *Labtheen* with an alif, and they are two dialects. **In it, ahqaban**, plural of haqb, and one haqb is eighty years, each year is twelve months, each month is thirty days, each day is a thousand years. This was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him.

Mujahed said: The epochs are forty-three epochs, each epoch is seventy autumns, each autumn is seven hundred years, each year is three hundred and sixty days, each day is a thousand years.

Al-Hasan said: God did not set a period for the people of Hellfire, but rather said: **They will abide therein for ages**. By God, when an age passes, another one enters, then another, forever. So the ages have no number except eternity.

Al-Suddi narrated on the authority of Marra on the authority of Abdullah who said: If the people of Hell knew that they would remain in Hell the number of pebbles in this world, they would rejoice, and if the people of Paradise knew that they would remain in Paradise the number of pebbles in this world, they would be sad.

Muqatil ibn Hayyan said: One era is seventeen thousand years. He said: This verse has been abrogated. It was abrogated by **We will not increase you except in torment**, meaning that the number has increased and eternity has been achieved.

Tafsir al-Baidawi

23- **remaining therein** Hamza and Ruh read *labithin* which is more eloquent *ahqaban* successive ages, and there is nothing in it that indicates their exit from it, because if it is true that the ages are eighty years or

Surat al-Naba 78:24

They will not taste therein any coolness or drink.

Tafsir al-Jalalayn

24 - **They will not taste therein any coolness** sleep, for they will not taste it **nor any drink** what is drunk for pleasure

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **They will not taste therein any coolness or drink**, meaning: They will not taste therein any coolness that would suffocate them from the blazing heat, except for the boiling water, nor any drink that would quench their thirst except for the scalding water. Some of the people of knowledge of the Arabic language have claimed that the coolness in this place is sleep, and that the meaning of the statement is: They will not taste therein any sleep or drink. And he cited as evidence for his statement that the statement of al-Kindi:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold, he means drowsiness, and sleep cools the thirst, so it was called cold because of that, so it is not by its known name, and the interpretation of the Book of God is mostly from the well-known speech of the Arabs, and not from anything else.

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

Ibn Hamid told us: Mihran told us on the authority of Abu Ja'far, on the authority of al-Rabi': **They will not taste therein any coolness or drink, except scalding water and purulent water.** So he excluded scalding water from the drink and purulent water from the cold water.

Tafsir al-Qurtubi

God Almighty says: **They will not taste therein** meaning in the ages **coolness or drink**. Coolness means sleep, according to Abu Ubaidah and others. The poet said:

If I wanted, I would forbid women other than you. If I wanted, I would not eat the food of a camel or a cloven-hoofed animal.

It was said by Mujahid, Al-Suddi, Al-Kisa'i, Al-Fadl bin Khalid, and Abu Muadh Al-Nahwi, and they recited the words of Al-Kindi:

Her sheets became cold on me, so the cold turned me away from her and from kissing her.

It means sleep. The Arabs say: **The cold prevented the**

cold, meaning: **Sleep took away the cold.**

I said: The hadith came:

"He (peace and blessings be upon him) was asked, 'Is there sleep in Paradise?' He said, 'No, sleep is the brother of death, and there is no death in Paradise.' So too is Hellfire." God the Almighty said, 'They will not be decreed to die' (Fatir 35:36). Ibn Abbas said: 'Cold' means the cold of a drink.' Also from him: 'Cold' means sleep, and a drink is water.' Al-Zajaj said: 'They will not taste therein the coolness of the wind, nor shade, nor sleep.' So he made the cold the cold of everything that has comfort, and this is a cold that benefits them. As for freezing cold, it is a cold that they are harmed by, but it does not benefit them, so they will have from it a punishment that God knows best. Al-Hasan, Ata', and Ibn Zayd said: 'Cold' means spirit and comfort. The poet said:

You cannot find shade from the cold of the morning, nor can you taste the shade of the evening.

(**They will not taste therein any coolness or drink**) is a clause in the position of a state of the oppressors, or an attribute of the eras. The eras are a time adverb, and the factor in it is (*remaining*) or (*remaining*) with the transitive verb.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them

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away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

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And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water.** Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

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this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

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And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said:

Then taste, for We will not increase you except in punishment meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell:

Then taste, for We will not increase you except in punishment. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

And sentence 24 - **They will not taste therein any coolness or drink.**

Tafsir al-Baghawi

24- **They will not taste therein any coolness or drink.** It was narrated on the authority of Ibn Abbas that the coolness is sleep. Al-Kisa'i said something similar, and Abu Ubaidah said, the Arabs say: **The coolness prevented the coolness**, meaning the coolness took away sleep. Al-Hasan and Ata' said: **They will not taste therein any coolness**, meaning: a spirit and comfort. Muqatil said: **They will not taste therein any coolness**, that will benefit them from the heat, **nor any drink**, that will benefit them from thirst.

Tafsir al-Baidawi

24- **They will not taste therein any coolness or drink.**

Surat Al-Alaq: 14

Does he not know that God sees?

Surat al-Naba 78:25

except scalding water and purulent water.

Tafsir al-Jalalayn

25 - *except* but **boiling water** extremely hot and **pus** with emphasis and emphasis, what flows from the pus of the people of Hell, for they will taste it. They permitted that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Except scalding water and pus.** God Almighty says: They will not taste therein any coolness or drink except scalding water that has been boiled until its heat has reached its peak, so it is like molten brass that scalds faces. And no coolness except pus.

The interpreters differed about the meaning of *ghassaq*. Some of them said: It is the pus that flows from the people of Hell.

Who said that?

Abu Kurayb and Muhammad ibn al-Muthanna told us: Ibn Idris told us, on the authority of his father, on the authority of Atiyah ibn Sa'd, regarding His statement, **Boiling water and pus-filled water**, he said: It is what flows from their skins.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father: Abu Amr told us: Ikrimah claimed that he told them about His statement, **and pus**, that he said: What comes out of their eyes of pus and blood.

Ibn Bashar and Ibn Al-Muthanna told us: Abd Al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim and Abu Razin: **Except for scalding water and pus.** They said: The water that washes the people of Hellfire. This is the wording of Ibn Bashar. As for Ibn Al-Muthanna, he said in his hadith: What flows from their pus.

Ibn Bashar told us, once again, on the authority of Abdul Hamid, and he said as he said: Ibn Al-Muthanna.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin: **And Ghasaqan** means what flows from their pus.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur and Abu Razin, on the authority of Ibrahim, similarly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, *Ghasaqan*, we used to say that ghasaq is what flows

from between his skin and flesh.

Ibn Al-Muthanna told us: Al-Dahhak bin Mukhallad told us, on the authority of Sufyan, that he said: It was reported to me that their tears did not flow.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **And Ghasaqan** he said: What flows from their pus from the cold. Sufyan said: And others said: Tears.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **except for scalding water and pus**, he said: The scalding water is their tears in the Fire, which collects in the ditches of the Fire and they are given it to drink, and the pus is the pus that comes out of their skins, from what the Fire melts them in pools in which it collects and they are given it to drink.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **Except for boiling water and pus.** He said: Pus is what drips from their skins and what flows from their stench.

Others said: Ghasaq: cold.

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: **Except scalding water and pus-filled water**, meaning: freezing cold.

Abu Kurayb, Abu al-Sa'ib, and Ibn al-Muthanna told us: Ibn Idris told us: I heard Layth, on the authority of Mujahid, regarding His statement, **except scalding water and pus-filled water**, he said: That which they cannot taste because of its coldness.

He said: Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **Except scalding water and pus.** He said: That which they cannot bear because of its coldness.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: *Al-Ghasaq* means that which cannot be tolerated due to its coldness.

Ibn Hamid told us: Mihran told us on the authority of Abu Jaafar, on the authority of Al-Rabi', who said: Al-Ghasaq is the freezing cold.

Abu Kurayb told us: Waki' told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, who said: Al-Ghasaq is the freezing cold.

Others said: It is the stinking one, and it is in Al-Takhariyyah.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Salih bin Hayyan, on the authority of Abdullah bin Buraidah, who said: **Al-Ghasaq in Takhariyyah means the stinking one.**

And in my opinion, ghassaq is the active participle from their saying: **Ghasaqaṭ 'ayn so-and-so** meaning that his tears flowed, and ghassaq al-jarh means that its pus flowed, and from this is the saying of God, **And from the evil of Ghasiq when it comes** (al-Falaq 113:3). What is meant by ghassaq is the night when it covers and envelops things, and what is meant by that is its attack on things like the attack of a flowing torrent. So if ghassaq is what you described of the flowing thing, then it is necessary to say: What God promised these people, and informed them that they will taste in the Hereafter of drink is the liquid from the freezing cold in Hell, which is combined with its intense cold and putridness.

Ibn Al-Muthanna told us: Ya'mar bin Bishr told us: Ibn Al-Mubarak told us: Rashdin bin Sa'd told us: Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **If a bucket of filth were to be poured into the world, the people of the world would stink.**

It was narrated on the authority of Muhammad ibn Harb, who said: Ibn Lahī'ah narrated to us, on the authority of Abu Qabil, on the authority of Abu Malik, on the authority of Abdullah ibn Amr, who said: Do you know what Ghasaq is? They said: God knows best. He said: It is thick pus. If a drop of it were to be spilled in the West, it would stink the people of the East, and if it were to be spilled in the East, it would stink the people of the West.

If someone were to say: You have said that Ghasaq is freezing cold, and freezing cold is extreme cold, so how can freezing cold be a liquid? It would be said: The unbearable and unbearable cold is like the liquid from people's bodies, such as pus and blood.

Tafsir al-Qurtubi

The Almighty's saying: **Except scalding water and ghassaq** is an interrupted exception according to those who say that coldness refers to sleep, and those who say that it refers to coldness are substitutes for it. And the scalding water: is hot water, said Abu Ubaidah. Ibn Zayd said: The scalding water: is their tears, collected in basins and then given to them to drink. An-Nahhas said: The root of the scalding water: is hot water, and from it is derived the bath, and from it the fever, and from it **and shade of those who swelter** (Al-Waqi'ah: 42). Rather, the hot water, and from it are derived the bath, and from it the fever, and from it **and shade of those who swelter** (Al-Waqi'ah: 42) is intended to mean the extreme heat. And the ghassaq: is the pus and discharge of the people of Hell. It was also said the freezing cold. Hamzah and Al-Kisa'i read it with a shaddah on the seen, and the discussion of it has already been mentioned in *Sad*.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows

its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of ḥaḡb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about ḥaḡb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The ḥaḡb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Surat Al-Alaq: 14

Does he not know that God sees?

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah

al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

beginnings of the verses. Hamzah, Al-Kisa'i, and Hafs read it with emphasis.

Fath al-Qadir

And the sentence 25 - **They will not taste therein any coolness or drink * except scalding water and pus-filled water** is a new sentence to explain what it includes, that they will not taste in Hell or in the ages any coolness that will benefit them from its heat, nor any drink that will benefit them from its thirst, except scalding water, which is hot water, and pus-filled water, which is the pus of the people of Hell. It is possible that it is in the accusative case as a state of the pronoun of the transgressors, or an attribute of the ages, and the exception is discontinuous according to those who make the coolness sleep, and it is possible that it is connected from His saying: **a drink.** Mujahid, Al-Suddi, Abu Ubaidah, Al-Kisa'i, Al-Fadl ibn Khalid, and Abu Mu'adh Al-Nahwi said: The coolness mentioned in this verse is sleep, and from this is the saying of Al-Kindi:

Her sheets became cold on me, so the cold turned me away from her and from kissing her.

Meaning sleep. Al-Zajaj said: Meaning they will not taste therein the coolness of the wind, nor shade, nor sleep, so he made the coolness include these things. Al-Hasan, Ata', and Ibn Zayd said: Coolness: Meaning a spirit and a resting place. The majority read *ghassaqan* with a light *sun*. Hamzah and Al-Kisa'i read it with a shaddah on the *seen*. Its interpretation and the interpretation of *al-Hameem* and the disagreement over them were presented in Surah Sad.

Tafsir al-Baghawi

25- **Except scalding water and pus.** Ibn Abbas said: **Pus is the freezing cold that burns them with its cold.** It was also said: **The pus of the people of Hellfire, and we have mentioned it in Surat Sad.**

Tafsir al-Baidawi

25- **Except scalding water and pus** is a state of what is implied in *labithin* or the accusative of *ahqāban* with **la yadhūqūn** means that they will remain in it for ages, not tasting except scalding water and pus, then they will be replaced with another kind of torment. It is possible that the plural of haqb is from haqb of a man if he misses provision, and the right of the year if its rain and goodness are little, so it is a state meaning that they will remain in it for two ages. His saying **la yadhūqūn** is an explanation of it. What is meant by the cold is what cools them down and relieves them of the heat of the fire or sleep, and by the ghasāq is what pours out pus, meaning it flows from their pus. It was said that it is the freezing cold, and it is an exception to the cold, except that it was delayed to agree with the

Surat An-Naba: 24

They will not taste therein any coolness or drink.

Surat al-Naba 78:24

They will not taste therein any coolness or drink.

Tafsir al-Jalalayn

24 - **They will not taste therein any coolness** sleep, for they will not taste it **nor any drink** what is drunk for pleasure

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **They will not taste therein any coolness or drink**, meaning: They will not taste therein any coolness that would suffocate them from the blazing heat, except for the boiling water, nor any drink that would quench their thirst except for the scalding water. Some of the people of knowledge of the Arabic language have claimed that the coolness in this place is sleep, and that the meaning of the statement is: They will not taste therein any sleep or drink. And he cited as evidence for his statement that the statement of al-Kindi:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold, he means drowsiness, and sleep cools the thirst, so it was called cold because of that, so it is not by its known name, and the interpretation of the Book of God is mostly from the well-known speech of the Arabs, and not from anything else.

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

Ibn Hamid told us: Mihran told us on the authority of Abu Ja'far, on the authority of al-Rabi': **They will not taste therein any coolness or drink, except scalding water and purulent water.** So he excluded scalding water from the drink and purulent water from the cold water.

Tafsir al-Qurtubi

God Almighty says: **They will not taste therein** meaning in the ages **coolness or drink**. Coolness means sleep, according to Abu Ubaidah and others. The poet said:

If I wanted, I would forbid women other than you. If I wanted, I would not eat the food of a camel or a cloven-hoofed animal.

It was said by Mujahid, Al-Suddi, Al-Kisa'i, Al-Fadl bin Khalid, and Abu Muadh Al-Nahwi, and they recited the words of Al-Kindi:

Her sheets became cold on me, so the cold turned me

away from her and from kissing her.

It means sleep. The Arabs say: **The cold prevented the cold**, meaning: **Sleep took away the cold.**

I said: The hadith came:

"He (peace and blessings be upon him) was asked, 'Is there sleep in Paradise?' He said, 'No, sleep is the brother of death, and there is no death in Paradise.' So too is Hellfire." God the Almighty said, 'They will not be decreed to die' (Fatir 35:36). Ibn Abbas said: 'Cold' means the cold of a drink.' Also from him: 'Cold' means sleep, and a drink is water.' Al-Zajaj said: 'They will not taste therein the coolness of the wind, nor shade, nor sleep.' So he made the cold the cold of everything that has comfort, and this is a cold that benefits them. As for freezing cold, it is a cold that they are harmed by, but it does not benefit them, so they will have from it a punishment that God knows best. Al-Hasan, Ata', and Ibn Zayd said: 'Cold' means spirit and comfort. The poet said:

You cannot find shade from the cold of the morning, nor can you taste the shade of the evening.

(**They will not taste therein any coolness or drink**) is a clause in the position of a state of the oppressors, or an attribute of the eras. The eras are a time adverb, and the factor in it is (*remaining*) or (*remaining*) with the transitive verb.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here:

and became a mirage meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers as a place of return meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatadah said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

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Basheer bin Kaab said: It was mentioned to me that one *ḥaḡb* is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A *ḥaḡb* is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a *ḥaḡb* is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages.** He said: **And an age is eighty-odd years, each year three**

hundred and sixty days of what you count. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment.**

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And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water.** Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is

Surat An-Naba: 24

They will not taste therein any coolness or drink.

according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn `Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

Fath al-Qadir

And sentence 24 - **They will not taste therein any coolness or drink.**

Tafsir al-Baghawi

24- **They will not taste therein any coolness or drink.** It was narrated on the authority of Ibn Abbas that the coolness is sleep. Al-Kisa'i said something similar, and Abu Ubaidah said, the Arabs say: **The coolness prevented the coolness**, meaning the coolness took away sleep. Al-Hasan and Ata' said: **They will not taste therein any coolness**, meaning: a spirit and comfort. Muqatil said: **They will not taste therein any coolness**, that will benefit them from the heat, **nor any drink**, that will benefit them from thirst.

Tafsir al-Baidawi

24- **They will not taste therein any coolness or drink.**

Surat al-Naba 78:25

except scalding water and purulent water.

Tafsir al-Jalalayn

25 - *except* but **boiling water** extremely hot **and pus** with emphasis and emphasis, what flows from the pus of the people of Hell, for they will taste it. They permitted that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Except scalding water and pus.** God Almighty says: They will not taste therein any coolness or drink except scalding water that has been boiled until its heat has reached its peak, so it is like molten brass that scalds faces. And no coolness except pus.

The interpreters differed about the meaning of *ghassaq*. Some of them said: It is the pus that flows from the people of Hell.

Who said that?

Abu Kurayb and Muhammad ibn al-Muthanna told us: Ibn Idris told us, on the authority of his father, on the authority of Atiyah ibn Sa'd, regarding His statement, **Boiling water and pus-filled water**, he said: It is what flows from their skins.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father: Abu Amr told us: Ikrimah claimed that he told them about His statement, **and pus**, that he said: What comes out of their eyes of pus and blood.

Ibn Bashar and Ibn Al-Muthanna told us: Abd Al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim and Abu Razin: **Except for scalding water and pus.** They said: The water that washes the people of Hellfire. This is the wording of Ibn Bashar. As for Ibn Al-Muthanna, he said in his hadith: What flows from their pus.

Ibn Bashar told us, once again, on the authority of Abdul Hamid, and he said as he said: Ibn Al-Muthanna.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin: **And Ghasaqan** means what flows from their pus.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur and Abu Razin, on the authority of Ibrahim, similarly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, *Ghasaqan*, we used to say that ghasaq is what flows from between his skin and flesh.

Ibn Al-Muthanna told us: Al-Dahhak bin Mukhallad told

us, on the authority of Sufyan, that he said: It was reported to me that their tears did not flow.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **And Ghasaqan** he said: What flows from their pus from the cold. Sufyan said: And others said: Tears.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **except for scalding water and pus**, he said: The scalding water is their tears in the Fire, which collects in the ditches of the Fire and they are given it to drink, and the pus is the pus that comes out of their skins, from what the Fire melts them in pools in which it collects and they are given it to drink.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **Except for boiling water and pus.** He said: Pus is what drips from their skins and what flows from their stench.

Others said: Ghasaq: cold.

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: **Except scalding water and pus-filled water**, meaning: freezing cold.

Abu Kurayb, Abu al-Sa'ib, and Ibn al-Muthanna told us: Ibn Idris told us: I heard Layth, on the authority of Mujahid, regarding His statement, **except scalding water and pus-filled water**, he said: That which they cannot taste because of its coldness.

He said: Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **Except scalding water and pus.** He said: That which they cannot bear because of its coldness.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: *Al-Ghasaq* means that which cannot be tolerated due to its coldness.

Ibn Hamid told us: Mihran told us on the authority of Abu Jaafar, on the authority of Al-Rabi', who said: Al-Ghasaq is the freezing cold.

Abu Kurayb told us: Waki' told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, who said: Al-Ghasaq is the freezing cold.

Others said: It is the stinking one, and it is in Al-Takhariyyah.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Salih bin Hayyan, on the authority of Abdullah bin Buraidah, who said: **Al-Ghasaq in Takhariyyah means the stinking one.**

And in my opinion, ghasaq is the active participle from their saying: **Ghasaqat 'ayn so-and-so** meaning that his tears flowed, and ghasaq al-jarh means that its pus flowed, and from this is the saying of God, **And from the evil of Ghasiq when it comes** (al-Falaq 113:3).

Surat An-Naba: 25
except scalding water and purulent water.

What is meant by ghassaq is the night when it covers and envelops things, and what is meant by that is its attack on things like the attack of a flowing torrent. So if ghassaq is what you described of the flowing thing, then it is necessary to say: What God promised these people, and informed them that they will taste in the Hereafter of drink is the liquid from the freezing cold in Hell, which is combined with its intense cold and putridness.

Ibn Al-Muthanna told us: Ya`mar bin Bishr told us: Ibn Al-Mubarak told us: Rashdin bin Sa`d told us: Amr bin Al-Harith told us, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Sa`id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **If a bucket of filth were to be poured into the world, the people of the world would stink.**

It was narrated on the authority of Muhammad ibn Harb, who said: Ibn Lahi'ah narrated to us, on the authority of Abu Qabil, on the authority of Abu Malik, on the authority of Abdullah ibn Amr, who said: Do you know what Ghasaq is? They said: God knows best. He said: It is thick pus. If a drop of it were to be spilled in the West, it would stink the people of the East, and if it were to be spilled in the East, it would stink the people of the West.

If someone were to say: You have said that Ghasaq is freezing cold, and freezing cold is extreme cold, so how can freezing cold be a liquid? It would be said: The unbearable and unbearable cold is like the liquid from people's bodies, such as pus and blood.

Tafsir al-Qurtubi

The Almighty's saying: **Except scalding water and ghassaq** is an interrupted exception according to those who say that coldness refers to sleep, and those who say that it refers to coldness are substitutes for it. And the scalding water: is hot water, said Abu Ubaidah. Ibn Zayd said: The scalding water: is their tears, collected in basins and then given to them to drink. An-Nahhas said: The root of the scalding water: is hot water, and from it is derived the bath, and from it the fever, and from it **and shade of those who swelter** (Al-Waqi'ah: 42). Rather, the hot water, and from it are derived the bath, and from it the fever, and from it **and shade of those who swelter** (Al-Waqi'ah: 42) is intended to mean the extreme heat. And the ghassaq: is the pus and discharge of the people of Hell. It was also said the freezing cold. Hamzah and Al-Kisa'i read it with a shaddah on the seen, and the discussion of it has already been mentioned in *Sad*.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will

come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared **for the transgressors** meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of haqb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any

coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you**

Surat An-Naba: 25

except scalding water and purulent water.

except in punishment. He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

And the sentence 25 - **They will not taste therein any coolness or drink * except scalding water and pus-filled water** is a new sentence to explain what it includes, that they will not taste in Hell or in the ages any coolness that will benefit them from its heat, nor any drink that will benefit them from its thirst, except scalding water, which is hot water, and pus-filled water, which is the pus of the people of Hell. It is possible that it is in the accusative case as a state of the pronoun of the transgressors, or an attribute of the ages, and the exception is discontinuous according to those who make the coolness sleep, and it is possible that it is connected from His saying: **a drink**. Mujahid, Al-Suddi, Abu Ubaidah, Al-Kisa'i, Al-Fadl ibn Khalid, and Abu Mu'adh Al-Nahwi said: The coolness mentioned in this verse is sleep, and from this is the saying of Al-Kindi:

Her sheets became cold on me, so the cold turned me away from her and from kissing her.

Meaning sleep. Al-Zajjaj said: Meaning they will not taste therein the coolness of the wind, nor shade, nor sleep, so he made the coolness include these things. Al-Hasan, Ata', and Ibn Zayd said: Coolness: Meaning a spirit and a resting place. The majority read *ghassaqa* with a light *sun*. Hamzah and Al-Kisa'i read it with a shaddah on the *seen*. Its interpretation and the interpretation of *al-Hameem* and the disagreement over them were presented in Surah Sad.

Tafsir al-Baghawi

25- **Except scalding water and pus.** Ibn Abbas said: **Pus is the freezing cold that burns them with its cold.** It was also said: **The pus of the people of Hellfire, and we have mentioned it in Surat Sad.**

Tafsir al-Baidawi

25- **Except scalding water and pus** is a state of what is implied in *labithin* or the accusative of *ahqāban* with **la yadhūqūn** means that they will remain in it for ages, not tasting except scalding water and pus, then they will be replaced with another kind of torment. It is possible that the plural of haqb is from haqb of a man if he misses provision, and the right of the year if its rain and goodness are little, so it is a state meaning that they will remain in it for two ages. His saying **la yadhūqūn** is an explanation of it. What is meant by the cold is what cools them down and relieves them of the heat of the fire or sleep, and by the ghasāq is what pours out pus, meaning it flows from their pus. It was said that it is the freezing cold, and it is an exception to the cold, except that it was delayed to agree with the beginnings of the verses. Hamzah, Al-Kisa'i, and Hafs read it with emphasis.

Surat al-Naba 78:26

A just reward

Tafsir al-Jalalayn

26 - **A just recompense** in accordance with their deeds. There is no sin greater than disbelief, and no punishment greater than the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This punishment with which these infidels were punished in the Hereafter, their Lord did it to them as a recompense, meaning: as a reward for their evil deeds and words that they used to do in this world. It is a source of the saying of the speaker: This punishment matched this deed in accordance.

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, **a just reward** means: in accordance with their deeds.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, his statement, **a just recompense** means the recompense was in accordance with the people's evil deeds.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of al-Rabi': **A just reward**. He said: According to their deeds.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: Hakam told us, on the authority of Abu Ja'far, on the authority of al-Rabi', regarding his statement, **a just reward**, he said, **a reward that matches their deeds**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **A just recompense**, he said: They did evil, so they were recompensed evil, and they did good, so they were recompensed good. Then he recited the statement of God, **Then the worst was the end of those who did evil** (al-Rum 30:10).

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **a just reward**, he said: A reward that matches the deeds of the people.

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 reward in accordance with the deed**. He said: The reward is in accordance with the deed.

Tafsir al-Qurtubi

The Almighty says: **A just reward** meaning in accordance with their deeds. According to Ibn Abbas, Mujahid and others, *Wifaq* means *according* just as *qital* means *fighting*. *Jaz'a* is in the accusative case as a verbal noun, meaning We rewarded them with a reward that matched their deeds, as stated by Al-Farra' and Al-Akhfash. Al-Farra' also said: It is the plural of *wafaq*, and *wafaq* and *lafaq* are one and the same. Muqatil said: The punishment matched the sin, so there is no sin greater than polytheism, and no punishment greater than the Fire. Al-Hasan and Krimah said: Their deeds were bad, so God brought them what would harm them.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term**. "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups**. Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader**. Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups**. Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest**. And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers as a **place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is**

ever lying in wait, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of *ḥaqb*, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about *ḥaqb* in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The *ḥaqb* is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one *Ḥaqb* is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A *Ḥaqb* is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a *Ḥaqb* is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God

the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking

al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasr ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

26- **A recompense in accordance with their deeds** means in accordance with their actions. **A recompense** is in the accusative case as a verbal noun, and *according* is an adjective for it. Al-Farra' and Al-Akhfash said: We rewarded them with a recompense that corresponded with their deeds. Al-Zajjaj said: They were given a recompense that corresponded with their deeds. Al-Farra' said: *Al-Wifaq* is the plural of *Al-Wafaq*, and *Al-Wafaq* and *Al-Muwaaqif* are one and the same. Muqatil said: **The punishment corresponded with the sin, for there is no sin greater than evil and no punishment greater than the Fire.** Al-Hasan and Ikrimah said: **Their deeds were evil, so God brought them that which would harm them.**

Tafsir al-Baghawi

26- **A fitting recompense**, meaning We rewarded them with a recompense that matched their deeds. Muqatil said: The punishment matched the sin, for there is no sin greater than polytheism, and no punishment greater than Hellfire.

Tafsir al-Baidawi

26- **A fitting reward** meaning that they were rewarded with a reward that was in accordance with their deeds, or in agreement with them, or in accordance with them.

It was read in accordance as a verb from **to succeed** which means **to succeed**.

Surat An-Naba: 27

Indeed, they did not expect an account.

Surat al-Naba 78:27

Indeed, they did not expect an account.

Tafsir al-Jalalayn

27 - **They were not hoping** they were afraid **of an account** because they denied the resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, they did not expect an account.** God Almighty says: Indeed, these disbelievers were in this world not afraid of God calling them to account in the Hereafter for His blessings upon them, His kindness to them, and their poor gratitude to Him for that.

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, **They do not expect an account**, he said: They do not care, so they believe in the unseen.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement, **Indeed, they did not expect an account**, meaning they did not fear an account.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, they did not expect an account**, he said: They did not believe in the Resurrection or the Account, and how could one expect an account when he was not certain that he would live, nor was certain of the Resurrection? And he recited the statement of God, "Rather, they said like what the former ones said. They said, 'When we have died and become dust,'..." until His statement, **Legends of the former peoples.** (Surat al-Mu'minun 23:81-83), and he recited, **Shall we direct you to a man who will inform you, when you are torn apart, completely?...** until His statement, *new* (Surat Saba': 7). So some of them said to one another, **What is wrong with him? Does he invent a lie against God, or is he possessed?** (Surat Saba': 8). The man is crazy when he tells us this.

Tafsir al-Qurtubi

The Almighty says: **Indeed, they did not expect** meaning they did not fear **an account** meaning an accounting for their deeds. It was also said that it

means they did not expect the reward of an account. Al-Zajaj: That is, they did not believe in the resurrection, so they hoped for their account.

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared **for the transgressors** meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

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al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy

years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the

Surat An-Naba: 27

Indeed, they did not expect an account.

authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus`ab al-Suri told us, Khalid ibn `Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

Fath al-Qadir

27- **Indeed, they did not expect an account.** That is, they did not expect the reward of an account. Al-Zajaj said: They did not believe in resurrection, so they hoped for their account. The sentence explains why they deserved the aforementioned reward.

Tafsir al-Baghawi

27- **They did not expect an account,** they did not fear being held accountable, meaning: they did not believe in resurrection or that they would be held accountable.

Tafsir al-Baidawi

27- **They did not expect an account.** This is an explanation of what this punishment corresponds to.

Surat al-Naba 78:28

And they denied Our signs with utter denial.

Tafsir al-Jalalayn

28 - **And they denied Our signs** the Qur'an **without denying it**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they denied Our signs with a lie**. God Almighty says: And these people denied Our arguments and proofs with a lie. It was said: **With a lie**, and He did not say **with a lie**, as a prelude to his action.

Some of the grammarians of Basra said: It was said that because the verb from it is of four forms, so he wanted to make it like the root of *a'alta* and the source of *a'alta* is *if'alan*, so he said: *kadhaban*, so he made it according to the number of its source. He said: And on this basis you say: *qatal qatalan*. He said: And it is from the speech of the Arabs. And some of the grammarians of Kufa said: This is an eloquent Yemeni dialect. They say: *khadhabu bih kadhaban*, and *kharak al-qamis khirāqan*, and every *fa'ala*, its source is *fa'al* in their language with a shaddah. He said: An Arab once said to me on Al-Marwah, asking me: Is shaving more preferable to you than short hair? He said: And some of the Banu Kalb recited to me:

You have long discouraged me from my companions and from fulfilling my need for healing.

The reciters agreed to stress the *dhal* of *kadhdhab* in this place, and Al-Kisa'i in particular would stress the second, and that is in his saying: **They do not hear in it idle talk nor a liar**. He says: It is from their saying: I lied to him as a liar and a lie, and he stresses this one, and he says: His saying **they lied** restricts *kadhdhab* to the source.

Tafsir al-Qurtubi

And they denied Our signs completely meaning what the prophets brought. It was also said: what We sent down of books. The reading of the common people is (*kadhdhaban*) with a shaddah on the *dhal* and a kasrah on the *kaf*, on the basis of *qadhb*, meaning they lied a great lie. Al-Farra' said: It is a broad Yemeni dialect, they say: I lied to him a liar, and I tore the shirt completely. Every verb in the form *fa'a'* has a stressed *fa'al* in their language. Some of the Kalbis recited:

It has been a long time since I have been away from my friend and from the need to satisfy her in terms of healing.

Ali, may God be pleased with him, read *kadhdhaban* with a light stress on the letter, which is also a verbal

noun. Abu Ali said: Both the light stress and the heavy stress are verbal nouns for lying, like the saying of Al-A'sha:

I believed her and I disbelieved her, but a person is benefited by his liar.

Abu al-Fath 48: They both came as a source of lying and lying together. Al-Zamakhshari: (*liar*) with a lightened form is a source of lying, as evidenced by his saying:

I believed her and I disbelieved her, but a liar benefits a person.

It is like His statement: **And He caused you to grow from the earth a plant** (Nuh 71:17) meaning and they denied Our signs, so would they have denied a liar? Or you make it the accusative with **(-they denied)**, because it includes the meaning of they denied, because every denier of the truth is a liar, because if they are liars in the eyes of the Muslims, and the Muslims are liars in their eyes, then there is lying between them. Ibn Omar read (*liar*) with a damma on the *kaf* and a shaddah, plural of liar, as Abu Hatim said. Al-Zamakhshari made it the accusative in the state. And the liar may mean: one who is eloquent in lying, it is said: a lying man, like you say: good-looking and miserly, so he makes it an attribute of the source (**they denied**), meaning the lie of an excessively lying liar. In Al-Sahah: And the Almighty's saying: **And they denied Our signs with denial**, which is one of the sources of the doubled form, because its source can be expressed as *ta'fil* like *la taklim*, and as *fa'al* *kadhdhab*, and as *ta'la* like *tawsiyah*, and as *mafa'*, **And We tore them apart, every one of them torn apart** (Saba': 19).

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term**. "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups**. Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader**. Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups**. Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see**

And they denied Our signs with utter denial.

the mountains, thinking them rigid, while they will pass as the clouds pass and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of haqb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years. Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said:

Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages.** He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count.** Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment.**

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages.** Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water.** Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment.** He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

Fath al-Qadir

28- **And they denied Our signs blasphemously** meaning they denied the Qur'anic verses, or they denied something more general than them, with a blatant denial. Fa'al is one of the verbal nouns of tafa'al. Al-Farra' said: It is an eloquent Yemeni dialect, you say liar kadhhaban and riqqat al-qamis khiraqan. He said in As-Sahah: And they denied Our signs liar kadhhaban is one of the verbal nouns of the doubled form because its verbal noun may come in the form taf'il like at-talkil, fa'al like kadhhab, taf'ala like tawsiyah, and maf'al like **wa-tashaqna hum kullu ma'mufal** and **we tore them apart, each one torn.** The majority of scholars read *kadhhaban* with the

shaddah. Ali ibn Abi Talib read it with the tafsir. Abu Ali Al-Farsi said that both the tafsir and the shaddah are verbal nouns of denial. Ibn Umar read kadhhaban with the damma and the shaddah, the plural of kadhhab. Abu Hatim said that it is accusative as a state. Al-Zamakhshari said: According to this reading, it may mean someone who is eloquent in lying. You say: a lying man, just as you say: good-looking and miserly.

Tafsir al-Baghawi

28- **And they denied Our signs**, meaning what the prophets brought, *falsely*, denial. Al-Farra' said: It is an eloquent Yemeni language. They say in the source of the verb *fa'al* "fa'al." He said: An Arab among them said to me on Al-Marwah, asking me a fatwa: Is shaving your hair or cutting it short more preferable to you?

Tafsir al-Baidawi

27- **And they denied Our signs with denial** denying and fa'al meaning to activate, which is common in the speech of eloquent people. It is read with a lightened vowel and it means to lie, as in His saying:

I believed her and I disbelieved her, but a liar benefits a person.

The place of denial was established to indicate that they lied in their denial, or that they were lying, for they were liars in the eyes of the Muslims and the Muslims were liars in their eyes, so there was lying between them, or that they were exaggerating in their lying in it. According to the two meanings, it is permissible for it to be a state meaning liars or liars, and this is supported by the fact that it was read as a liar, which is the plural of liar. It is permissible for it to be for exaggeration, so it is a description of the source, i.e., an excessive lie, his lie.

Surat al-Naba 78:29

And We have recorded everything in a book.

Surat al-Naba 78:29

And We have recorded everything in a book.

Tafsir al-Jalalayn

29 - **And everything** of deeds **We have recorded** recorded it **in a book** written in the Preserved Tablet so that we may reward for it. And from that is their denial of the Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And everything We have recorded in a book** God Almighty says: And everything We have recorded and written in books, We have written its number, its amount, and its value, so nothing of it escapes Us in knowledge. And He put *book* in the accusative case because in His statement **We have recorded it** is a source of **We have established it** and **We have written it**, as if it was said: And everything We have written in a book.

Tafsir al-Qurtubi

The Almighty says: **And everything We have recorded in a book.** (*Everything*) is accusative with an implied verb as a subject. (**A book**) is accusative as a verbal noun, because the meaning is We have recorded it. Abu al-Samal read (**And everything**) in the nominative case as a subject. (**A book**) is accusative as a verbal noun because the meaning of We have recorded it is We wrote it down, that is, We wrote it down. Then it was said that what was meant by it is knowledge, because what was written down was further from being forgotten. And it was said that it was We wrote it down in the Preserved Tablet for the angels to know it. And it was said that what was meant was what was written down for the servants of their deeds. So this is a writing that came from the angels assigned to the servants by the command of God the Almighty to them to write it down, the evidence for which is His Almighty saying: **Verily, over you are keepers * Noble and recording.** (al-Infitar 82:10-11) **So taste [the punishment], for We will not increase you except in torment.** Abu Barzah said:

I asked the Prophet, may God bless him and grant him peace, about the most difficult verse in the Qur'an?

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty

says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared **for the transgressors** meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait**, meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

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narrated by Ibn Abi Hatim.

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Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except scalding water and purulent water**. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the

Surat al-Naba 78:29

And We have recorded everything in a book.

Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you except in punishment.** He said: The people were destroyed by their disobedience to God, the Almighty. Jasr ibn Farqad is completely weak in hadith.

Fath al-Qadir

29- **And everything We have recorded in a book.** The majority of scholars read **and everything** in the accusative case, indicating the preoccupation: meaning, **And We have recorded everything We have recorded.** Abu Al-Sammak read it in the nominative case, indicating the beginning, and what follows it is its predicate. This sentence is parenthetical between the cause and the effect. The accusative case of *book* is in the verbal noun **for We have recorded it** because **We have recorded it** means **We wrote it**. It was also said that it is in the accusative case, indicating the state: meaning, *written*. It was said that what is meant is **We wrote it** in the Preserved Tablet so that the angels would know it. It was also said that what is meant is what the guardians wrote for the angels of their deeds. It was also said that what is meant by it is knowledge because what was written was further from being forgotten. The first is more appropriate, based on His statement: **And everything We have recorded in a clear register.**

Tafsir al-Baghawi

29- **And everything We have recorded in a book,** meaning, and every action We have made clear in the Preserved Tablet, as He says: **And everything We have recorded in a clear register** (Ya-Sin 36:12).

Tafsir al-Baidawi

29-**And We have recorded everything.** It was read in the nominative case as a subject. **A book** is a source for **We have recorded it**. The statistics and the scribes share the meaning of control, or its implied action, or a state meaning written on the tablet, or the records of the guardians, and the sentence is an objection. His saying:

Surat al-Naba 78:30

So taste [the punishment], for We will not increase you except in torment.

Tafsir al-Jalalayn

30 - **So taste** meaning, it will be said to them in the Hereafter when the punishment befalls them, **Taste your reward. We will only increase you in punishment** over your punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So taste, for We will not increase you except in torment.** God Almighty says: The unbelievers in Hell will be told when they drink boiling water and pus-filled water: Taste, O people, of the torment of God which you used to deny in this world. We will not increase you except in torment upon the torment you are in, neither as a lightening of it nor as a relief.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah bin Amr, who said: No verse more severe than this has been revealed to the people of Hell: **So taste [the [false] fruits, for We will not increase you except in punishment.** He said: They will be in more punishment forever.

Bishr told us, he said: Mazid told us, he said: Saeed told us, on the authority of Qatada: **So taste, for We will not increase you except in punishment.** It was mentioned to us that Abdullah bin Amr used to say: No verse was revealed to the people of Hell more severe than it: **So taste, for We will not increase you except in punishment.** So they will receive more from God forever.

Tafsir al-Qurtubi

He said: ((The Almighty's saying: **So taste [the punishment], for We will not increase you except in punishment**)) meaning **(Every time their skins are roasted through, We will replace them with other skins)** and **(Every time they are extinguished, We will increase their blazing fire).**

Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Judgment, that it is timed to a specified term that cannot be increased or decreased, and no one knows its exact time except God Almighty, as He Almighty says: **And We do not delay it except for a specified term.** "The Day the Trumpet is blown, and you will come in groups." Mujahid said: **In groups.** Ibn Jarir said: It means that every nation will come with its

Messenger. And as God Almighty says: **The Day We will call every people with their leader.** Al-Bukhari said: **The Day the Trumpet is blown, and you will come in groups.** Muhammad told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two Trumpets will be forty.' They said: 'Forty days?' He said: 'No.' They said: 'Forty months?' He said: 'No.' They said: 'Forty years?' He said: 'No.' He said: 'Then God will send down water from the sky, and they will grow as plants grow. There will be nothing of the human being that will not decay except one bone, which is the coccyx.'" The creation will ride on the Day of Resurrection.

And the heaven was opened and became doors meaning paths and routes for the angels to descend. **And the mountains were set in motion and became a mirage** as in the Almighty's saying: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass** and as in His saying: **And the mountains will be like carded wool** and He said here: **and became a mirage** meaning it will appear to the observer that they are a thing when they are not. After this, they will disappear completely, leaving no trace or trace, as in the Almighty's saying: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will not see therein any crookedness or unevenness." And the Almighty said: **And the Day We set the mountains in motion and you will see the earth appearing as a place of rest.** And the Almighty said: **Indeed, Hell will be an ambush** meaning an ambush prepared for the transgressors meaning the rebellious, disobedient ones who oppose the messengers **as a place of return** meaning a place of return, turning back, destination, and lodging. Al-Hasan and Qatada said regarding the Almighty's statement: **Indeed, Hell is ever lying in wait,** meaning that no one will enter Paradise until he passes through the Fire. If he has a pass, he will be saved, otherwise he will be detained. Sufyan al-Thawri said: There are three bridges over it.

God the Almighty says: {And abiding therein for ages} meaning they will remain therein for ages, which is the plural of haqb, which is a period of time. They differed regarding its amount. Ibn Jarir said, on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Sufyan al-Thawri, on the authority of 'Ammar al-Dahni, on the authority of Salim ibn Abi al-Ja'd, who said: Ali ibn Abi Talib said to Hilal al-Hijri: What do you find about haqb in the revealed Book of God? He said: We find it to be eighty years, each year twelve months, each month thirty days, each day a thousand years. This is how it was narrated from Abu Hurayrah, 'Abdullah ibn 'Amr, Ibn 'Abbas, Sa'id ibn Jubayr, 'Amr ibn Maymun, al-Hasan, Qatadah, al-Rabi' ibn Anas, and al-Dahhak. And from al-Hasan and al-Suddi also seventy years likewise. And from 'Abdullah ibn 'Amr: The haqb is forty years, each day of which is like a thousand years of what you count. Both of them were narrated by Ibn Abi Hatim.

Basheer bin Kaab said: It was mentioned to me that one Haqb is three hundred years, each year has twelve months, each year has three hundred and sixty days, each day of which is like a thousand years.

So taste [the punishment], for We will not increase you except in torment.

Narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali bin Abi Bakr Al-Asfidi, Marwan bin Muawiyah Al-Fazari told us, on the authority of Ja'far bin Az-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon him, regarding the words of God the Almighty: **They will abide therein for ages**, he said: A Haqb is one month, a month is thirty days and a year is twelve months, and a year is three hundred and sixty days, each day of which is like a thousand years of your counting, so a Haqb is thirty thousand thousand years. This is a very strange hadith, and Al-Qasim and the one who narrated it, who is Ja'far bin Az-Zubayr, are both abandoned. Al-Bazzar said: Muhammad bin Mirdas told us, Sulayman bin Muslim Abu Al-Ala' told us, he said: I asked Sulayman At-Taymi: Will anyone come out of the Fire? He said: Nafi' narrated to me on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, that he said: **By God, no one will leave the Fire until he has remained in it for ages**. He said: **And an age is eighty-odd years, each year three hundred and sixty days of what you count**. Then he said: Sulayman ibn Muslim is a well-known Basri. Al-Suddi said: **Remaining therein for ages** means seven hundred ages, each age seventy years, each year three hundred and sixty days, each day like a thousand years of what you count. Muqatil ibn Hayyan said: This verse was abrogated by the words of God Almighty: **So taste [the punishment], for We will not increase you except in torment**.

Khalid bin Ma'dan said: This verse and the saying of God the Almighty: **Except what your Lord wills** about the people of monotheism were both narrated by Ibn Jarir. Then he said: It is possible that the saying of God the Almighty: **They will abide therein for ages** is related to the saying of God the Almighty: **They will not taste therein any coolness or drink** then God will bring about for them after that a punishment of another form and type. Then he said: The correct view is that it will never end as Qatadah and Ar-Rabi' bin Anas said, and he had said before that: Muhammad bin Abdul Rahim Al-Barqi told me, Amr bin Abi Salamah told us on the authority of Zuhair on the authority of Salim: I heard Al-Hasan being asked about the saying of God the Almighty: **They will abide therein for ages** he said: As for the ages, they have no number except eternity in the Fire, but they mentioned that the age is seventy years, each day of which is like a thousand years of what you count. Sa'id said on the authority of Qatadah: God the Almighty said: **They will abide therein for ages** and that is what has no end, and whenever an age passes another age comes after it. He told us that the period is eighty years, and Al-Rabi' bin Anas said, **They will remain there for ages**. Only God Almighty knows the number of these periods. He told us that one period is eighty years, and a year is three hundred and sixty days, and every day is like a thousand years of what you count. Ibn Jarir also narrated both of them.

And the Almighty said: **They will not taste therein any coolness or drink** meaning they will not find in Hell any coolness for their hearts nor any good drink to nourish them. For this reason, the Almighty said: **except**

scalding water and purulent water. Abu Al-Aaliyah said: He excluded scalding water from cold and purulent water from drink. Al-Rabi' ibn Anas said the same. As for scalding water, it is the hot water whose heat and scorching heat have reached the end, and purulent water is what has accumulated from the pus, sweat, tears, and wounds of the people of Hell. It is cold and its coldness cannot be tolerated and its stench cannot be confronted. We have already discussed purulent water in Surat Sad in a way that makes it unnecessary to repeat it. May God protect us from that by His grace and generosity. Ibn Jarir said: It was said that what is meant by His saying: **They will not taste therein any coolness** means sleep, as Al-Kindi said:

Her sheets cooled on me, so the cold pushed me away from her and her kisses.

By cold he means drowsiness and sleep. This is how he mentioned it and did not attribute it to anyone. Ibn Abi Hatim narrated it via al-Suddi from Murrah al-Tayyib and transmitted it from Mujahid as well. Al-Baghawi narrated it from Abu Ubaidah and al-Kisa'i as well. God the Almighty said: **A just recompense** meaning this punishment that they have reached is according to their corrupt deeds that they used to do in this world. This was said by Mujahid, Qatadah and others. Then God the Almighty said: **Indeed, they did not expect an account** meaning they did not believe that there was a home in which they would be rewarded and held accountable. **And they denied Our signs completely** meaning they used to deny God's proofs and evidence for His creation that He sent down to His messengers, and they would meet them with denial and obstinacy. His saying *completely* means completely denial, and it is a verbal noun derived from a non-verb. They said: A Bedouin was heard asking al-Farra' on al-Marwah: **Is shaving or cutting short hair more preferable to you?** Some of them recited:

You have long discouraged me from my companions and from the shortest of their needs for healing.

And the Almighty said: **And everything We have recorded in a book** meaning, We have known the deeds of all the servants and have written them down for them, and We will reward them for that, if good, then good, and if evil, then evil. And the Almighty said: **Then taste, for We will not increase you except in punishment** meaning, it will be said to the people of Hell: Taste what you are in, for We will not increase you except in punishment of the same kind, and another of its kind in pairs. Qatadah said, on the authority of Abu Ayyub al-Azdi, on the authority of Abdullah ibn Amr, who said: No verse more severe than this verse was revealed to the people of Hell: **Then taste, for We will not increase you except in punishment**. He said: They will be in more punishment forever. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri told us, Khalid ibn 'Abd al-Rahman told us, Jasn ibn Farqad told us, on the authority of al-Hasan, who said: I asked Abu Barzah al-Aslami about the most severe verse in the Book of God for the people of Hell. He said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Then taste, for We will not increase you**

except in punishment. He said: The people were destroyed by their disobedience to God, the Almighty. Jasn ibn Farqad is completely weak in hadith.

Fath al-Qadir

30- So taste [the punishment], for We will not increase you except in torment. This sentence is caused by their disbelief and denial of the verses. Al-Razi said: This *fa* is for recompense, so he pointed out that the command to taste is caused by what was previously explained about the ugliness of their actions, and the increase in their torment is that every time their skins are roasted through, He replaces them with other skins, and every time the fire subsides, God increases their blazing fire.

Ibn Mardawayh narrated on the authority of Ibn Abbas, **On the Great report**, he said: The Qur'an: This is narrated on the authority of a group of the Successors. Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated on his authority regarding His statement, **And We made a blazing lamp**, he said: luminous, **And We sent down from the pressed clouds**, he said: the clouds, **plentiful water**, he said: pouring down. Abd ibn Humayd, Abu Ya'la, Ibn Jarir, and Ibn Mundhir also narrated on his authority, **plentiful water**, he said: pouring down. Ash-Shafi'i, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Mundhir, and Ibn Mardawayh narrated on the authority of Ibn Mas'ud regarding His statement, **And We sent down from the pressed clouds plentiful water**, he said: God sends the wind, and it carries the water, and the clouds pass by it, and it flows like a she-camel flows down, and the plentiful water descends from the sky, like al-Ghazali, and the winds disperse it, so it descends in scattered forms. Ibn Jarir and Ibn al-Anbari narrated in Al-Masahif on the authority of Qatadah, he said: In the recitation of Ibn Abbas, **And We sent down from the pressed clouds** means the winds. Ibn al-Mundhir and Ibn Abi Hatim narrated from him regarding his statement: {And gardens intertwined}, he said: Intertwined. Ibn Jarir also narrated from him regarding the verse: He said: He says: Some of them intertwined with others. Ibn al-Mundhir also narrated from him regarding his statement: {And the mountains will move and become a mirage}, he said: The mirage of the sun. Ibn Abi Hatim also narrated from him: {And abiding therein for ages}, he said: Years. Abd al-Razzaq, al-Firyabi, Hunad, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated from Salim ibn Abi al-Ja'd, he said: Ali ibn Abi Talib asked Hilal al-Hijri: What do you find about the periods in the Book of God? He said: We find it to be eighty years, each year of which is twelve months, each month has thirty days, each day is a thousand years. Sa'id ibn Mansur and al-Hakim narrated - and he authenticated it - from Ibn Mas'ud regarding the verse: He said: One period is eighty years. Al-Bazzar narrated from Abu Hurayrah that he said: A period is eighty years, a year is three hundred and sixty days, and a day is like a thousand years of what you count. Abd bin Hamid narrated from him that he said: A *haqb* is eighty years, and today it is like one-sixth of the world. Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated it. Al-Suyuti said: With a weak chain of transmission on the authority of Abu Umamah, on the authority of the Prophet, peace and blessings be upon

him: **They will abide therein for haqb.** He said: A *haqb* is a thousand months, a month is thirty days, and a year is twelve months, three hundred and sixty days, each day of which is a thousand years of your reckoning, so a *haqb* is thirty thousand years. Al-Bazzar, Ibn Mardawayh and al-Daylami narrated from Ibn Umar that the Prophet, peace and blessings be upon him, said: "God will not bring forth from the Fire one who has entered it until he has remained in it for *haqb*. A *haqb* is eighty-odd years, each year is three hundred and sixty days, and a day is a thousand years of your reckoning." Ibn Umar said: So let no one assume that he will be brought forth from the Fire. Sa'id bin Mansur and Ibn al-Mundhir narrated from Abdullah bin Amr that he said: One *haqb* is eighty years. Ibn Jarir narrated a similar hadith from Ibn Abbas. Ibn Mardawayh narrated on the authority of Ubadah ibn as-Samit who said: The Messenger of God (peace and blessings of God be upon him) said: **A haqb is forty years.** Ibn Jarir narrated on the authority of Khalid ibn Ma'dan regarding His statement, **They will abide therein for ages** and His statement, **except what your Lord wills**, that they are regarding the people of monotheism from the people of the Qiblah. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud who said: The bitter cold of Hell will be for them as a form of torment, because God says, **They will not taste therein any coolness or drink.** Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: **They will not taste therein any coolness or drink * Except scalding water**, that its heat has reached its peak. **And ghasaqan**, that its heat has reached its peak. And if a man lowers a vessel to his mouth, the scalp of his face falls off, until only rattling bones remain." Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **A recompense commensurate with their deeds**, that he said: **It will be commensurate with their deeds.** Abd bin Hamid, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Abdullah bin Amr, who said: No verse has ever been revealed to the people of Hell more severe than this: **So taste [its [good]], for We will not increase you except in punishment.** They will be in more torment from God forever.

Tafsir al-Baghawi

30- So taste, meaning it will be said to them: **So taste**, "for We will not increase you except in torment."

Tafsir al-Baidawi

30- So taste [the punishment], for We will not increase you except in torment. This is due to their disbelief in the accountability and their denial of the verses. It comes in the form of a shift in emphasis, and in the hadith: **This verse is the most severe in the Qur'an for the people of Hellfire.**

Surat al-Naba 78:31

Indeed, for the righteous is attainment.

Surat al-Naba 78:31

Indeed, for the righteous is attainment.

Tafsir al-Jalalayn

31 - **Indeed, for the righteous is attainment** a place of victory in Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

He says: For the righteous there is a way out of the Fire and into Paradise, and a way out of it for them and a way out of it for them and a way out of what they sought.

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, **Indeed, for the righteous is attainment**. He said: They have attained success by being saved from the Fire.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, for the righteous is attainment**: meaning, by God, there is attainment from the Fire to Paradise, and from God's punishment to His mercy.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Indeed, for the righteous is attainment**, he said: A attainment from the Fire to Paradise.

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, for the righteous is attainment**, meaning: a place of refuge.

Tafsir al-Qurtubi

The Almighty says: **Indeed, for the righteous is attainment**. He mentioned the reward of the one who fears disobeying the command of God. (*Mafaz* is a place of victory, salvation, and deliverance from what the people of Hell are in. That is why a desert, when its water is scarce, is called a wilderness, as a sign of optimism for deliverance from it.

Tafsir Ibn Kathir

God the Almighty says, informing us about the happy

ones and what He has prepared for them of honor and eternal bliss, saying: **Indeed, for the righteous is attainment**. Ibn Abbas and Ad-Dahhak said: A place of rest. Mujahid and Qatadah said: They have succeeded and escaped from the Fire. The statement of Ibn Abbas is more correct here because he said after that: *Gardens*, and gardens are orchards of palm trees and other things. **And grapevines * And full-breasted maidens of equal age**, meaning and beautiful maidens of equal age. Ibn Abbas, Mujahid and others said: *Full-breasted* meaning full-breasted, meaning that their breasts are full-breasted and not sagging because they are Arab virgins of equal age, that is, of the same age, as was explained previously in Surat Al-Waqi'ah. Ibn Abi Hatim said: Abdullah bin Ahmad bin Abdul Rahman Al-Dastaki told us, my father told me, on the authority of Abu Sufyan Abdul Rahman bin Abdullah bin Taym, on the authority of Atiyyah bin Sulaiman Abu Al-Ghaith, on the authority of Abu Abdul Rahman Al-Qasim bin Abi Al-Qasim Al-Dimashqi, on the authority of Abu Umamah, that he heard him narrating on the authority of the Prophet, peace and blessings be upon him, that he said: "The shirts of the people of Paradise reveal the pleasure of God, and the clouds pass by them and call out to them: O people of Paradise, what do you want me to send you rain? Until it rains on them young maidens of equal age." And the words of God, **and a full cup**, Ibn Abbas said: It is full and continuous. Ikrimah said: It is clear. Mujahid, Al-Hasan, Qatadah, and Ibn Zayd said: *Dahaqan* means full and brimming. Mujahid and Saeed bin Jubayr said: It is continuous. And the Almighty's saying: **Therein they will hear no idle talk or lying** is like His saying: **Therein there is no idle talk or sin** meaning there is no idle talk devoid of benefit nor sinful lying, rather it is the abode of peace and everything in it is free from deficiency. And His saying: **A reward from your Lord, a gift according to account** meaning that what we have mentioned, God has rewarded them with it and given it to them through His grace, favor, kindness and mercy, a gift according to account, meaning sufficient, comprehensive, and abundant. The Arabs say: He gave me, so I think that he sufficed me, meaning he sufficed me, and from this, God is sufficient for me, meaning God is sufficient.

Fath al-Qadir

His saying: 31- **Indeed, for the righteous there is attainment**. This is the beginning of explaining the state of the believers and what God has prepared for them of good after explaining the state of the disbelievers and what God has prepared for them of evil. The word *mafaz* is a source meaning victory and attainment of a blessing and what is desired and salvation from the Fire. From this, the desert is called a wilderness, as an expression of optimism for salvation from it.

Tafsir al-Baghawi

God Almighty says: 31- **Indeed, for the righteous is attainment**, victory and salvation from the Fire.

Ad-Dahhak said: a place of rest.

Tafsir al-Baidawi

31- **Indeed, for the righteous there is attainment**
Victory or a place of victory.

Surat al-Naba 78:32
gardens and grapes

Surat al-Naba 78:32

gardens and grapes

Tafsir al-Jalalayn

32 - *Gardens* orchards instead of a place or an explanation of it **and grapes** in apposition to a place

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: *gardens* and gardens: a translation and explanation of the victory, and it is permissible to translate it from it, because the victory is a source from the saying of the speaker: So-and-so won this thing: if he sought it and won it, so it is as if it was said: the righteous will win what they sought of gardens and grapes, and gardens: the plural of garden, and it is the orchards of palm trees and grapes and trees surrounded by walls surrounding them, because the walls surround them, the garden is called a garden, so if the walls are surrounding it, he would not say garden for it, and its surrounding it: its encompassing it.

His saying: **And grapes** means: And grape vines. He dispensed with mentioning the grapes instead of mentioning the vineyards.

Tafsir al-Qurtubi

The Almighty says: **Gardens and vineyards**. This is an interpretation of victory. It was also said: **Indeed, for the righteous is attainment**. Indeed, for the righteous are gardens, the plural of garden, which is a fenced orchard. It is said that he surrounded it, meaning he enclosed it. And vines: the plural of grape, meaning grape vines, but it was deleted.

Tafsir Ibn Kathir

God the Almighty says, informing us about the happy ones and what He has prepared for them of honor and eternal bliss, saying: **Indeed, for the righteous is attainment**. Ibn Abbas and Ad-Dahhak said: A place of rest. Mujahid and Qatadah said: They have succeeded and escaped from the Fire. The statement of Ibn Abbas is more correct here because he said after that: *Gardens*, and gardens are orchards of palm trees and other things. **And grapevines * And full-breasted maidens of equal age**, meaning and beautiful maidens of equal age. Ibn Abbas, Mujahid and others said: *Full-breasted* meaning full-breasted, meaning that their breasts are full-breasted and not sagging because they are Arab virgins of equal age, that is, of the same age, as was explained previously in Surat Al-Waqi'ah. Ibn Abi Hatim said: Abdullah bin Ahmad

bin Abdul Rahman Al-Dastaki told us, my father told me, on the authority of Abu Sufyan Abdul Rahman bin Abdullah bin Taym, on the authority of Atiyyah bin Sulaiman Abu Al-Ghaith, on the authority of Abu Abdul Rahman Al-Qasim bin Abi Al-Qasim Al-Dimashqi, on the authority of Abu Umamah, that he heard him narrating on the authority of the Prophet, peace and blessings be upon him, that he said: "The shirts of the people of Paradise reveal the pleasure of God, and the clouds pass by them and call out to them: O people of Paradise, what do you want me to send you rain? Until it rains on them young maidens of equal age." And the words of God, **and a full cup**, Ibn Abbas said: It is full and continuous. Ikrimah said: It is clear. Mujahid, Al-Hasan, Qatadah, and Ibn Zayd said: *Dahaqan* means full and brimming. Mujahid and Saeed bin Jubayr said: It is continuous. And the Almighty's saying: **Therein they will hear no idle talk or lying** is like His saying: **Therein there is no idle talk or sin** meaning there is no idle talk devoid of benefit nor sinful lying, rather it is the abode of peace and everything in it is free from deficiency. And His saying: **A reward from your Lord, a gift according to account** meaning that what we have mentioned, God has rewarded them with it and given it to them through His grace, favor, kindness and mercy, a gift according to account, meaning sufficient, comprehensive, and abundant. The Arabs say: He gave me, so I think that he sufficed me, meaning he sufficed me, and from this, God is sufficient for me, meaning God is sufficient.

Fath al-Qadir

Then the Almighty explained this wilderness, saying: 32- **Gardens and grapes**. Their accusative case is that they are a substitute for the wilderness, a substitute of inclusion, or a substitute for each of each, by way of exaggeration, by making these things themselves a wilderness. It is possible for the accusative case to be by implying **I mean**. And if the wilderness is in the sense of victory, then an omitted complement is estimated: that is, the victory of gardens, which is the plural of garden: which is the enclosed orchard, and grapes are the plural of grapes: that is, grape vines.

Tafsir al-Baghawi

32- **Gardens and grapes**, meaning the trees and fruits of Paradise.

Tafsir al-Baidawi

32- **Gardens and vineyards** orchards containing various types of fruit trees instead of **a vast area** instead of inclusion and some.

Surat al-Naba 78:33

And maidens of equal age

Tafsir al-Jalalayn

33 - **And virgins** female slaves with full breasts, plural of ka'ib *ataban* of the same age, plural of turab, with a kasra on the ta' and a sukoon on the ra'

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And young maidens of equal age** means: And breasts of the same age.

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 full-breasted women**, he said: and breasts, and his statement, **of equal age**, he said: of equal levels.

Muhammad bin Saad 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 young maidens of equal age**, meaning: women of equal age.

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 young maidens of equal age**, he said: Breasts of equal age, meaning: of the same age.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, then he described what is in Paradise, he said: **Gardens and grapevines * And full-breasted maidens of equal age**. By that he meant women, of equal age: not of the same age.

Abbas bin Muhammad told me, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Al-Kawa'ib: the beautiful breasts.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And young maidens of equal age**, he said: Young maidens are those who have developed breasts and whose breasts are full. He said: Of equal age are of equal status, so-and-so is of equal status. He said: Of equal status are those of equal status.

Nasr bin Ali told us: Yahya bin Sulayman told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And virgins of equal age** means young women.

Tafsir al-Qurtubi

The Almighty said: **And full-breasted maidens of equal age**. Kawa'ib: the plural of Ka'ib, which means

full-breasted. It is said: the slave girl Ka'abat tak'uban, and she Ka'abat tak'ib tak'iban, and she sighed takhudan. Ad-Dahhak said: Like the full-breasted virgins. From this is the saying of Qays ibn Asim:

How many noble horses we have had, and how many maidens who did not know what misery is

Atrab: peers in age. The singular form is tarab in Surah Al-Waqi'ah.

Tafsir Ibn Kathir

God the Almighty says, informing us about the happy ones and what He has prepared for them of honor and eternal bliss, saying: **Indeed, for the righteous is attainment**. Ibn Abbas and Ad-Dahhak said: A place of rest. Mujahid and Qatadah said: They have succeeded and escaped from the Fire. The statement of Ibn Abbas is more correct here because he said after that: *Gardens*, and gardens are orchards of palm trees and other things. **And grapevines * And full-breasted maidens of equal age**, meaning and beautiful maidens of equal age. Ibn Abbas, Mujahid and others said: *Full-breasted* meaning full-breasted, meaning that their breasts are full-breasted and not sagging because they are Arab virgins of equal age, that is, of the same age, as was explained previously in Surat Al-Waqi'ah. Ibn Abi Hatim said: Abdullah bin Ahmad bin Abdul Rahman Al-Dastaki told us, my father told me, on the authority of Abu Sufyan Abdul Rahman bin Abdullah bin Taym, on the authority of Atiyyah bin Sulaiman Abu Al-Ghaith, on the authority of Abu Abdul Rahman Al-Qasim bin Abi Al-Qasim Al-Dimashqi, on the authority of Abu Umamah, that he heard him narrating on the authority of the Prophet, peace and blessings be upon him, that he said: "The shirts of the people of Paradise reveal the pleasure of God, and the clouds pass by them and call out to them: O people of Paradise, what do you want me to send you rain? Until it rains on them young maidens of equal age." And the words of God, **and a full cup**, Ibn Abbas said: It is full and continuous. Ikrimah said: It is clear. Mujahid, Al-Hasan, Qatadah, and Ibn Zayd said: *Dahaqan* means full and brimming. Mujahid and Saeed bin Jubayr said: It is continuous. And the Almighty's saying: **Therein they will hear no idle talk or lying** is like His saying: **Therein there is no idle talk or sin** meaning there is no idle talk devoid of benefit nor sinful lying, rather it is the abode of peace and everything in it is free from deficiency. And His saying: **A reward from your Lord, a gift according to account** meaning that what we have mentioned, God has rewarded them with it and given it to them through His grace, favor, kindness and mercy, a gift according to account, meaning sufficient, comprehensive, and abundant. The Arabs say: He gave me, so I think that he sufficed me, meaning he sufficed me, and from this, God is sufficient for me, meaning God is sufficient.

Fath al-Qadir

33- **And young maidens of equal age**. Young maidens are the plural of Ka'bah, which means a well-proportioned woman. It is said: The slave girl became well-proportioned, and she sighed, meaning

Surat An-Naba: 33

And maidens of equal age

that they are young women whose breasts have become well-proportioned and have become like heels in their chests. Ad-Dahhak said: Young maidens are virgins. Qays ibn Asim said:

How many noble horses have we kept, and how many maidens who did not know what misery is?

Omar bin Abi Rabia said:

And I was wronged, not because I feared, but because I was three virgins and a press

And peers: those of equal age. This has been explained in Surat Al-Baqarah.

Tafsir al-Baghawi

33- **And young maidens**, female slaves with round breasts, singular is *ka'ib*, **of equal age**, of the same age.

Tafsir al-Baidawi

33- **And virgins** women whose breasts have filled with youth **of equal age** giving birth.

Surat al-Naba 78:34

and a full cup

Tafsir al-Jalalayn

34 - **And a full cup** of wine to the brim. In Surat Al-Qital: And rivers of wine.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **An overflowing cup** means: And a cup that is continuously poured on its drinkers in abundance and fullness. Its origin is from *dahaq* which is to continuously pressure a person with force and violence. Likewise, the overflowing cup: to continuously pour it on its drinkers in abundance and fullness.

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

Who said that?

Abu Kurayb told us, he said: Marwan told us, he said: Abu Yazid Yahya bin Maysarah told us, on the authority of Muslim bin Nastas, he said: Ibn Abbas said to his servant: Give me a drink of Dahak. He said: So the servant brought it full, and Ibn Abbas said: This is the Dahak.

Muhammad bin Ubaid Al-Maharbi told me: Musa bin Umair told us, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement, **a full cup**, he said: full.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Sulayman ibn Bilal told me, on the authority of Ja'far ibn Muhammad, on the authority of 'Amr ibn Dinar, he said: I heard Ibn Abbas being asked about **a full cup**. He said: **A full cup**. Yunus said, Ibn Wahb said: **That which follows one another**.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **a full cup**, meaning: full.

Yaqub told me: Ibn Ulayyah told us: Hamid al-Tawil told us, on the authority of Thabit al-Bunani, on the authority of Abu Rafi', on the authority of Abu Hurayrah, regarding his statement, **a full cup**, he said: bloody.

He said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan, regarding his statement, **and a full cup**, he said: full.

Muhammad bin Amr told me, he said: Ibn Abi Uday told us, on the authority of Yunus, on the authority of Al-Hasan, **A full cup**, he said: The full one.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And a full cup**. He said: Filled.

Ibn Al-Muthanna told us, he said: Ibn Abi Uday told us, he said: Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, the same.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatada, regarding his statement, **a full cup**, he said: brimming full.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And a full cup**. He said: *Full* means full and replete.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **a full cup**, he said: *Full* means overflowing.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **a full cup**, he said: The full cup.

Others said: Al-Dahhaq: clear.

Who said that?

Muhammad ibn Yahya al-Azdi and Abbas ibn Muhammad told us: Hajjaj told us on the authority of Ibn Jurayj, who said: Umar ibn Ata' told us on the authority of Ikrimah, regarding His statement, **And a full cup**. He said: Clear.

Others said: Rather, it is the successive one.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Saeed ibn Jubayr said regarding His statement, **And a full cup**, "full" means continuous.

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 a full cup**, he said: continuous.

Amr bin Abdul Hamid told us: Jarir told us, on the authority of Hisin, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And a full cup**, he said: The full, continuous cup.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **and a full cup**, he said: successive.

Tafsir al-Qurtubi

The Almighty said: **And an overflowing cup**. Al-Hasan, Qatada, Ibn Zayd, and Ibn Abbas said: brimming full. It is said: **I overflowed the cup**, meaning I filled it. **A full cup**, meaning full. He said:

O give me pure water from your cup, the cupbearer gave me to drink from it

Khaddash bin Zuhair said:

Amer came to us seeking the Quran, so we gave him a full cup.

Saeed bin Jubair, Ikrimah, Mujahid and Ibn Abbas also

Surat al-Naba 78:34 and a full cup

said: successive, one after the other, and from this the stones were crushed, which means they are very sticky and they enter into one another, so successive is like intertwined. And also from Ikrimah and Zaid bin Aslam: clear, the poet said:

You are dearer to my heart than a thirsty person is to a cup of wine.

Saeed bin Jubair, Ikrimah, Mujahid and Ibn Abbas also said: successive, one after the other, and from this the stones were crushed, which means they are very sticky and they enter into one another, so successive is like intertwined. And also from Ikrimah and Zaid bin Aslam: clear, the poet said:

You are dearer to my heart than a thirsty person is to a cup of wine.

It is the plural of dahaq, which is two pieces of wood used to push the stem. What is meant by the cup is wine, so the estimation is: wine with dahaq, meaning squeezed and filtered, said Al-Qushayri. In As-Sahah: And I poured the water: meaning I emptied it forcefully. Abu Amr said: And dahaq - with the emphasis on the letter kasra - is a kind of torture. In Persian it is ashkanjah. Al-Mubarrad: And madhuq: the one who is tortured with all kinds of torture that have no relief in it. Ibn Al-A'rabi: I broke and cut something, and likewise dahaqatuhu, and he recited for Hajar bin Khalid:

We crush some of the meat for sale and dew and some of it boils with the blame of its soaking

And dahmaqatuhu with the addition of the m: the same. Al-Asma'i said: dahmaqah is the softness of food and its goodness and tenderness, and so is everything soft, and from it is the hadith of Umar: If I wanted him to dahmaq for me, I would have done it, but God criticized a people and said: **You have exhausted your good things in your worldly life and enjoyed them** (al-Ahqaf 46:20).

Tafsir Ibn Kathir

God the Almighty says, informing us about the happy ones and what He has prepared for them of honor and eternal bliss, saying: **Indeed, for the righteous is attainment.** Ibn Abbas and Ad-Dahhak said: A place of rest. Mujahid and Qatadah said: They have succeeded and escaped from the Fire. The statement of Ibn Abbas is more correct here because he said after that: *Gardens*, and gardens are orchards of palm trees and other things. **And grapevines * And full-breasted maidens of equal age**, meaning and beautiful maidens of equal age. Ibn Abbas, Mujahid and others said: *Full-breasted* meaning full-breasted, meaning that their breasts are full-breasted and not sagging because they are Arab virgins of equal age, that is, of the same age, as was explained previously in Surat Al-Waqi'ah. Ibn Abi Hatim said: Abdullah bin Ahmad bin Abdul Rahman Al-Dastaki told us, my father told me, on the authority of Abu Sufyan Abdul Rahman bin Abdullah bin Taym, on the authority of Atiyyah bin Sulaiman Abu Al-Ghaith, on the authority of Abu Abdul

Rahman Al-Qasim bin Abi Al-Qasim Al-Dimashqi, on the authority of Abu Umamah, that he heard him narrating on the authority of the Prophet, peace and blessings be upon him, that he said: "The shirts of the people of Paradise reveal the pleasure of God, and the clouds pass by them and call out to them: O people of Paradise, what do you want me to send you rain? Until it rains on them young maidens of equal age." And the words of God, **and a full cup**, Ibn Abbas said: It is full and continuous. Ikrimah said: It is clear. Mujahid, Al-Hasan, Qatadah, and Ibn Zayd said: *Dahaqan* means full and brimming. Mujahid and Saeed bin Jubayr said: It is continuous. And the Almighty's saying: **Therein they will hear no idle talk or lying** is like His saying: **Therein there is no idle talk or sin** meaning there is no idle talk devoid of benefit nor sinful lying, rather it is the abode of peace and everything in it is free from deficiency. And His saying: **A reward from your Lord, a gift according to account** meaning that what we have mentioned, God has rewarded them with it and given it to them through His grace, favor, kindness and mercy, a gift according to account, meaning sufficient, comprehensive, and abundant. The Arabs say: He gave me, so I think that he sufficed me, meaning he sufficed me, and from this, God is sufficient for me, meaning God is sufficient.

Fath al-Qadir

34- **And a full cup** meaning brimming. Al-Hasan and Qatada ibn Zayd said: meaning brimming and overflowing. It is said, **I filled the cup** meaning I overflowed it. From this comes the poet's saying:

Shall I not drink from the pure water that the cupbearer gave you from its pure water in your full cup?

Saeed bin Jubair, Ikrimah and Mujahid said: *Dahaqan* means consecutive, one after the other. Zaid bin Aslam said: *Dahaqan* means clear. What is meant by *kas* is the well-known vessel, and it is not called a kas unless it contains a drink.

Tafsir al-Baghawi

34- **And a full cup.** Ibn Abbas, Al-Hasan, Qatadah, and Ibn Zayd said: Overflowing and brimming. Saeed bin Jubair and Mujahid said: Continuous. Ikrimah said: Clear.

Tafsir al-Baidawi

34- **And a full cup** and he poured the basin full.

Surat al-Naba 78:35

They will hear therein neither ill speech nor falsehood.

Tafsir al-Jalalayn

35 - **They will not hear therein** meaning Paradise when drinking alcohol or in other circumstances **any idle talk** false speech **nor any lying** with the lightened meaning a lie and with the emphasis meaning a denial from one person to another unlike what happens in this world when drinking alcohol.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will not hear therein any idle talk or falsehood**, God Almighty says: They will not hear in Paradise any idle talk, meaning false speech, or falsehood, K says, nor falsehood, meaning they will not lie to each other. The reciters in the regions read it with a shaddah on the dhal, as I explained in His statement, **And they denied Our signs falsely**, except for Al-Kisa'i, who lightened it for what was described before. The shaddah is more preferable to the lightening, and the reading is with the shaddah, and I do not see the reading of that with the lightening due to the consensus of the proof from the reciters to the contrary. Among the lightening is the statement of Al-A'sha:

I believed her and I disbelieved her, but a liar benefits a person.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Neither idle nor false**. He said: Falsehood and sin.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **They will not hear therein any idle talk or falsehood**, he said: And it is like that, there is no idle talk or falsehood in it.

Tafsir al-Qurtubi

God Almighty says: **They will not hear therein any idle talk or falsehood**. Idle talk means falsehood, which is what is omitted from speech and discarded, and from it is the hadith:

If you say to your friend, 'Listen on Friday while the imam is delivering the sermon,' then you have spoken idle talk. This is because when the people of Paradise drink, their minds do not change, and they do not speak idle talk, unlike the people of this world. **Nor a liar:** mentioned above, meaning they do not lie to each other, nor do they hear lies. Al-Kisa'i read *kadhhaban* with a lightened *kadhhaban* from *kadhhabtu kadhhaban*, meaning they will not lie to each other in

Paradise. It was said that they are two verbal nouns for denial, and they lightened them here because they are not restricted by a verb that would become a verbal noun for it. He emphasized his statement, **And they denied Our verses as liars**, because **they denied** restricts the verbal noun to the liar.

Tafsir Ibn Kathir

God the Almighty says, informing us about the happy ones and what He has prepared for them of honor and eternal bliss, saying: **Indeed, for the righteous is attainment.** Ibn Abbas and Ad-Dahhak said: A place of rest. Mujahid and Qatadah said: They have succeeded and escaped from the Fire. The statement of Ibn Abbas is more correct here because he said after that: *Gardens*, and gardens are orchards of palm trees and other things. **And grapevines * And full-breasted maidens of equal age**, meaning and beautiful maidens of equal age. Ibn Abbas, Mujahid and others said: *Full-breasted* meaning full-breasted, meaning that their breasts are full-breasted and not sagging because they are Arab virgins of equal age, that is, of the same age, as was explained previously in Surat Al-Waqi'ah. Ibn Abi Hatim said: Abdullah bin Ahmad bin Abdul Rahman Al-Dastaki told us, my father told me, on the authority of Abu Sufyan Abdul Rahman bin Abdullah bin Taym, on the authority of Atiyyah bin Sulaiman Abu Al-Ghaith, on the authority of Abu Abdul Rahman Al-Qasim bin Abi Al-Qasim Al-Dimashqi, on the authority of Abu Umamah, that he heard him narrating on the authority of the Prophet, peace and blessings be upon him, that he said: "The shirts of the people of Paradise reveal the pleasure of God, and the clouds pass by them and call out to them: O people of Paradise, what do you want me to send you rain? Until it rains on them young maidens of equal age." And the words of God, **and a full cup**, Ibn Abbas said: It is full and continuous. Ikrimah said: It is clear. Mujahid, Al-Hasan, Qatadah, and Ibn Zayd said: *Dahaqan* means full and brimming. Mujahid and Saeed bin Jubayr said: It is continuous. And the Almighty's saying: **Therein they will hear no idle talk or lying** is like His saying: **Therein there is no idle talk or sin** meaning there is no idle talk devoid of benefit nor sinful lying, rather it is the abode of peace and everything in it is free from deficiency. And His saying: **A reward from your Lord, a gift according to account** meaning that what we have mentioned, God has rewarded them with it and given it to them through His grace, favor, kindness and mercy, a gift according to account, meaning sufficient, comprehensive, and abundant. The Arabs say: He gave me, so I think that he sufficed me, meaning he sufficed me, and from this, God is sufficient for me, meaning God is sufficient.

Fath al-Qadir

35- **They will hear therein no idle talk or lying** meaning they will not hear in Paradise any idle talk, which is false speech, nor lying: meaning they will not lie to one another. The majority read *kadhhaban* with a shaddah, but Al-Kisa'i read it here with a tafsir and agreed with the group on the shaddah in his statement: **And they denied Our signs as a liar** which was mentioned earlier

Surat An-Naba: 35

They will hear therein neither ill speech nor falsehood.

in this surah to clearly state his action there. We have already mentioned the disagreement over *kadh-dhban*, is it from the verbal nouns of tafa'il or mufa'ala?

Tafsir al-Baghawi

35- **They will not hear therein idle talk**, meaning false speech, **nor lying**, meaning they will not lie to one another. Al-Kisa'i read *liar* with a light *kadh-haban* as a verbal noun from *kadh-hab* like *mukadh-haba*, and it was said that it means lying. And say that it has the same meaning as *tak-hab*, like *mush-daddah*.

Tafsir al-Baidawi

35- **They will not hear therein any idle talk or lying**. Al-Kisa'i read it with a light pronunciation, meaning lying or deceit, as they do not lie to each other.

Surat al-Naba 78:36

A reward from your Lord, a gift, an account.

Tafsir al-Jalalayn

36 - **A reward from your Lord** meaning God rewarded them with that reward **a gift** instead of a reward **an account** meaning a lot from their saying He gave me so consider me meaning He gave me more until I said it is enough for me

Tafsir al-Suyuti

Tafsir al-Tabari

It means, may He be glorified: **A reward from your Lord, a gift.** God gave these righteous people what is described in these verses as a reward from your Lord for their deeds, for their obedience to Him in this world.

His saying, **a gift**, means: a favor from God to them with that reward, because He rewarded them with ten for one in some cases, and seven hundred for one in others. So this increase is a reward and a gift from God.

His saying: **An account** means: An accounting of their deeds to God in this world.

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, **A reward from your Lord, a gift of reckoning**, he said: A gift from Him, an account of what they did.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **A reward from your Lord is a gift according to account.** That is, a great gift. So He rewarded them for the little work with great good, which will never end.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **A gift of reckoning**, he said: A great gift. Mujahid said: A gift from God as an account of their deeds.

Yunus told me: Ibn Wahb told us: I heard Ibn Zayd say about the statement of God, **A reward from your Lord, a gift according to account.** So he recited, **Indeed, for the righteous is attainment * Gardens and vineyards * And full-breasted maidens of equal age ... to a gift according to account.** He said: This is the reward for their deeds, the gift that He gave them. They did one thing for Him, so He rewarded them tenfold. And he recited the statement of God, **Whoever brings a good deed will have ten times the like thereof** (Al-An'am 6:160), and he recited the statement of God, "The

example of those who spend their wealth in the way of God is that of a grain [of corn] which grows seven ears; in each ear is a hundred grains. And God multiplies for whom He wills" (Al-Baqarah 2:261). He said: He increases for whom He wills. All of this was a gift, and they were not deeds that He counted for them, so He rewarded them with it until it was as if they had worked for Him. He said: And they did not work, but rather they worked ten, so He gave them one hundred, and they worked one hundred, so He gave them one thousand. All of this is a gift, and the first work, Then He calculated that as if they had done it, so He rewarded them as He rewarded them for what they did.

Tafsir al-Qurtubi

The Almighty's saying: **A reward from your Lord** is in the accusative case as a verbal noun. Because the meaning is that He rewarded them for what was mentioned above, as His reward. Likewise, **a gift** because the meaning of **gave them** and **rewarded them** is one and the same. That is, He gave them a gift. **A reckoning** means a lot, as Qatada said. It is said: **I thought so-and-so was generous** meaning I gave him a lot of gifts until he said **It is sufficient for me.** He said:

We follow the newborn of the neighborhood if he is hungry and we think he is not hungry

Al-Qutbi said: We see that the origin of this is that he gives him until he says **Hasbi enough for me.** Al-Zajjaj said: **Hisab** means what is sufficient for them. Al-Akhfash said the same. It is said: **I think that such and such** means it is sufficient for me. Al-Kalbi said: He held them to account and gave them ten for the good deed. Mujahid said: **Hisab** for what they knew. So, **Hisab** means counting. That is, according to what is due to him in the promise of the Lord. He promised ten for the good deed, and He promised to a people seven hundred times, and He promised to a people a reward that has no end or measure, as the Almighty said: **Only the patient will be given their reward in full, without account** (al-Zumar 39:10). Abu Hashim read **Ata'a hisab** with a fat-ha on the ha' and a shaddah on the seen, on the weight of **fa'al** meaning sufficiency. Al-Asma'i said: The Arabs say: **Hasabat a man** with a shaddah, if you honored him. And he recited the words of the poet:

If a guest comes to him, he thinks he is a guest.

Ibn Abbas read **Hassan** with the letter **nun**.

Tafsir Ibn Kathir

God the Almighty says, informing us about the happy ones and what He has prepared for them of honor and eternal bliss, saying: **Indeed, for the righteous is attainment.** Ibn Abbas and Ad-Dahhak said: A place of rest. Mujahid and Qatadah said: They have succeeded and escaped from the Fire. The statement of Ibn Abbas is more correct here because he said after that: **Gardens**, and gardens are orchards of palm trees and other things. **And grapevines * And full-breasted maidens of equal age**, meaning and beautiful maidens of equal age. Ibn Abbas, Mujahid and others said:

Surat An-Naba: 36

A reward from your Lord, a gift, an account.

Full-breasted meaning full-breasted, meaning that their breasts are full-breasted and not sagging because they are Arab virgins of equal age, that is, of the same age, as was explained previously in Surat Al-Waqi'ah. Ibn Abi Hatim said: Abdullah bin Ahmad bin Abdul Rahman Al-Dastaki told us, my father told me, on the authority of Abu Sufyan Abdul Rahman bin Abdullah bin Taym, on the authority of Atiyyah bin Sulaiman Abu Al-Ghaith, on the authority of Abu Abdul Rahman Al-Qasim bin Abi Al-Qasim Al-Dimashqi, on the authority of Abu Umamah, that he heard him narrating on the authority of the Prophet, peace and blessings be upon him, that he said: "The shirts of the people of Paradise reveal the pleasure of God, and the clouds pass by them and call out to them: O people of Paradise, what do you want me to send you rain? Until it rains on them young maidens of equal age." And the words of God, **and a full cup**, Ibn Abbas said: It is full and continuous. Ikrimah said: It is clear. Mujahid, Al-Hasan, Qatadah, and Ibn Zayd said: *Dahaqan* means full and brimming. Mujahid and Saeed bin Jubayr said: It is continuous. And the Almighty's saying: **Therein they will hear no idle talk or lying** is like His saying: **Therein there is no idle talk or sin** meaning there is no idle talk devoid of benefit nor sinful lying, rather it is the abode of peace and everything in it is free from deficiency. And His saying: **A reward from your Lord, a gift according to account** meaning that what we have mentioned, God has rewarded them with it and given it to them through His grace, favor, kindness and mercy, a gift according to account, meaning sufficient, comprehensive, and abundant. The Arabs say: He gave me, so I think that he sufficed me, meaning he sufficed me, and from this, God is sufficient for me, meaning God is sufficient.

Fath al-Qadir

36- **A reward from your Lord** meaning He rewarded them with what was mentioned above as a reward. Al-Zajjaj said: The meaning is He rewarded them with a reward, and so is *giving* meaning He gave them a gift *accountably*. Abu Ubaidah said: sufficient. Ibn Qutaybah said: abundant. It is said I considered so-and-so: meaning I gave him a lot of gifts, and from this is the saying of the poet:

We give the newborn to the neighborhood if he is hungry, and we consider him to be hungry if he is not hungry.

Ibn Qutaybah said: **We give him until he says 'sufficient for me'**. Al-Zajjaj said: *Hisab* means **what is enough for them**. Al-Akhfash said: It is said, **I think that such and such means it is enough for me**. Al-Kalbi said: **He held them to account and gave them ten for the good deed**. Mujahid said: *Hisab* means *measure* meaning that what is due to him in the promise of the Lord, the Most High, is determined. He promised ten for the good deed, and He promised to a people seven hundred times that, and He promised to a people a reward that has no end or measure, as in His statement: **Only the patient will be given their reward in full, without account**. Abu Hashim read *Hisab* with a fatha on the ha' and a shaddah on the seen, meaning

sufficiency. Al-Asma'i said: The Arabs say, **Hasabat a man** with a shaddah, if you honored him. And from this is the saying of the poet:

If his guest comes to him, he thinks he is

Ibn Abbas read Hassan with the letter *nun*.

Tafsir al-Baghawi

36- **A reward from your Lord, a gift according to account**. That is, He rewarded them and gave them a gift according to account. That is, sufficient and comprehensive. It is said: **I considered so-and-so**, meaning I gave him what was sufficient for him until he said, **It is sufficient for me**. Ibn Qutaybah said: **A gift according to account** means a lot. It was also said: It is a reward according to the extent of their deeds.

Tafsir al-Baidawi

36- **A reward from your Lord**. According to His promise. **A gift** as a favor from Him, since nothing is required of him. It is a substitute for *reward*. It was said that it is in the accusative case, like the direct object. *Accounting* is sufficient from **ahsabahu al-shay** if it suffices him until he says *hasbi*, or according to their deeds. It was read *accounting* meaning **accounted for** like *diraka* meaning **the one who grasps**.

Surat al-Naba 78:37

Lord of the heavens and the earth and whatever is between them, the Most Merciful. They do not possess from Him a speech.

Tafsir al-Jalalayn

37 - **Lord of the heavens and the earth** in the accusative and nominative **and what is between them, the Most Gracious** likewise and in the nominative with the accusative of Lord **they do not possess** that is, the creation **from Him** the Most High *address* that is, no one is able to address Him out of fear of Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Lord of the heavens and the earth and whatever is between them, the Most Gracious**. God Almighty says: A reward from your Lord, Lord of the seven heavens and the earth and whatever is between them of creation.

The reciters differed in their recitation of this. The majority of the reciters of Medina recited it **Lord of the heavens and the earth and what is between them, the Most Gracious** in the nominative case in both. Some of the people of Basra and some of the Kufians recited it as *Lord* in the accusative case **and the Most Gracious** in the nominative case. We have a correct interpretation of each of these, so whichever of them the reciter recites is correct. However, the accusative case in *Lord* is more pleasing to me because of its proximity to His statement **a reward from your Lord**. As for **the Most Gracious** in the nominative case, it is better because of its distance from that.

And His statement: **The Most Gracious, they do not possess any power to address Him** God Almighty says: The Most Gracious, none of His creation will be able to address Him on the Day of Resurrection except those among them whom He has given permission and who speak correctly.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They do not possess any authority to speak to Him**, he said: Speech.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They do not possess any speech from Him**, meaning any words.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They do not possess the power to address Him**, he said: They do

not possess the power to address God, and the one addressed is the disputant who disputes with his companion.

Tafsir al-Qurtubi

The Almighty's saying: **Lord of the heavens and the earth and whatever is between them, the Most Gracious**. Ibn Mas'ud, Nafi', Abu 'Amr, Ibn Kathir, Zaid from Ya'qub, and Al-Mufaddal from 'Aasim read: (*Lord*) in the nominative case as a new sentence, (**the Most Gracious**) is its predicate. Or it means: He is the Lord of the heavens, and (**the Most Gracious**) would be a second subject. Ibn 'Amir, Ya'qub, and Ibn Muhaisin both read it in the accusative case, as a description of His saying: {A reward from your Lord}, meaning a reward from your Lord, Lord of the heavens, the Most Gracious. Ibn 'Abbas, 'Aasim, Hamzah, and Al-Kisa'i read: (**Lord of the heavens**) in the accusative case as a description, (**the Most Gracious**) in the nominative case as a subject, meaning He is the Most Gracious. Abu Ubaid chose it and said: This is the most just. He lowered (*Lord*) because it is close to His statement, **Who is your Lord?** and so it is an attribute of Him. He raised (**the Most Gracious**) because it is far from Him, as a new sentence. Its predicate is **they do not possess any speech from Him**, meaning they do not possess the right to ask Him except for what He has given them permission to do. Al-Kisa'i said: **they do not possess any speech from Him** by intercession except with His permission. It was said: Address means speech, meaning they do not possess the right to address the Lord, glory be to Him, except with His permission. The evidence for this is: **No soul speaks except by His permission** (Hud 11:105). It was said: He meant the disbelievers (**they do not possess any speech from Him**), but as for the believers, they intercede.

I said: After they are given permission, because God Almighty says: **Who is he that can intercede with Him except by His permission?** (al-Baqarah 2:255) and God Almighty says: **On that Day, no intercession will benefit except for one to whom the Most Merciful has given permission and whose word He approves.** (Ta-Ha 20:109)

Tafsir Ibn Kathir

God the Almighty tells us about His greatness and majesty and that He is the Lord of the heavens and the earth and everything in them and everything in between them and that He is the Most Gracious whose mercy encompasses all things. And His statement: **They do not possess any speech from Him** means that no one is able to initiate a speech to Him except with His permission, as in His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **The Day the Spirit and the angels will stand in rows, they will not speak**. The commentators differed as to what is meant by the Spirit here. According to some sayings: **One of them** is what Al-Awfi narrated on the authority of Ibn Abbas that they are the spirits of the children of Adam. **The second**

Surat An-Naba: 37

Lord of the heavens and the earth and whatever is between them, the Most Merciful. They do not possess from Him a speech.

they are the children of Adam, as was said by Al-Hasan and Qatadah. Qatadah said: This is one of the things that Ibn Abbas kept secret. *Third* That they are creations of God in the form of the sons of Adam and they are neither angels nor human beings, and they eat and drink. This was said by Ibn Abbas, Mujahid, Abu Salih and Al-A'mash. *Fourth* That they are Gabriel. This was said by Al-Sha'bi, Sa'id ibn Jubayr and Al-Dahhak. Evidence for this statement is the saying of God the Almighty: **The Trustworthy Spirit has brought it down upon your heart that you may be among the warners.** Muqatil ibn Hayyan said: The Spirit is the most noble of the angels and the closest to God the Almighty and the bearer of revelation. *Fifth* That they are the Qur'an. This was said by Ibn Zayd, like His saying: **And thus We have revealed to you a Spirit of Our command** (Al-Anfal 11:1). *Sixth* That they are angels equal in stature to all creatures. Ali ibn Abi Talhah said that Ibn Abbas said: Regarding his statement: **The Day the Spirit will arise**, he said: He is a great angel, the greatest of the angels in creation.

Ibn Jarir said: Muhammad ibn Khalaf al-Asqalani told us, Rawad ibn al-Jarrah told us, on the authority of Abu Hamza, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Ibn Mas'ud, who said: The Spirit is in the fourth heaven. It is greater than the heavens, the mountains, and the angels. It glorifies God twelve thousand times every day. God creates from every glorification an angel from the angels who will come on the Day of Resurrection in a row by themselves. This is a very strange statement. At-Tabarani said: Muhammad ibn Abdullah ibn Aras al-Misri told us, Wahb God ibn Rawq ibn Hubayrah told us, Bishr ibn Bakr told us, Al-Awza'i told us, Ata' told me, on the authority of Abdullah ibn Abbas: I heard the Messenger of God (peace and blessings of God be upon him) say: "God has an angel who, if he were to be told to swallow the seven heavens and the earths in one morsel, he would do so. His glorification is 'Glory be to You wherever you are.'" This is a very strange hadith, and there is doubt about its being attributed to the Prophet (peace and blessings of God be upon him). It may be attributed to Ibn Abbas, or it may be from what he received from the Israelite narratives. And God knows best. Ibn Jarir stopped and did not confirm any of these statements. What is most likely to me, and God knows best, is that they are the sons of Adam.

And the saying of God the Almighty: **Except for he whom the Most Gracious has permitted** is like His saying: **The Day it comes, no soul will speak except by His permission** and as is proven in the Sahih: **And none will speak that Day except the messengers** and His saying: **And he will say what is right** meaning the truth and from the truth is there is no god but God as Abu Salih and Ikrimah said. And His saying: **That is the true Day** meaning the one that will inevitably come **So whoever wills may take to his Lord a way of return** meaning a return, a path to be guided to Him and a method to follow. And His saying the Almighty: **Indeed, We have warned you of an imminent torment** meaning the Day of Resurrection because its occurrence is

certain, it has become imminent because everything that is coming is coming **The Day a man will see what his hands have put forth** meaning all of his deeds, the good and the bad, will be presented to him. Its ancient and modern forms, such as the Almighty's saying: **And they will find what they did present**, and His saying: **On that Day man will be informed of what he sent forth and left behind**, and **And the disbeliever will say, 'Oh, I wish I were dust,'** meaning, the disbeliever will wish on that day that he had been dust in this world and had never been created or come into existence. This will be when he witnesses the punishment of God and sees his corrupt deeds recorded against him by the hands of the honorable and righteous angels. It has been said that this will only be wished for when God judges between the animals that were in this world and separates between them with His just judgment that does not wrong, to the point that He takes retribution for the hornless sheep from the horned one. When He has finished judging between them, He says to it: **Be dust**, and it becomes dust. At that moment, the disbeliever will say, **Oh, I wish I were dust**, meaning I was an animal so I could return to dust. The meaning of this was mentioned in the famous hadith of the trumpet, and there are reports on it from Abu Hurairah, Abdullah ibn Amr, and others. The end of the interpretation of Surat An-Naba. Praise and thanks be to God, and with Him comes success and protection.

Fath al-Qadir

37- **Lord of the heavens and the earth and whatever is between them, the Most Gracious.** Ibn Mas'ud, Nafi', Abu 'Amr, Ibn Kathir, Zayd on the authority of Ya'qub, and al-Mufaddal on the authority of 'Asim read *Lord* and **the Most Gracious** in the nominative case, with *Lord* being the subject and **the Most Gracious** being its predicate, or with *Lord* being the predicate of an implied subject, meaning He is Lord, and **the Most Gracious** is His attribute, and **they do not possess** is the predicate of *Lord*, or with *Lord* being the subject, and **they do not possess** being the predicate of the second subject, and the sentence being the predicate of the first subject. Ya'qub, in a narration from him, and Ibn 'Amir and 'Asim, in a narration from him, read them in the genitive case, with *Lord* being a substitute for **your Lord**, and **the Most Gracious** being its attribute. Ibn Abbas, Hamzah and Al-Kisa'i read the verse with the first in the genitive case as a substitute, and the second in the nominative case as the predicate of a deleted subject: i.e. He is the Most Gracious. Abu Ubaidah preferred this reading and said: This is the most just reading. He lowered *Lord* because of His closeness to your Lord, so it is an attribute of Him, and raised **the Most Gracious** because of His distance from Him, as a new sentence. Its predicate is **they do not possess any speech from Him** meaning they do not possess the right to ask except for what He has given them permission. Al-Kisa'i said: they do not possess any speech from Him regarding intercession except with His permission. It was also said that speech means speech, i.e. they do not possess the right to address the Lord, glory be to Him, except with His

permission. The evidence for this is **no soul speaks except with His permission**. It was also said that he meant the disbelievers, while the believers intercede. This sentence may be in the accusative case as a state, as explained above, or it may be a new sentence confirming what Lordship conveys of greatness and pride.

Tafsir al-Baghawi

37- **Lord of the heavens and the earth and whatever is between them, the Most Gracious**. The people of Hijaz and Abu Amr read: *Lord* in the nominative case as a new sentence and **the Most Gracious** is its predicate. The others read it in the accusative case following the statement: **From your Lord**. Ibn Amir, Asim, and Ya'qub read: **the Most Gracious** in the accusative case following the statement: **Lord of the heavens**. The others read it in the nominative case. Hamzah and Al-Kisa'i read *Lord* in the genitive case because it is close to the statement: **A reward from your Lord**. They read **the Most Gracious** in the nominative case because it is far from it as a new sentence. The statement: **They do not possess** is in the nominative case as its predicate.

Meaning: **They do not possess any power to speak to Him**. Muqatil said: Creation is not able to speak to God except with His permission. Al-Kalbi said: They do not possess any power to intercede except with His permission.

Tafsir al-Baidawi

37- **Lord of the heavens and the earth and whatever is between them** instead of **your Lord** and the two Hijazis and Abu Amr raised it as a subject. **The Most Gracious** in the accusative case is an attribute of Him and so is in the reading of Ibn Amir, Asim and Ya'qub in the nominative case in the reading of Abu Amr and in the reading of Hamza and Al-Kisa'i with the first in the accusative case and the second in the nominative case as a deleted predicate, or a subject whose predicate is: **They do not possess from Him any speech** and the waw is for the people of the heavens and the earth meaning they do not possess His speech, and the objection to Him is in reward or punishment because they are owned by Him absolutely and so they do not deserve to be objected to and that does not contradict intercession with His permission.

Surat al-Naba 78:38

The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right.

Surat al-Naba 78:38

The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right.

Tafsir al-Jalalayn

38 - **On the Day** a circumstance for the angels **the Spirit** Gabriel or the soldiers of God **and the angels will stand in ranks** a state, meaning lined up **they will not speak** meaning the creation **except for he whom the Most Merciful permits** to speak **and he will say** a word *right* from among the believers and the angels, as if they were to intercede for whomever He is pleased with.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **On the Day the Spirit arises**. The scholars differed regarding the meaning of the Spirit in this context. Some of them said: It is an angel who is among the greatest of the angels in creation.

Who said that?

Muhammad bin Khalaf Al-Asqalani told me: Rawad bin Al-Jarrah told us, on the authority of Abu Hamza, on the authority of Al-Sha'bi, on the authority of Alqamah, on the authority of Ibn Mas'ud, who said: "The spirit is an angel in the fourth heaven. It is greater than the heavens, the mountains, and the angels. It glorifies God twelve thousand times every day. God creates from each glorification an angel from the angels. It will come on the Day of Resurrection in a row alone."

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 the Day the Spirit and the angels will stand**, he said: He is the greatest angel in creation.

Others said: It is Gabriel, peace be upon him.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **On the Day the spirit rises up**. He said: Gabriel, peace be upon him.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ad-Dahhak: **On the Day the spirit arises**. He said: The spirit is Gabriel, peace be upon him.

Muhammad bin Khalaf Al-Asqalani told us: Rawad bin Al-Jarrah told us, on the authority of Abu Hamza, on the authority of Al-Sha'bi: **On the Day the spirit rises up**. He said: The spirit is Gabriel, peace be upon him.

Others said: He was created by God in the image of a prophet.

Who said that?

Ibn Bashar told us, he said: Abu Amir told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **The soul** was created in the image of the children of Adam, eating and drinking.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Muslim, on the authority of Mujahid, who said: **The spirit**: He created for them hands and legs, and I think he said: and heads. They eat food, they are not angels.

Ibn Bashar told us: Abu Amer told us: Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, who said: They resemble people, but they are not people.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Mujahid, who said: **The soul** was created like the creation of Adam.

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, regarding His statement, **On the Day the Spirit and the angels will stand in rows**, he said: The Spirit is a creation of God's creation, and they are many times stronger than the angels. They have hands and feet.

Yaqub bin Ibrahim told me: Mu'tamir bin Sulayman told us, on the authority of Ismail, on the authority of Abu Salih, the freed slave of Umm Hani', **On the Day the Spirit and the angels will stand**. He said: The Spirit is a creation like people, but they are not people.

Others said: They are the children of Adam.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day the soul rises up**, he said: They are the children of Adam, and this is what Al-Hasan said.

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, **On the Day the spirit will arise**, he said: The spirit is the children of Adam. Qatada said: This is something that Ibn Abbas kept secret.

Others said: It was said: These are the souls of the children of Adam.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas, regarding his statement, **On the Day the Spirit and the angels will stand in rows, they will not speak**, he said: It means when the souls of the people will stand with the angels,

between the two blasts, before the souls are returned to the bodies.

Others said: It is the Qur'an.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, my father used to say: The spirit is the Qur'an, and he recited: "And thus We have revealed to you a spirit of Our command. You did not know what the Scripture was, nor what faith was." (al-Shura 42:52)

The correct thing to say is: God Almighty has informed us that His creation will not have the power to address Him on the Day when the spirit arises. The spirit is one of His creations, and it is possible that it is some of these things that I mentioned, and God knows best which one it is. There is no report of any of that, that it is meant by it and not others, and it must be accepted, nor is there any proof that indicates it, and ignorance of it is not harmful.

It was said: He says: Two.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, he said: Mansur ibn Abd al-Rahman told us, on the authority of al-Sha'bi, regarding his statement, **On the Day the Spirit and the angels will stand in rows, they will not speak except for one to whom the Most Merciful permits**, he said: They are two rows for the Lord of the Worlds on the Day of al-Qiyamah 75: a row of the Spirit and a row of the angels.

And His saying: **They do not speak except for he to whom the Most Merciful permits**. It was said: They are permitted to speak when the people of Hell are ordered to Hell, and the people of Paradise are ordered to Paradise.

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father: Abu Amr, who narrated narrations on the authority of Ikrimah, told us, and he recited this verse: **Except for he whom the Most Gracious has given permission and who says what is right**. He said: Some people from the people of Hell will pass by angels, and they will say: Where are you taking these people? It will be said: To Hell. They will say: Because of what their hands have earned and because God has wronged them. Some people from the people of Paradise will pass by angels, and it will be said: Where are you taking these people? They will say: To Paradise. They will say: By the mercy of God you have entered Paradise. He said: Then they will be given permission to speak, or something like that.

Others said: **Except for he whom the Most Gracious has given permission** to believe in monotheism **and he said what is right** in this world, so he believed in the oneness of God.

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, **Except for he whom the Most Merciful has given permission and who says what is right**, he said: Except

for he whom the Lord has given permission to bear witness that there is no god but God, and it is the ultimate in correctness.

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, **And he said what is right**, he said what is right in this world, and he acted upon it.

Amr bin Ali told us, he said: Muawiyah told us, he said: Ismail told us, on the authority of Abu Saleh, regarding his statement, **Except for he whom the Most Merciful has given permission and who says what is right**, he said: There is no god but God.

Abu Hafs said: I told it to Yahya bin Saeed, and he said: I wrote it on the authority of Abd al-Rahman bin Mahdi on the authority of Abu Muawiyah.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar Al-Adani told us: Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding his statement, **Except for he whom the Most Merciful has given permission and who says what is right**, he said: There is no god but God.

The correct thing to say about this is that God, the Most High, mentioned that He informed His creation that they will not speak on the Day when the Spirit and the angels stand in rows, except for those among them whom the Most Merciful has given permission to speak, and who say what is correct. So it is necessary to say as He informed us, since He did not inform us in His Book, nor on the tongue of His Messenger, that He meant by that any type of correctness, and the apparent meaning is that all of it is possible.

Tafsir al-Qurtubi

The Almighty said: **The Day the Spirit and the angels will stand in rows** (*Day*) is an adverbial phrase, meaning the Day they will not have any power to speak to Him. The Day the Spirit will stand. There are eight different opinions about the Spirit: The first - that it is an angel from the angels. Ibn Abbas said: God did not create anything after the Throne greater than it, so when it is the Day of Resurrection, it will stand alone in a row, and all the angels will stand in a row, so the greatness of its creation will be like their rows. A similar report was narrated by Ibn Masoud, who said: The Spirit is an angel greater than the seven heavens, the seven earths, and the mountains. It is opposite the fourth heaven, glorifying God twelve thousand times every day, and God creates an angel from each glorification. So on the Day of Resurrection, it will come alone in a row, and the rest of the angels will stand in a row. The second - that it is Gabriel, peace be upon him. This was said by Al-Sha'bi, Al-Dahhak, and Sa'id ibn Jubayr. On the authority of Ibn Abbas: "To the right of the Throne is a river of light, like the seven heavens, the seven earths, and the seven seas. Gabriel enters every day and from every drop that falls from his feathers, God creates seventy thousand angels. Seventy thousand of them enter the Frequented House every day, and seventy thousand enter the Kaaba and do not return to them until the

The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right.

Day of Resurrection.” Wahb said: “Gabriel, peace be upon him, is standing before God, the Most High, trembling. God creates from every trembling one hundred thousand angels. So the angels are in rows before God, the Most High, with their heads bowed. When God permits them to speak, they say, ‘There is no god but You.’ This is what God, the Most High, says: ‘The Day the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits.’” In speech, **and he will say what is right**, meaning saying, **There is no god but You**. Third: Ibn Abbas narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **(The spirit in this verse is an army from among the soldiers of God Almighty, they are not angels, they have heads, hands and feet, they eat food)**. Then he recited: **The Day the Spirit and the angels will stand in rows**, for these are an army, and those are an army, and this is the opinion of Abu Salih and Mujahid. Based on this, they are created in the image of the sons of Adam, like people, but they are not people. Fourth: They are the noblest of the angels, said by Muqatil ibn Hayyan. Fifth: They are guardians over the angels, said by Ibn Abi Nujayj. Sixth: They are the sons of Adam, said by al-Hasan and Qatadah. So the meaning is those with a spirit. Al-Awfi and al-Qurazi said: This is something that Ibn Abbas concealed. He said: The spirit is a creation from among the creation of God in the image of the sons of Adam, and no angel descends from the heaven except that he has with him one of the spirit. Seventh: The spirits of the sons of Adam will stand in rows, so the angels will stand in rows, and that will be between the two blasts, before they are returned to the bodies, said by Atiyyah. Eighth - It is the Qur’an, said Zaid bin Aslam, and he recited: **(And thus We have revealed to you a spirit of Our command)**. And *(Safa)*: a verbal noun meaning they stand in rows. The verbal noun indicates the singular and the plural, like justice and fasting. The day of Eid is called: the day of the rows. And he said in another place: **(And your Lord will come with the angels, rank upon rank)** (al-Fajr 89:22). This indicates the rows, this is when the presentation and the judgment will take place. Al-Qatabi and others said its meaning. And it was said: The spirit stands in a row, and the angels in a row, so they are two rows. And it was said: Everyone stands in a single row. **They do not speak** means they do not intercede **except for he whom the Most Gracious has given permission** in intercession. **And he said ‘right’** meaning truly, said Ad-Dahhak and Mujahid. Abu Salih said: There is no god but God. Ad-Dahhak narrated from Ibn Abbas who said: They intercede for he who says there is no god but God. The root of *right* is correctness in speech and action, and it is from *asaba* meaning **to hit** as an answer from *ajaba* meaning **to answer** It was said: **(They do not speak)** meaning the angels and the spirit who stood in rows, they do not speak out of awe and reverence **(except for he whom the Most Gracious has given permission)** in intercession and they have spoken what is right, and they unify God Almighty and glorify Him. Al-Hasan said: The spirit will say on the Day of al-Qiyamah 75: No one will enter Paradise except through mercy, and no one will enter Hell except through deeds. This is the

meaning of the Almighty’s saying: {and he said what is right}.

Tafsir Ibn Kathir

God the Almighty tells us about His greatness and majesty and that He is the Lord of the heavens and the earth and everything in them and everything in between them and that He is the Most Gracious whose mercy encompasses all things. And His statement: **They do not possess any speech from Him** means that no one is able to initiate a speech to Him except with His permission, as in His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **The Day the Spirit and the angels will stand in rows, they will not speak**. The commentators differed as to what is meant by the Spirit here. According to some sayings: **One of them** is what Al-Awfi narrated on the authority of Ibn Abbas that they are the spirits of the children of Adam. **The second** they are the children of Adam, as was said by Al-Hasan and Qatadah. Qatadah said: This is one of the things that Ibn Abbas kept secret. *Third* That they are creations of God in the form of the sons of Adam and they are neither angels nor human beings, and they eat and drink. This was said by Ibn Abbas, Mujahid, Abu Salih and Al-A'mash. *Fourth* That they are Gabriel. This was said by Al-Sha'bi, Sa'id ibn Jubayr and Al-Dahhak. Evidence for this statement is the saying of God the Almighty: **The Trustworthy Spirit has brought it down upon your heart that you may be among the warners**. Muqatil ibn Hayyan said: The Spirit is the most noble of the angels and the closest to God the Almighty and the bearer of revelation. *Fifth* That they are the Qur'an. This was said by Ibn Zayd, like His saying: **And thus We have revealed to you a Spirit of Our command** (Al-Anfal 11:1). *Sixth* That they are angels equal in stature to all creatures. Ali ibn Abi Talhah said that Ibn Abbas said: Regarding his statement: **The Day the Spirit will arise**, he said: He is a great angel, the greatest of the angels in creation.

Ibn Jarir said: Muhammad ibn Khalaf al-Asqalani told us, Rawad ibn al-Jarrah told us, on the authority of Abu Hamza, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Ibn Mas'ud, who said: The Spirit is in the fourth heaven. It is greater than the heavens, the mountains, and the angels. It glorifies God twelve thousand times every day. God creates from every glorification an angel from the angels who will come on the Day of Resurrection in a row by themselves. This is a very strange statement. At-Tabarani said: Muhammad ibn Abdullah ibn Aras al-Misri told us, Wahb God ibn Rawq ibn Hubayrah told us, Bishr ibn Bakr told us, Al-Awza'i told us, Ata' told me, on the authority of Abdullah ibn Abbas: I heard the Messenger of God (peace and blessings of God be upon him) say: “God has an angel who, if he were to be told to swallow the seven heavens and the earths in one morsel, he would do so. His glorification is ‘Glory be to You wherever you are.’” This is a very strange hadith, and there is

doubt about its being attributed to the Prophet (peace and blessings of God be upon him). It may be attributed to Ibn Abbas, or it may be from what he received from the Israelite narratives. And God knows best. Ibn Jarir stopped and did not confirm any of these statements. What is most likely to me, and God knows best, is that they are the sons of Adam.

And the saying of God the Almighty: **Except for he whom the Most Gracious has permitted** is like His saying: **The Day it comes, no soul will speak except by His permission** and as is proven in the Sahih: **And none will speak that Day except the messengers** and His saying: **And he will say what is right** meaning the truth and from the truth is there is no god but God as Abu Salih and Ikrimah said. And His saying: **That is the true Day** meaning the one that will inevitably come **So whoever wills may take to his Lord a way of return** meaning a return, a path to be guided to Him and a method to follow. And His saying the Almighty: **Indeed, We have warned you of an imminent torment** meaning the Day of Resurrection because its occurrence is certain, it has become imminent because everything that is coming is coming **The Day a man will see what his hands have put forth** meaning all of his deeds, the good and the bad, will be presented to him. Its ancient and modern forms, such as the Almighty's saying: **And they will find what they did present**, and His saying: **On that Day man will be informed of what he sent forth and left behind**, and **And the disbeliever will say, 'Oh, I wish I were dust,'** meaning, the disbeliever will wish on that day that he had been dust in this world and had never been created or come into existence. This will be when he witnesses the punishment of God and sees his corrupt deeds recorded against him by the hands of the honorable and righteous angels. It has been said that this will only be wished for when God judges between the animals that were in this world and separates between them with His just judgment that does not wrong, to the point that He takes retribution for the hornless sheep from the horned one. When He has finished judging between them, He says to it: **Be dust**, and it becomes dust. At that moment, the disbeliever will say, **Oh, I wish I were dust**, meaning I was an animal so I could return to dust. The meaning of this was mentioned in the famous hadith of the trumpet, and there are reports on it from Abu Hurairah, Abdullah ibn Amr, and others. The end of the interpretation of Surat An-Naba. Praise and thanks be to God, and with Him comes success and protection.

Fath al-Qadir

38- The Day the Spirit and the angels will stand in rows. The adverbial phrase is in the accusative case without **they speak**, or without **they own**, and the **description** is in the accusative case as a state: meaning lined up, or as a source: meaning they will stand in rows. His saying **they will not speak** is in the accusative case as a state, or a resumption to confirm what came before it.

There is a difference of opinion about the Ruh. Some say it is an angel greater than the seven heavens, the seven earths, and the mountains. It is also said that it is Gabriel, as stated by Al-Sha'bi, Ad-Dahhak, and Sa'id ibn Jubayr. It is also said that the Ruh is an army

of God's soldiers that are not angels, as stated by Abu Salih and Mujahid. It is also said that they are the noblest of the angels, as stated by Muqatil ibn Hayyan. It is also said that they are guardians over the angels, as stated by Ibn Abi Nujayh. It is also said that they are the sons of Adam, as stated by Al-Hasan and Qatadah. It is also said that they are the souls of the sons of Adam, standing in a row, and the angels standing in a row, and that is between the two blasts before they return to the bodies, as stated by Atiyyah Al-Awfi. It is also said that it is the Qur'an, as stated by Zayd ibn Aslam. His statement, **except for he to whom the Most Gracious has given permission**, may be a substitute for the pronoun **they speak**, or it may be in the accusative case based on the original exception. The meaning is: they do not intercede for anyone except for he to whom the Most Gracious has given permission to intercede, or they do not speak except for the right of he to whom the Most Gracious has given permission. *And* that person was among those who **said correctly**, as Ad-Dahhak and Mujahid said: correctly means truly. Abu Saleh said: There is no god but God. The root of correctness is correctness in speech and action. It was said that they do not speak: meaning the angels and the spirit who stood in a row in awe and reverence, except for those among them whom the Most Gracious has given permission to intercede, and they have spoken the truth. Al-Hasan said: The spirit will stand on the Day of Resurrection, and no one will enter Paradise except through the spirit, and no one will enter Hell except through deeds. Al-Wahidi said: They do not speak: meaning all of creation, except for those whom the Most Gracious has given permission, and they are the believers and the angels. He said: In this world, it is correct: meaning, he bore witness to the Oneness of God.

Tafsir al-Baghawi

38- The Day the Spirit will stand, meaning on that day, **and the angels will stand in rows**, and they differed about this Spirit. Al-Sha'bi and Al-Dahhak said: It is Gabriel.

Ata' said on the authority of Ibn Abbas: **The Spirit** is an angel among the angels. God has not created a creature greater than him. So when the Day of Resurrection comes, he will stand alone in a row, and all the angels will stand in a single row, so the greatness of his creation will be like theirs.

On the authority of Ibn Masoud, he said: The Spirit is an angel greater than the heavens, the mountains, and the angels. He is in the fourth heaven. He glorifies God twelve thousand times every day. From each glorification, an angel is created who will come on the Day of Resurrection in a row alone.

Mujahid, Qatada, and Abu Saleh said: **The spirit** was created in the image of the children of Adam. They are not people who stand in a row while the angels stand in a row. These are an army and those are an army.

Mujahid narrated on the authority of Ibn Abbas, who said: They were created in the image of the sons of Adam, and no angel descends from the sky except

Surat al-Naba 78:38

The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right.

that one of them is with him.

Al-Hasan said: They are the children of Adam. Qatada narrated it on the authority of Ibn Abbas, and he said: This is one of the things that Ibn Abbas kept secret.

And the angels in rows. Al-Sha'bi said: They are the two rows of the Lord of the Worlds. On the Day when He will stand, there will be a row of the spirit and a row of angels.

They do not speak except he whom the Most Merciful permits, and he says what is right, in this world, meaning truly. It was also said: He said: There is no god but God.

Tafsir al-Baidawi

38- **On the Day the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is right.** This is a confirmation and emphasis of His statement, **they do not possess**, for if these people, who are the best of creation and the closest to God, are not able to speak what is right, such as intercession for whomever He is pleased with, except with His permission, then how can anyone other than them possess it? **On the Day** is a circumstance of **they do not possess**, or of **they speak**, and **the Spirit** is an angel assigned to the spirits or their kind, or Gabriel, peace be upon him, or a creation greater than the angels.

Surat al-Naba 78:39

That is the Day of Truth, so whoever wills may take a way of return to his Lord.

Tafsir al-Jalalayn

39 - **That is the true Day** whose occurrence is proven, which is the Day of Resurrection **so whoever wills may take to his Lord a way of return** a return, meaning he may return to God through his obedience to be safe from the punishment therein.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **That Day** means: the Day of Resurrection, which is the day of the spirit and the angels in rows. **The Truth** means: it is a true reality, there is no doubt about it.

And His statement: **So whoever wills may take to his Lord a place of return**, meaning: whoever among His servants wills may take, by believing in this true Day, preparing for it, and doing what will save him from its terrors, **a place of return**, meaning: a return, and it is a verbal noun, from their saying: So-and-so returned from his journey, as Ubayd said:

Everyone who is absent will return, but the one absent from death will not return.

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 whoever wills may take a way back to his Lord**. He said: They took a way back to God through obedience to Him and what brings them closer to Him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **To his Lord is a return**. He said: A path.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, *Ma'aba* means: a return home.

Tafsir al-Qurtubi

The Almighty says: **That is the true Day** meaning the one that will happen and will occur. **So whoever wills may take to his Lord a way of return** meaning a return through righteous deeds, as if he does good, He returns it to God the Almighty, and if he does evil, He counts it as part of it. This meaning is seen in the saying of the Prophet (peace be upon him): **And all good is in Your hands, and evil is not from You**. Qatada said: **A way of return** means a path.

Tafsir Ibn Kathir

God the Almighty tells us about His greatness and majesty and that He is the Lord of the heavens and the earth and everything in them and everything in between them and that He is the Most Gracious whose mercy encompasses all things. And His statement:

They do not possess any speech from Him means that no one is able to initiate a speech to Him except with His permission, as in His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **The Day the Spirit and the angels will stand in rows, they will not speak**. The commentators differed as to what is meant by the Spirit here.

According to some sayings: **One of them** is what Al-Awfi narrated on the authority of Ibn Abbas that they are the spirits of the children of Adam. **The second** they are the children of Adam, as was said by Al-Hasan and Qatadah. Qatada said: This is one of the things that Ibn Abbas kept secret. *Third* That they are creations of God in the form of the sons of Adam and they are neither angels nor human beings, and they eat and drink. This was said by Ibn Abbas, Mujahid, Abu Salih and Al-A'mash. *Fourth* That they are Gabriel. This was said by Al-Sha'bi, Sa'id ibn Jubayr and Al-Dahhak. Evidence for this statement is the saying of God the Almighty: **The Trustworthy Spirit has brought it down upon your heart that you may be among the warners**. Muqatil ibn Hayyan said: The Spirit is the most noble of the angels and the closest to God the Almighty and the bearer of revelation. *Fifth* That they are the Qur'an. This was said by Ibn Zayd, like His saying: **And thus We have revealed to you a Spirit of Our command** (Al-Anfal 11:1). *Sixth* That they are angels equal in stature to all creatures. Ali ibn Abi Talhah said that Ibn Abbas said: Regarding his statement: **The Day the Spirit will arise**, he said: He is a great angel, the greatest of the angels in creation.

Ibn Jarir said: Muhammad ibn Khalaf al-Asqalani told us, Rawad ibn al-Jarrah told us, on the authority of Abu Hamza, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Ibn Mas'ud, who said: The Spirit is in the fourth heaven. It is greater than the heavens, the mountains, and the angels. It glorifies God twelve thousand times every day. God creates from every glorification an angel from the angels who will come on the Day of Resurrection in a row by themselves. This is a very strange statement. At-Tabarani said: Muhammad ibn Abdullah ibn Aras al-Misri told us, Wahb God ibn Rawq ibn Hubayrah told us, Bishr ibn Bakr told us, Al-Awza'i told us, Ata' told me, on the authority of Abdullah ibn Abbas: I heard the Messenger of God (peace and blessings of God be upon him) say: "God has an angel who, if he were to be told to swallow the seven heavens and the earths in one morsel, he would do so. His glorification is 'Glory be to You wherever you are.'" This is a very strange hadith, and there is doubt about its being attributed to the Prophet (peace and blessings of God be upon him). It may be attributed to Ibn Abbas, or it may be from what he received from the Israelite narratives. And God knows best. Ibn Jarir stopped and did not confirm any of these statements. What is most likely to me, and God knows best, is that they are the sons of Adam.

And the saying of God the Almighty: **Except for he**

Surat An-Naba: 39

That is the Day of Truth, so whoever wills may take a way of return to his Lord.

whom the Most Gracious has permitted is like His saying: **The Day it comes, no soul will speak except by His permission** and as is proven in the Sahih: **And none will speak that Day except the messengers** and His saying: **And he will say what is right** meaning the truth and from the truth is there is no god but God as Abu Salih and Ikrimah said. And His saying: **That is the true Day** meaning the one that will inevitably come **So whoever wills may take to his Lord a way of return** meaning a return, a path to be guided to Him and a method to follow. And His saying the Almighty: **Indeed, We have warned you of an imminent torment** meaning the Day of Resurrection because its occurrence is certain, it has become imminent because everything that is coming is coming **The Day a man will see what his hands have put forth** meaning all of his deeds, the good and the bad, will be presented to him. Its ancient and modern forms, such as the Almighty's saying: **And they will find what they did present**, and His saying: **On that Day man will be informed of what he sent forth and left behind**, and **And the disbeliever will say, 'Oh, I wish I were dust,'** meaning, the disbeliever will wish on that day that he had been dust in this world and had never been created or come into existence. This will be when he witnesses the punishment of God and sees his corrupt deeds recorded against him by the hands of the honorable and righteous angels. It has been said that this will only be wished for when God judges between the animals that were in this world and separates between them with His just judgment that does not wrong, to the point that He takes retribution for the hornless sheep from the horned one. When He has finished judging between them, He says to it: **Be dust**, and it becomes dust. At that moment, the disbeliever will say, **Oh, I wish I were dust**, meaning I was an animal so I could return to dust. The meaning of this was mentioned in the famous hadith of the trumpet, and there are reports on it from Abu Hurairah, Abdullah ibn Amr, and others. The end of the interpretation of Surat An-Naba. Praise and thanks be to God, and with Him comes success and protection.

Tafsir al-Baidawi

39- **That is the true Day** that will inevitably occur. **So whoever wills may take to his Lord** to His reward. **a place of return** through faith and obedience.

Fath al-Qadir

And the reference in His saying: 39- *That* is to the Day of their resurrection in that state, and it is a subject and its predicate is **Today it is lawful** meaning the existing, real, and realized **So whoever wills may take to his Lord a way of return** meaning a reference to which he returns through righteous deeds, because if he does good, it brings him closer to God, and if he does evil, it distances him from Him, and the meaning of **to his Lord** is to the reward of his Lord. Qatada said: A way of return: a path.

Tafsir al-Baghawi

39- **That is the true Day**, the real and actual Day of Resurrection, **so whoever wills may take to his Lord a way of return**, a reference and a path through his obedience to Him, meaning: whoever wills may return to God through his obedience.

Surat al-Naba 78:40

Indeed, We have warned you of an imminent punishment - the Day when a person will observe what his hands have put forth and the disbeliever will say, **Oh, I wish I were dust!**

Tafsir al-Jalalayn

40 - **Indeed, We have warned you** O disbelievers of Mecca **of an imminent torment** the torment of the coming Day of Resurrection, and everything that is coming is imminent **On the Day** a circumstance of torment as described **when a person** every person **will see what his hands have put forth** of good and evil **and the disbeliever will say, Oh a letter of warning (would that I were dust** meaning that I would not be punished. He says that when God Almighty says to the animals after some of them have taken revenge on others, **Be dust.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, We have warned you of an imminent punishment** means: Indeed, We have warned you, O people, of a punishment that has drawn near to you and is approaching. That is **on the Day when a man** the believer **will see what his hands have put forth** of good that he acquired in this world, or evil that he had done in the past, so he will hope for God's reward for his good deeds, and fear His punishment for his bad ones.

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

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of Mubarak, on the authority of Al-Hasan: **On the Day when a man will see what his hands have put forth**, he said: The believing man is wary of small sins and fears major sins.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Muhammad ibn Huhada, on the authority of al-Hasan: **On the Day when a man will see what his hands have put forth**, he said: The believing man.

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Muhammad ibn Juhada, on the authority of al-Hasan, regarding his statement, **On the Day when a man will see what his hands have put forth**, he said: The believing man.

And His statement: **The unbeliever will say, 'Oh, I wish I were dust,'** God Almighty says: And the unbeliever will say on that day, wishing for the punishment that God has prepared for his unbelieving companions: **Oh, I wish I were dust**, like the animals that were made into dust.

And the people of interpretation said something similar

to what we said about that.

Who said that?

Muhammad ibn Bashar told us: Muhammad ibn Ja'far and Ibn Abi 'Uday told us: Awf told us, on the authority of Abu al-Mughira, on the authority of 'Abdullah ibn 'Amr, who said: When the Day of Resurrection comes, the hide will be spread out, and the beasts, wild animals, and wild beasts will be gathered together. Then retribution will take place among the beasts, and the hornless sheep will take retribution from the horned sheep for butting it. When the retribution among the beasts is finished, He will say to them: **Be dust.** He said: At that time, the unbeliever will say: **I wish I were dust.**

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar: Ja'far ibn Burqan told me, on the authority of Yazid ibn al-Asam, on the authority of Abu Hurayrah, who said: God will gather all of creation, every animal, bird, and human being, and say to the animals and birds: **Become dust.** Then the unbeliever will say: **I wish I were dust.**

Abu Kurayb narrated to us: Al-Maharibi Abd al-Rahman ibn Muhammad narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Ziyad, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a man from the Ansar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "God will judge between His creation, the jinn, mankind, and animals. And on that Day He will bind the horned ones until there is no longer any responsibility for one another. Then God will say, 'Be dust.' At that time the unbeliever will say, 'Oh, I wish I were dust.'"

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 a man will see what his hands have put forth, the disbeliever will say, 'Oh, I wish I were dust,'** while he is the doomed, the excessive, the helpless. What prevents him from saying that when the faults of his deeds have become apparent to him, and he has faced the Most Merciful while He is angry with him? So he will wish for death on that day, and there is nothing in this world more hateful to him than death.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Abu al-Zinad 'Abdullah ibn Dhakwan, who said: When judgment is passed between the people and the people of Hell are ordered to be dealt with, it will be said to the believing jinn and to all the nations except the children of Adam: **Return to dust.** Then when the unbelievers look at them and see that they have returned to dust, the unbeliever will say: **I wish I were dust.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, regarding His statement, **The unbeliever will say, 'Oh, I wish I were dust,'** he said: When it is said to the animals, **Be dust**, the unbeliever will say, **Oh, I wish I were dust.**

Surat al-Naba 78:40

Indeed, We have warned you of an imminent punishment - the Day when a person will observe what his hands have put forth and the disbeliever will say, "Oh, I wish I were dust!"

Tafsir al-Qurtubi

The Almighty's statement: **Indeed, We have warned you of an imminent torment**: He is addressing the infidels of Quraysh and the polytheists of Arabia, because they said: We will not be resurrected. The torment is the torment of the Hereafter, and everything that is coming is imminent. God the Almighty said: **On the Day they see it, it will be as if they had not remained [in the world] except for an afternoon or a morning thereof.** (An-Nazi'at: 46) Al-Kalbi and others said its meaning. Qatadah said: The punishment of this world, because it is the nearer of the two torments. Muqatil said: It is the killing of Quraysh at Badr. What is more apparent is that it is the torment of the Hereafter, which is death and the Resurrection, because whoever dies, his Resurrection has taken place. If he is one of the people of Paradise, he will see his seat in Paradise, and if he is one of the people of Hell, he will see disgrace and humiliation. For this reason, God the Almighty said: **The Day when a man will see what his hands have put forth.** (An-Naba': 40) He explained the time of that torment, meaning We have warned you of an imminent torment on that Day, which is the Day when a man will see what his hands have put forth, meaning he will see it. It was said: He will see what he put forth, but *to* was omitted. The person here is the believer, according to Al-Hasan, meaning he finds work for himself. As for the disbeliever, he does not find work for himself, so he wishes he was dust. When God said, **And the disbeliever says** (An-Naba': 40), we know that what is meant by the person is the believer. It was said that the person here is Ubayy ibn Khalaf and Uqbah ibn Abi Mu'ayt. **And the disbeliever says** is Abu Jahl. It was said that it is general and applies to every person who will see on that day the reward for what he earned. Muqatil said: The verse, **The Day when a man will see what his hands have put forth** was revealed about Abu Salamah ibn Abd Al-Asad. Al-Tha'labi said: I heard Abu Al-Qasim ibn Habib say: The disbeliever here is Iblis, because he criticized Adam by saying that he was created from dust, and boasted that he was created from fire. So when he sees on the Day of Resurrection what Adam and his children will have of reward, comfort, and mercy, and sees what hardship and torment he is in, he will wish that he was in Adam's place, so he will say, **Oh, I wish I were dust.** He said: I saw it in some of the commentaries of Al-Qushayri Abu Nasr. It was said: That is, Iblis will stand up and say, **I wish I had been created from dust and had not said, 'I am better than Adam.'** It was narrated from Ibn Umar: "When the Day of Resurrection comes, the earth will be spread out like a hide, and the beasts, cattle, and wild animals will be gathered together. Then retribution will be established among the animals, until the one-horned sheep takes retribution from the horned sheep for butting it. When the retribution is completed among the animals, until the one-horned sheep takes retribution from the horned sheep for butting it. When the retribution is completed among the animals, it will be said to the one-horned sheep, 'Become dust.' At that point, the unbeliever will say, 'I wish I were dust.'" And

something similar was narrated from Abu Hurairah and Abdullah ibn Amr ibn al-'As, may God be pleased with them. We have mentioned it in the book **Al-Tadhkira, on the conditions of the dead and the affairs of the Hereafter, with proper pronunciation, and praise be to God.** Abu Ja'far Al-Nahhas mentioned: Mu' mar told us, he said, Ja'far bin Burqan Al-Jazari told me, on the authority of Yazid bin Al-Asamm, on the authority of Abu Hurairah, he said: God Almighty will gather all of creation, from animals, birds, and humans, then it will be said to the animals and birds, **Become dust.** At that time, the disbeliever will say, **I was not given my book.** (al-Haqqah 69:25) Abu Al-Zinad said: When judgment is passed between the people, and the people of Paradise are ordered to go to Paradise, and the people of Hell are ordered to go to Hell, it will be said to the rest of the nations and the believing jinn, **Return to dust.** So they will return to dust, and at that time, the disbeliever will say when he sees them, **Oh, I wish I were dust.** Layth bin Abi Sulaym said: The believing jinn will return to dust. 'Umar bin 'Abd Al-'Aziz, Al-Zuhri, Al-Kalbi, and Mujahid said: The believers of Paradise are around Paradise in suburbs and open spaces, but they are not in it. This is more correct, and it has been mentioned in Surah Al-Rahman. This is a statement that they are responsible: they are rewarded and punished. They are like the children of Adam, and God knows best.

Tafsir Ibn Kathir

God the Almighty tells us about His greatness and majesty and that He is the Lord of the heavens and the earth and everything in them and everything in between them and that He is the Most Gracious whose mercy encompasses all things. And His statement: **They do not possess any speech from Him** means that no one is able to initiate a speech to Him except with His permission, as in His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **The Day the Spirit and the angels will stand in rows, they will not speak.** The commentators differed as to what is meant by the Spirit here. According to some sayings: **One of them** is what Al-Awfi narrated on the authority of Ibn Abbas that they are the spirits of the children of Adam. **The second** they are the children of Adam, as was said by Al-Hasan and Qatadah. Qatadah said: This is one of the things that Ibn Abbas kept secret. **Third** That they are creations of God in the form of the sons of Adam and they are neither angels nor human beings, and they eat and drink. This was said by Ibn Abbas, Mujahid, Abu Salih and Al-A'mash. **Fourth** That they are Gabriel. This was said by Al-Sha'bi, Sa'id ibn Jubayr and Al-Dahhak. Evidence for this statement is the saying of God the Almighty: **The Trustworthy Spirit has brought it down upon your heart that you may be among the warners.** Muqatil ibn Hayyan said: The Spirit is the most noble of the angels and the closest to God the Almighty and the bearer of revelation. **Fifth** That they are the Qur'an. This was said by Ibn Zayd, like His saying: **And thus We have revealed to you a Spirit of**

Our command (Al-Anfal 11:1). *Sixth* That they are angels equal in stature to all creatures. Ali ibn Abi Talhah said that Ibn Abbas said: Regarding his statement: **The Day the Spirit will arise**, he said: He is a great angel, the greatest of the angels in creation.

Ibn Jarir said: Muhammad ibn Khalaf al-Asqalani told us, Rawad ibn al-Jarrah told us, on the authority of Abu Hamza, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Ibn Mas'ud, who said: The Spirit is in the fourth heaven. It is greater than the heavens, the mountains, and the angels. It glorifies God twelve thousand times every day. God creates from every glorification an angel from the angels who will come on the Day of Resurrection in a row by themselves. This is a very strange statement. At-Tabarani said: Muhammad ibn Abdullah ibn Aras al-Misri told us, Wahb God ibn Rawq ibn Hubayrah told us, Bishr ibn Bakr told us, Al-Awza'i told us, Ata' told me, on the authority of Abdullah ibn Abbas: I heard the Messenger of God (peace and blessings of God be upon him) say: "God has an angel who, if he were to be told to swallow the seven heavens and the earths in one morsel, he would do so. His glorification is 'Glory be to You wherever you are.'" This is a very strange hadith, and there is doubt about its being attributed to the Prophet (peace and blessings of God be upon him). It may be attributed to Ibn Abbas, or it may be from what he received from the Israelite narratives. And God knows best. Ibn Jarir stopped and did not confirm any of these statements. What is most likely to me, and God knows best, is that they are the sons of Adam.

And the saying of God the Almighty: **Except for he whom the Most Gracious has permitted** is like His saying: **The Day it comes, no soul will speak except by His permission** and as is proven in the Sahih: **And none will speak that Day except the messengers** and His saying: **And he will say what is right** meaning the truth and from the truth is there is no god but God as Abu Salih and Ikrimah said. And His saying: **That is the true Day** meaning the one that will inevitably come **So whoever wills may take to his Lord a way of return** meaning a return, a path to be guided to Him and a method to follow. And His saying the Almighty: **Indeed, We have warned you of an imminent torment** meaning the Day of Resurrection because its occurrence is certain, it has become imminent because everything that is coming is coming **The Day a man will see what his hands have put forth** meaning all of his deeds, the good and the bad, will be presented to him. Its ancient and modern forms, such as the Almighty's saying: **And they will find what they did present**, and His saying: **On that Day man will be informed of what he sent forth and left behind**, and **And the disbeliever will say, 'Oh, I wish I were dust,'** meaning, the disbeliever will wish on that day that he had been dust in this world and had never been created or come into existence. This will be when he witnesses the punishment of God and sees his corrupt deeds recorded against him by the hands of the honorable and righteous angels. It has been said that this will only be wished for when God judges between the animals that were in this world and separates between them with His just judgment that does not wrong, to the point that He takes retribution for the hornless sheep from the horned one. When He has finished judging between them, He says to it: **Be**

dust, and it becomes dust. At that moment, the disbeliever will say, **Oh, I wish I were dust**, meaning I was an animal so I could return to dust. The meaning of this was mentioned in the famous hadith of the trumpet, and there are reports on it from Abu Hurairah, Abdullah ibn Amr, and others. The end of the interpretation of Surat An-Naba. Praise and thanks be to God, and with Him comes success and protection.

Fath al-Qadir

Then God increased the fear of the disbelievers by saying: 40- **Indeed, We have warned you of an imminent torment**, meaning the torment in the Hereafter, and everything that is coming is imminent. Similar to this is His statement: **On the Day they see it, it will be as if they had not remained [in the world] except for an afternoon or a morning thereof**. This is what Al-Kalbi and others said. Qatada said: It is the torment of this world because it is the closer of the two torments. Muqatil said: It is the killing of Quraysh at Badr, and the first is more appropriate because of His statement: **The Day a man will see what his hands have put forth**, for the adverbial phrase is either a substitute for torment or an adverbial phrase for an implied noun that is a description of it: i.e. an existing torment. **The Day a man will see** means he will see what he has put forth of good or evil. *Ma* is a relative pronoun or an interrogative. Al-Hasan said: "The person here is the believer, meaning he finds work for himself. As for the disbeliever, he does not find work for himself and wishes to be dust. It was said that what is meant by this is the disbeliever in general. It was also said that it refers to Ubayy ibn Khalaf and Uqbah ibn Abi Mu'ayt, but the first is more appropriate, because of the statement: "And the disbeliever will say, 'Oh, I wish I were dust!'" The disbeliever is in contrast to the person, and what is meant is the disbeliever who wishes to be dust because of what he sees of the types of torment that God has prepared for him. The meaning is that he wishes that he was dust in this world and was not created, or dust on the Day of Resurrection. It was also said that what is meant by the disbeliever is either ignorance, or Awwab Salamah ibn Abd al-Asad al-Makhzumi, or Iblis. The first is more appropriate due to the general meaning of the wording, and the specific reason does not contradict it, as was mentioned more than once."

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Ibn Abbas, regarding his statement, **Indeed, for the righteous is attainment**, he said: a place of refuge. **And full-breasted maidens**, he said: breasts, **of equal age**, he said: levels. **And a full cup**, he said: full. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, regarding his statement, **And a full cup**, he said: it is the full, replete, and continuous one. You may have heard Al-Abbas say, **O boy, give us a drink and pour it over for us**. Abd bin Hamid, Ibn Jarir, and Ibn Al-Mundhir narrated on his authority, *dahaqan*, he said: *Darakkan*. Abd bin Hamid also narrated on his authority, he said: If there is wine in it, then it is not a cup. Ibn Abi Hatim, Abu Al-Shaykh in Al-Azmah, and Ibn Mardawayh also narrated on his authority that the

Surat al-Naba 78:40

Indeed, We have warned you of an imminent punishment - the Day when a person will observe what his hands have put forth and the disbeliever will say, "Oh, I wish I were dust!"

Prophet (peace and blessings of God be upon him) said: "The Spirit is an army from among the soldiers of God. They are not angels. They have heads, hands, and feet. Then he recited, 'The Day the Spirit and the angels will stand in ranks,' and said, 'These are an army and those are an army.'" Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, **The Day the Spirit will stand**, and said, **He is an angel who is among the greatest angels in creation**. Ibn Jarir narrated on the authority of Ibn Mas'ud, who said, "The Spirit is in the fourth heaven, and it is greater than the heavens and mountains, and the angels. It glorifies God twelve thousand times every day. From each glorification, God creates an angel from among the angels who will come on the Day of Resurrection in a single row." Abu Al-Shaykh narrated on the authority of Ibn Abbas, who said: "Gabriel will stand on the Day of Resurrection before the Almighty, his limbs trembling with fear of God's punishment. He will say: 'Glory be to You! There is no god but You! We have not worshipped You as You should be worshipped.' The distance between his shoulders will be like the distance between the east and the west. Have you not heard the statement of God, 'The Day the spirit and the angels will stand in rows?'" Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on his authority regarding his statement, **The Day the spirit will stand**, that he means when the souls of the people will stand from the angels between the two blasts, before the souls are returned to the bodies. Ibn Jarir and Ibn Al-Mundhir also narrated in Al-Asma' wa'l-Sifat on his authority, **and he said correctly**, that he said: **There is no god but God**. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in al-Baath wa al-Nushur on the authority of Abu Hurayrah who said: All of creation will be gathered on the Day of al-Qiyamah 75: the beasts, the animals, the birds, and everything else. The punishment of God will be so severe that even the horned ones will be taken from the horned ones. Then He will say: Become dust. That is when the unbeliever will say: **Oh, I wish I were dust**.

Tafsir al-Baghawi

40- **Indeed, We have warned you of an imminent torment**, meaning the torment in the Hereafter, and everything that is coming is imminent. **On the Day when a man will see what his hands have put forth**, meaning every person will see on that day the deeds he has done recorded in his record, **and the disbeliever will say, 'Oh, I wish I were dust.'**

Abdullah ibn Amr said: When the Day of Resurrection comes, the earth will be spread out like a hide, and the beasts, livestock, and wild animals will be gathered together. Then retribution will be decided among the animals until the hornless sheep takes retribution from the horned sheep that butted it. When the retribution is finished, it will be said to it: Become dust. At that time, the unbeliever will say: I wish I were dust. A similar

narration was reported from Mujahid.

Muqatil said: God will gather the wild beasts, vermin, and birds and judge between them until He takes revenge for the horned ones from the horned ones. Then He will say to them: I created you and made you subservient to the children of Adam, and you were obedient to them during the days of your lives, so return to what you were, and become dust. Then if the disbeliever looks at something that has become dust, he will wish and say: I wish I had been in the world in the form of a pig, and today I was dust.

On the authority of Abu Al-Zinad Abdullah bin Dhakwan, who said: When God decides between Hell and the people of Paradise, He will send them to Paradise and the people of Hell to Hell, and it will be said to the rest of the nations and the believing jinn, **Return to dust**, and they will return to dust, then the unbeliever will say, **Oh, I wish I were dust**. Layth bin Abi Sulaym said the same: The believing jinn will return to dust.

It was said: The disbeliever here is Satan, because he criticized Adam for being created from dust and boasted that he was created from fire. So when he sees on the Day of Resurrection what Adam and his believing sons had of reward and mercy, and what he will have of hardship and torment, he will say: I wish I were dust. Abu Hurairah said: Dust will say: No, and there is no honor for you. Who made you like me?

Tafsir al-Baidawi

40- **Indeed, We have warned you of an imminent torment**. Meaning the torment of the Hereafter, and its nearness is due to its realization, for everything that is coming is near, and because its beginning is death. **The Day when a man will see what his hands have put forth**. He will see what he has put forth of good or evil. **The man** is general, and it was said that it refers to the disbeliever, based on His statement, **Indeed, We have warned you**. So the disbeliever is clearly mentioned in place of the pronoun to increase the blame. *What* is a relative pronoun in the accusative case because of **he will see**, or an interrogative noun in the accusative case because of **he has put forth**. That is, he will see what his hands have put forth. **And the disbeliever will say, 'Oh, would that I were dust'** in this world, so I was not created and charged, or on this Day, so I was not sent forth. It was said that all the animals will be gathered together for retribution, then they will return to dust, and the disbeliever will wish for their condition.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat 'Amma, God will give him a cool drink on the Day of Resurrection**.

Surat An-Nazi'at 79:1

And those who pull out, by force.

Tafsir al-Jalalayn

1 - **And the angels who extract** the souls of the unbelievers *drowning* violently.

Tafsir al-Suyuti

Tafsir al-Tabari

Our Lord, glory be to Him, swore by those who extract. The people of interpretation differed concerning them, and what they are? And what they extract? Some of them said: They are the angels who extract the souls of the children of Adam, and what is extracted are the souls of the humans.

Who said that?

Ishaq bin Israel told us, he said: Al-Nadr bin Shumayl told us, he said: Shu'bah told us, on the authority of Sulayman, he said: I heard Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, **And those who pull out the winds with violence**, he said: The angels.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, that he used to say about Al-Nazi'at: They are the angels.

Ibn Al-Muthanna told us: Yusuf bin Ya'qub told us: Shu'bah told us, on the authority of Al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding An-Nazi'at, he said: When his soul is taken away.

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 those who snatch away souls violently**, he said: They snatch away souls.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **And those who extract their souls by drowning**, he said: Their souls were extracted, then they were drowned, then they were thrown into the Fire.

Others said: Rather, it is death that takes away the souls.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those who pull out the winds with drowning** he said: death.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abdullah bin Abi Nujayh, 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 Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: They are the stars moving from one horizon to another.

Who said that?

Al-Fadl bin Ishaq told us, he said: Abu Qutaybah told us, he said: Abu Al-Awam told us, that he heard Al-Hasan, in **Al-Nazi'at Gharaqan**, he said: The stars.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **And those who pull out the winds in a violent manner**, he said: The stars.

Others said: It is the bow that is drawn by the arrow.

Who said that?

Abu Kuraib told us, he said: Waki' told us, on the authority of Wasil bin Al-Sa'ib, on the authority of Ata', **And those who pluck out the angels with violence**, he said: The bows.

Others said: It is the soul when it is taken away.

Who said that?

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Sufyan, on the authority of Al-Suddi, **And the angels who pull out their winds, drowning**. He said: The soul when it drowns in the chest.

The correct thing to say about this, in my opinion, is: God Almighty swore by the angels that pull out the wind by drowning, and He did not specify one angel over another. Rather, every angel that pulls out the wind by drowning is included in His oath, whether it be an angel, death, a bow, or something else. The meaning is: And by the angels that pull out the wind by drowning, just as the angel pulls out the wind by drowning in the bow.

Tafsir al-Qurtubi

Meccan by consensus. It consists of forty-five or forty-six verses.

God the Almighty says: {And those who pull out **the souls** by drowning}: God the Almighty swears by these things that He mentioned, that the Resurrection is true. And **(those who pull out)** are the angels who pull out the souls of the disbelievers. This was said by Ali **may God be pleased with him**, and the same was said by Ibn Mas'ud, Ibn Abbas, Masruq, and Mujahid: They are the angels who pull out the souls of the children of Adam. Ibn Mas'ud said: He means the souls of the disbelievers, which the Angel of Death pulls out from their bodies, from under every hair, from under the nails, and the roots of the feet, pulling them out like a skewer pulled out from wet wool, then he drowns them, that is, he returns them to their bodies, then he pulls them out. This is His action with the disbelievers. This was also said by Ibn Abbas. Sa'id ibn Jubayr said: Their souls were pulled out, then drowned, then burned, then thrown into the Fire. It was also said: The disbeliever sees himself drowning at the time of the pullout. Al-Suddi said: And **(those who pull out)** are the

Surat An-Nazi'at 79:1

And those who pull out, by force.

souls when they are drowned in the chests. Mujahid said: It is death pulling out the souls. Al-Hasan and Qatada: They are the stars that move from one horizon to another, i.e. they go, from their saying: he moved to it, meaning he went, or from their saying: the horses moved, meaning they ran. *Gharaqan* means that they sink, set, and rise from one horizon to another. This was said by Aba Ubaidah, Ibn Kaysan, and Al-Akhfash. It was said: The Nazi'at are the bows that move with arrows, this was said by Ata' and Ikrimah. *Gharaqan* means *ighraqan*, and *ighraqan* of the nazi' in the bow is to reach the end of the extension, until it ends at the blade. It is said: he drowned in the bow, meaning he completed its extension, and that is by ending at the heel at the blade that is wrapped around it. And *ighraq* means comprehensiveness. The inside eggshell is called *gharaq'a*. It was said: they are the archer raiders.

I said: It is the same as the one before it, because when he swears by the bows, what is meant is those who pull them out to magnify them, and it is like the saying of the Most High: **And the charging steeds, panting** (al-Adiyat 100:1), and God knows best. What he meant by *drowning* is exaggeration in pulling, and this is permissible in all ways of interpreting it. It was said: It is the wild beast that pulls from the grass and is frightened. Yahya ibn Salam narrated it. The meaning of *drowning* is distancing in pulling.

Tafsir Ibn Kathir

Interpretation of Surat An-Nazi'at

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

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha, and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty, so they drown in its removal, and the souls of some of them are taken easily, as if they were released from the fire. This is His statement: "And the angels who pull out energetically," as said by Ibn Abbas. From Ibn Abbas: **And the angels who pull out** are the souls of the disbelievers, they are pulled out, then revived, then drowned in the fire. Narrated by Ibn Abi Hatim. Mujahid said: **And the angels who pull out energetically** means death. Al-Hasan and Qatadah said: **And the angels who pull out energetically** are the stars. Ata' ibn Abi Rabah said about His statement: **And the angels who pull out** "And the angels who pull out" are the bows in battle. The first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: **And those who race in race** It was narrated on the authority of Ali, Masruq, Mujahid,

Abu Salih and Al-Hasan Al-Basri, meaning the angels. Al-Hasan said: They raced to faith and belief in it.

Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: **And those who manage an affair** Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels.

Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the**

Earthquake shakes, followed by the second. Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake.**

And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow.** Imam Ahmad said:

Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?} It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return."** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are

its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose**. God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye**. And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer**.

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing**. And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

It is called Surat Al-Sahira. It has forty-five verses, and some say forty-six verses.

It is a Meccan surah without dispute. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat An-Nazi'at was revealed in Mecca. Ibn Mardawayh

narrated a similar hadith on the authority of Ibn Az-Zubayr.

God Almighty swears by these things that He mentioned, which are the angels who extract the souls of the servants from their bodies as the one who extracts the bow extracts it, reaching its full potential. And likewise what is meant by the active ones, the swimmers, the forerunners, and the departing ones: meaning the angels. The conjunction with the union of all is to place the descriptive difference in the position of the intrinsic difference, as in the poet's saying:

To the venerable king, son of the hero, and lion of the battalion in the crowded

This is the saying of the majority of the Companions, the Followers, and those who came after them. Al-Suddi said: 1- *An-Nazi'at* are the souls when they are drowned in the chests. Mujahid said: It is death that pulls the soul. Qatadah said: It is the stars that are pulled from one horizon to another, from their saying: **Naza'a ilaihi** if he went, or from their saying **Naza'at bil-Habl** meaning that they set and disappear and rise from another horizon. Abu Ubaidah, Al-Akhfash, and Ibn Kaysan said the same. Ata' and Ikrimah said: An-Nazi'at are bows that are pulled out with arrows, and immersing the nazi' in the bow means that it is stretched to the maximum extent until it reaches the blade. Yahya bin Salam said: It pulls out the grass and scatters. It was said that by **the pullers** he meant the raiding archers. The accusative of *gharaqan* is because it is a verbal noun with the deletion of the extra letters: meaning drowning. The accusative for it is what precedes it because it meets it in meaning: meaning drowning in the conflict where it pulls them out from the ends of the bodies, or in the state: meaning those with drowning. It is said that he drowned in something, he drowns in it: if he penetrated it and reached his limit.

Tafsir al-Baghawi

1- **And those who extract the souls by drowning**, meaning the angels extract the souls of the unbelievers from their bodies, just as the one who extracts the bow drowns it, reaching the maximum extension after he has extracted it, until when it is about to come out, he returns it to his body. This is His action with the unbeliever, and drowning is a name that is used in place of immersion, i.e., and those who extract the souls by drowning, and what is meant by drowning is exaggeration in the extension.

Ibn Masoud said: The Angel of Death and his helpers pull it out from under every hair, from the nails, and from the roots of the feet. They return it to his body after pulling it out, until it is about to come out. Then they return it to his body without pulling it out. This is his action with the infidels.

Muqatil said: The Angel of Death and his helpers extract the souls of the infidels as a skewer with many threads extracts wet wool, and his soul emerges like a drowning person in water.

Mujahed said: It is death that takes away the souls.

Surat An-Nazi'at 79:1

And those who pull out, by force.

Al-Suddi said: It is the soul when it sinks in the chest.

Al-Hasan, Qatada, and Ibn Kaysan said: They are the stars that move from one horizon to another, rising and then setting. Ata' and Ikrimah said: They are the bows. It was also said: They are the archers of the war.

Tafsir al-Baidawi

1- And those who pull out the winds by drowning.

Surat An-Nazi'at 79:2

and the active ones

Tafsir al-Jalalayn

2 - **And the active ones** The angels activate the souls of the believers, that is, they gently draw them out.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the active ones who are active.** The people of interpretation also differed regarding them, and what they are, and what is active. Some of them said: They are the angels, who are active in time and then seize it, just as the rope is active from a camel when it is released from 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: **And the angels who move about vigorously.** He said: The angels.

Al-Farra' used to say: What I heard from the Arabs is that they say: *Anshata*, as if it was *Anshata* from *Iqaal*, and *Rabatha* means *Nashata*, and *Rabat* means *Active*. He said: If you tie the rope to the camel's hand, you have made it active, and you are active. If you undo it, you have made it active.

Others said: **Active ones** is death that activates the human soul.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the active ones are active.** He said: Death.

Ibn Hamid told us, he said: Mihran told us, he said: Sufyan told us, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, the same.

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Al-Muthanna told us, he said: Yusuf bin Ya'qub told us, he said: Shu'bah told us, on the authority of Al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, **And the active ones** he said: When his soul is active.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Sufyan, on the authority of Al-Suddi, **And the active ones are active.** He said: Active them: when they are active from the feet.

Others said: They are the stars moving from horizon to horizon.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **and the stars that move about energetically**, he said: the stars.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the active ones** he said: They are the stars.

Others said: They are the shackles.

Who said that?

Abu Kuraib told us: Waki' told us, on the authority of Wasil bin Al-Sa'ib, on the authority of Ata', **And the active ones active** he said: the shackles.

The correct thing to say about this, in my opinion, is that God, may He be glorified, swore by the active ones, which are those that move from one place to another, and go to it. God did not specify one thing over another, but rather He made the oath general to all active ones. The angels move from one place to another, and so does death, and so do the stars and the shackles, and the beasts also admit to being active, as Al-Tirmaah said:

Is there anyone I have known who is an ally of the horses other than one of the two Nawashitah?

By *al-Nawashit* he means: wild cows, because they move from town to town, as Ru'bah ibn al-'Ajaj said:

Activate it with all the power of the flame

Worries energize their owner, as Humayyan ibn Quhafah said:

My concerns have become the catalyst for my activities, sometimes in the Levant and sometimes in the Middle East.

Every activist is included in what he swears by, unless there is evidence that must be accepted, that what is meant by the oath is some and not some.

Tafsir al-Qurtubi

God the Almighty says: {And the ones who are active with activity.} Ibn Abbas said: It means the angels who stimulate the soul of the believer, and seize it as the rope is stimulated from the hand of a camel when it is released from it. Al-Farra' narrated this statement and then said: What I heard from the Arabs is that they say *antasata* as if it was stimulated from a rope. And tying it means *nasataha*, and the *ribat* is the *natasata*. And if you tie a rope to the hand of a camel, you have stimulated it, so you are active. And if you loosen it, you have stimulated it and you are invigorated. And Ibn Abbas also said: It is the souls of the believers at death, they are stimulated to leave, and that is because there is no believer who is about to die except that Paradise is presented to him before he dies, and he sees in it what God has prepared for him of his wives and family of the wide-eyed maidens, and they call him to it, and his soul is excited to leave and come to them. And he also said: It means the souls of the

Surat An-Nazi'at 79:2 and the active ones

disbelievers and hypocrites are stimulated as the heel is stimulated, which is followed by an arrow. Al-Aqab with a **sukoon**: The nerve from which the strings are made. The singular is Aqaba. You say from it: the heel of an arrow, a cup, or a bow, Aqban: if you twist something from it around it. Al-Nashat *active*: to pull quickly. From this comes the word anshutah *loop*: a knot that is easy to untie if pulled, like a knot of a tie. Abu Zaid said: I tied the rope with a noose, I untied it, and I stretched the rope until it was untied. Al-Farra' said: I loosened the rope, meaning I loosened it. And nashat means I tied the rope to his hands. Al-Layth said: I tied him with a noose and two nooses, meaning I bound him. And nashat al-'lqal means I stretched his noose and it was untied. He said: It is said nashat *active* in the sense of anshaat *active*, two languages with one meaning, and based on this the statement of Ibn Abbas mentioned first is correct. And it was also narrated from him: The active ones are the angels due to their activity, they go and come by the command of God wherever it is. And it was also narrated from him and from Ali **may God be pleased with them both**. They are the angels who stimulate the souls of the unbelievers, between the skin and the nails, until they extract them from their bodies, refreshed by distress and grief, as wool is refreshed by an iron skewer. It is from the root nashat, meaning to pull. It is said: nashaṭa al-dulū anshaṭa with kasra, and ashaṭa with damma: meaning I pulled it out. Al-Asma'i said: A well of nashat: meaning one with a shallow bottom, from which the bucket comes out with a single pull. A well of nashūt: he said: it is one from which the bucket does not come out until it is very refreshed. Mujahid said: it is death that stimulates the soul of man. Al-Suddi: they are the souls when they are stimulated from the feet. It was said: an-Nāzi'āt are the hands of the invaders or themselves, they pull out the bows by drowning the arrows, and they are the ones that activate the shackles. Ikrimah and Ata': they are the shackles that activate the arrows. Also narrated by Ata', Qatadah, al-Hasan and al-Akhfash: they are the stars that are active from horizon to horizon: meaning they go. And this is also in al-Sahih. **(And an-Nāshitāt nashtan)** means the stars from one constellation to another, like a bull that is active from one country to another. Worries make their owner active. Humayyan bin Quhafah said:

My concerns have become the catalyst for my activities, sometimes in the Levant and sometimes in the Middle East.

Abu Ubaidah and Ata' also: The active ones: are the beasts when they move from one country to another, just as worries move a person from one country to another, and he recited the words of Humayan:

My worries became....* home

It was said: **And those who pull out** is for the disbelievers and **those who act upon** is for the believers. So the angels gently pull the soul of the believer, and the pulling out is a strong pull, and the act upon is a gentle pull. It was also said: They are both for the disbelievers and the two verses after them are for the believers when they depart from this world.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: "And those who race in race" It was narrated on the authority of Ali, Masruq, Mujahid, Abu Salih and Al-Hasan Al-Basri, meaning the angels. Al-Hasan said: They raced to faith and belief in it. Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: "And those who manage an affair" Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels. Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the Earthquake shakes, followed by the second**. Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake**. And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow**. Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir,

and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said:

{Shall we then be rotten bones?" It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return.**} It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.** And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

2- The meaning of "and the active ones" is that they activate the souls, i.e. they extract them from the bodies, as the rope is activated from the camel's hand, if it is loosened, and the man activates the bucket from the well, if he takes it out. Active means to pull quickly, and from this comes the knot that is easy to untie. Abu Zaid said: I activated the rope, I activated it actively, I tied it, and I loosened it, and I extended the rope, i.e. I extended it. Al-Farra' said: He recited the rope, i.e. he loosened and activated, i.e. he tied the rope to his hands. Al-Asma'i said: A well that is active, i.e. one with a low bottom, from which the bucket comes out with one pull, and a well that is active, i.e. one from which the bucket does not come out until it is very active. Mujahid said: It is death that activates the human soul. Al-Suddi said: It is the souls when they are active from the feet. Ikrimah and Ata' said: They are the shackles that incite arrows. Qatadah, Al-Hasan and Al-Akhfash said: They are the stars that move from horizon to horizon, meaning they go. It is said in As-Sahah: And the Nashihat Nashitan: meaning the stars from one constellation to another like a bull that moves from one country to another, and worries incite their owner. Abu Ubaidah and Qatadah said: They are the wild beasts when they move from one country to another. It is said that the Nashihat are for the souls of the believers, and the Nazihat are for the souls of the disbelievers, because they gently pull the soul of the believer and violently pull the soul of the disbeliever. His saying: *Nashitan* is a verbal noun, and so are *sabahan* and *sabah*.

Tafsir al-Baghawi

2- **And the active ones actively**, are the angels who activate the soul of the believer, that is, they loosen it gently and seize it, as the rope is loosened from the camel's hand, that is, it is loosened gently. Al-Farra' narrated this saying, then he said: What I heard from the Arabs is that they say: **I loosened the rope**, if you loosened it, and **I tied it with a noose**. And in the hadith:

Surat An-Nazi'at 79:2
and the active ones

As if he was freed from a rope.

On the authority of Ibn Abbas: It is the soul of the believer who is eager to go out at death, because of the honor he sees, as Paradise is offered to him before he dies.

Ali bin Abi Talib said: They are the angels who stir the souls of the infidels from between the skin and nails until they expel them from their mouths with distress and grief. Nasht means pulling and pulling. It is said: I stirred the bucket nasht if I pulled it out. Al-Khalil said: Nasht and inshitāt are pushing something towards yourself until it dissolves.

Mujahed said: It is death that invigorates the souls. Al-Suddi said: It is the soul that is invigorated from the feet, i.e., it is drawn. Qatada said: It is the stars that are active from horizon to horizon, i.e., it goes. It is said: He is active from country to country, if he goes out quickly. It is also said: An active donkey, that is, he is active from country to country. Ata' and Ikrimah said: It is the shackles.

Tafsir al-Baidawi

2- "And the active ones are active."

Surat An-Nazi'at 79:3

And those who swim with a swimming

Tafsir al-Jalalayn

3 - **And the angels who swim** The angels swim from the sky by His command, the Most High, that is, they descend.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And those who swim with glorification**, God Almighty says: And those who swim with glorification.

The people of interpretation differed regarding the swimming creatures that God Almighty swore by. Some of them said: It is death swimming in the soul of the son of Adam.

Who said that?

Abu Kurayb told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the swimming angels swimming**, he said: death. This is how I found it in my book.

Ibn Hamid narrated it to us, saying: Mihran narrated to us, saying: Sufyan narrated to us, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid: **And the angels swim**, he said: The angels. And I also found this in my book. If what we mentioned on the authority of Ibn Hamid is correct, then Mujahid believed that the angels descend from the sky by swimming, just as it is said of a noble horse: It is swimming, when it passes quickly.

Others said: They are the stars swimming in their orbit.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the swimming stars swimming**. He said: They are the stars.

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

Others said: They are ships.

Who said that?

Abu Kuraib told us: Waki' told us, on the authority of Wasil bin Al-Sa'ib, on the authority of Ata', **And the swimming ones swimming**, he said: the ships.

The correct thing to say about this, in my opinion, is that God, may He be glorified and praised, swore by the swimming animals among His creation, and He did not specify some of them over others. So that is every swimming animal, as we described before in *An-Nazi'at*.

Tafsir al-Qurtubi

God the Almighty says: **And those that swim, swimming**. Ali **may God be pleased with him** said: They are the angels that swim with the souls of the believers. Al-Kalbi said: They are the angels who take the souls of the believers, like someone who swims in water, sometimes submerging and sometimes rising. They take them gently and easily, then leave them until they rest. Mujahid and Abu Saleh said: They are the angels who descend from the sky, hurrying to God's command, just as a noble horse is called a sabih when it runs quickly. Mujahid also said: The angels swim in their descent and ascent. He also said: The sabihah: Death swims in the souls of the children of Adam. It was said: They are the horses of the raiders. Antara said:

Horses learn when they swim in the pools of death

Imru' al-Qais said:

Wipe if the swimmers on the sand raise dust with the kicked iron

Qatada and Al-Hasan: They are the stars swimming in their orbits, and so are the sun and the moon. God the Almighty said: **Each in an orbit floats** (al-Anbiya 21:33). Ata': They are the ships swimming in the water. Ibn Abbas: The swimming ones are the souls of the believers swimming in longing to meet God and His mercy when they depart.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: "And those who race in race" It was narrated on the authority of Ali, Masruq, Mujahid, Abu Salih and Al-Hasan Al-Basri, meaning the angels. Al-Hasan said: They raced to faith and belief in it. Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: "And those who manage an affair"

Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels. Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the Earthquake shakes, followed by the second.** Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake.** And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow.** Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?" It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return.**) It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will

be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.** And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

3- "And the swimming ones" are the angels swimming in the bodies to extract the soul as a diver swims in the sea to extract something from it. Mujahid and Abu Saleh said: They are the angels who descend from the sky, hurrying to the command of God, as a noble horse is called a swimming one if it runs quickly. Mujahid also said: The swimming ones are death swimming in the souls of the children of Adam. It was said that they are the swimming horses in conquest, and from this is

the saying of Antarah:

Horses learn when they swim in the pools of death

Qatada and Al-Hasan said: They are the stars swimming in their orbits, as in His statement: **And each in an orbit floats**. Ata' said: They are the ships swimming in the water. It was said that they are the souls of the believers swimming out of longing for God.

Tafsir al-Baghawi

3- **And those who swim in the water**, they are the angels who take the souls of the believers and gently ask them, then they call them to rest like someone who swims with something in the water and is gentle with it.

Mujahid and Abu Saleh said: They are the angels who descend from the sky, hurrying like a fast horse. It is called sabih if it runs quickly.

It was said: They are the horses of the invaders. Qatada said: They are the stars, the sun, and the moon. God Almighty said: **Each one floats in an orbit** (al-Anbiya 21:33).

Ata' said: They are the ships.

Tafsir al-Baidawi

3- "And the swimmers swimming."

Surat An-Nazi'at 79:4

So the foremost ones will be foremost.

Surat An-Nazi'at 79:4

So the foremost ones will be foremost.

Tafsir al-Jalalayn

4 - **Then the forerunners will race** The angels will race with the souls of the believers to Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the forerunners will outstrip each other**. The people of interpretation differed concerning it. Some of them said: They are the angels.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid: **Then the forerunners will race**. He said: The angels.

Abu Kurayb narrated this hadith to us. He said: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The forerunners will race**. He said: Death.

Others said: Rather, they are the previous horses.

Who said that?

Abu Kuraib told us: Waki' told us, on the authority of Wasil bin Al-Sa'ib, on the authority of Ata', **The races will race**. He said: The horses.

Others said: Rather, they are the stars that move ahead of each other.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the forerunners will race**. He said: They are the stars.

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

Our opinion on this is the same as our opinion on all the previous letters.

Tafsir al-Qurtubi

God the Almighty says: **And the foremost ones will outpace each other**. Ali **may God be pleased with him** said: They are the angels who precede the devils in revelation to the prophets (peace be upon them). Masruq and Mujahid said the same. Mujahid also said: **And any forerunners**: They are the angels who precede the son of Adam in goodness and righteous deeds. It was also said: They precede the sons of Adam to righteous deeds and record them. Mujahid also said: Death precedes man. Muqatil: They are the

angels who precede the souls of the believers to Paradise. Ibn Masoud: They are the souls of the believers who precede the angels who take them and have witnessed joy, longing to meet God the Almighty and His mercy. Al-Rabi' said something similar: They are the souls who precede in leaving at death. Qatada, Al-Hasan, and Muammar said: They are the stars that precede each other in walking. Ata': They are the horses that precede in jihad. It was said: It is possible that the forerunners are the souls that precede the bodies to Paradise or Hell, as Al-Mawardi said. Al-Jurjani said: He mentioned **(the ones who precede)** with the letter fa' because it is derived from the one before it, meaning those who swim and are first. You say: He stood up and went, so this requires that standing be a reason for going. If you said: He stood up and went, then standing would not be a reason for going.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

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Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake**. And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow**. Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled**. That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?} It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return."** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death**. Ibn Zayd said: **The grave is Hell**. How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose**. God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye**. And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer**.

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be

with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing**. And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

4- **Those who precede in precedence** are the angels according to the majority opinion as mentioned above. Masruq and Mujahid said: The angels precede the devils in revelation to the prophets. Abu Ruq said: They are the angels who preceded the son of Adam in goodness and righteous deeds, and something similar was narrated from Mujahid. Muqatil said: They precede the souls of the believers to Paradise. Al-Rabi' said: They are the souls of the believers who precede the angels out of longing for God. Mujahid also said: It is death that precedes man. Qatada, Al-Hasan and Muammar said: They are the stars, some of which precede others in walking. Ata' said: They are the horses that precede in jihad. It was said that they are the souls that precede the bodies to Paradise or Hell. Al-Jurjani said: The conjunction of those who preceded with the letter fa' is because they are caused by the one before it, meaning if you had said **he stood up** and **he went** with the letter waw, the standing would not have been a cause of the going.

Surat An-Nazi'at 79:4

So the foremost ones will be foremost.

Tafsir al-Baghawi

4- The ones who are the first to precede others in goodness and righteous deeds. Mujahid said: They are the angels who precede the son of Adam in goodness and righteous deeds.

Muqatil said: They are the angels who precede the souls of the believers to Paradise.

On the authority of Ibn Masoud, he said: They are the souls of the believers who precede the angels who take them, longing to meet God and be honored by Him, and they have witnessed the joy.

Qatada said: They are the stars that precede each other in the sky. Ata' said: They are the horses.

Tafsir al-Baidawi

4-"The precedents are precedent."

Surat An-Nazi'at 79:5

So those who manage affairs

Tafsir al-Jalalayn

5 - And the angels who manage the affairs of this world The angels manage the affairs of this world, that is, they descend to manage it. The answer to these oaths is omitted, that is, you will be resurrected, O infidels of Mecca, and it is an agent in

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the angels who manage the affair** means: The angels who manage what they are commanded to do of God's affair, and this is what the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And those who manage the affair**, he said: They are the angels.

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

Tafsir al-Qurtubi

God the Almighty said: **And those who manage the affairs of God** Al-Qushayri said: They agreed that it refers to the angels. Al-Mawardi said: There are two opinions: One of them is the angels, as stated by the majority. The second opinion refers to the seven planets. Khalid ibn Ma'dan narrated it on the authority of Mu'adh ibn Jabal. There are two views regarding their management of affairs: One is the management of their rising and setting. The second is their management of the changing circumstances that God has decreed for them. Al-Qushayri also narrated this opinion in his Tafsir. God the Almighty linked much of the management of the affairs of the world to the movements of the stars, so management was attributed to them even though it is from God, just as a thing is named after what is adjacent to it. The intended meaning of the *managers* are the angels, so their management is their descent with what is lawful and unlawful and its details, as stated by Ibn Abbas, Qatadah, and others. It is up to God, the Most High, but when the angels descended with it, it was called that, as God, the Almighty, said: **The Trustworthy Spirit has brought it down** (Ash-Shu'ara': 193), Muhammad, peace and blessings be upon him, and God, the Almighty, is the One who sent it down. Ata' narrated from Ibn Abbas: **Those who manage affairs**: the angels are entrusted with managing the affairs of the earth in terms of winds, rain, and other things. Abdur-Rahman ibn Sabat said: The management of worldly affairs is down to four: Gabriel, Michael, the Angel of Death, whose name is Azza'il, and Israfil. Gabriel is entrusted

with the winds and the armies, Michael is entrusted with rain and plants, the Angel of Death is entrusted with taking souls on land and sea, and Israfil descends with the matter, and none of the angels is closer than Israfil, between him and the Throne a distance of five hundred years. It was said: that is, they were entrusted with matters that God made known to them. From the beginning of the Surah until here, there is an oath by which God has sworn, and God has the right to swear by whatever He wishes of His creation, and we do not have that right except through Him, the Almighty. The answer to the oath is implied, as if he said: And the ones who pull out and such and such, you will be resurrected and you will be held accountable. It is implied so that the listeners will know the meaning, said Al-Farra'. This is indicated by the statement of God the Almighty: **When we are decayed bones** Don't you see that it is like the answer to their al-Nas 114: **When we are decayed bones?** So He sufficed with saying: **When we are decayed bones?** Some people said: The oath was based on His statement: **Indeed in that is a lesson for whoever fears.** This is the preferred choice of Al-Tirmidhi ibn Ali. That is, in what you have narrated of the mention of the Day of Resurrection and the mention of Moses and Pharaoh **is a lesson for whoever fears.** But the oath was based on what is mentioned in the surah that is clearly and prominently mentioned, which is more appropriate and more established than bringing something that is not mentioned, according to what Ibn Al-Anbari said: This is ugly because the speech between them was long. It was said: The answer to the oath is **Has there reached you the story of Moses?** because the meaning has reached you.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

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God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?" It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return.** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam,

Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.** And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

Al-Wahidi said: This is not consistent with his statement: 5- "those who manage an affair" because it is far-fetched to make precedence a cause for management. Al-Razi said: It is possible to respond to what Al-Wahidi said: It was commanded to swim, so it

raced, so it managed what it was commanded to manage. Thus, these are actions that are connected to each other, like his statement: Zaid spoke, so he went. And when they raced in acts of obedience and hastened to them, their trustworthiness became apparent, so management was delegated to them. The response to this is that precedence is not a cause of management, like swimming being the cause of precedence and standing being the cause of going. Mere connection does not necessitate causality and being caused. It is better to say that the conjunction with "fa in those who manage an affair **is similar to what preceded it, in conjunction with fa**", and does not require a point as what preceded it needed, because the point is only required for the difference between what comes after and what comes before, not for its conformity and agreement with it. "those who manage an affair" Al-Qushayri said: They agreed that what is meant here are the angels. Al-Mawardi said: There are two opinions: One of them is the angels, which is the opinion of the majority. The second is that they are the seven planets, as narrated by Khalid bin Ma'dan from Muadh bin Jabal. There are two views on their management of affairs: One is managing their rising and setting. The second is managing the conditions He has decreed for them. The meaning of the angels' management of affairs is that they descend with what is lawful and what is unlawful and their details. The doer of management in reality is God, the Almighty, but when the angels descend with it, they were described with it. It was said that when the angels were commanded to manage the people of the earth in the winds, rain, and other things, they were called managers. Abdur-Rahman bin Sabat said: The management of the affairs of this world is to four angels: Gabriel, Michael, Azrael, and Israfil. Gabriel is in charge of the winds and the armies, Michael is in charge of the rain and plants, Azrael is in charge of taking souls, and Israfil descends with the matter. The answer to the oath by these matters by which God swore is omitted: i.e., by the extractors, and so on and so forth, that you will be resurrected. Al-Farra' said: "It was omitted because the listeners would know it, and this is indicated by his statement, 'Will we then be decayed bones?' It was also said that the answer to the oath is his statement, 'Indeed in that is a lesson for whoever fears,' meaning that on the Day of Resurrection, the mention of Moses and Pharaoh is a lesson for whoever fears. Ibn al-Anbari said: This is ugly because the conversation between them was prolonged. It was also said that the answer to the oath is, 'Has the story of Moses reached you?' because the meaning is, 'It has reached you.' This is very weak. It was also said that the answer is...

Tafsir al-Baghawi

5- Those who manage affairs, Ibn Abbas said: They are the angels who were entrusted with matters that God Almighty made known to them how to work on.

Abdul Rahman bin Sabit said: Four people manage the affairs of this world: Gabriel, Michael, the Angel of Death, and Israfil, peace be upon them. As for Gabriel, he is in charge of the wind and the soldiers. As for

Michael, he is in charge of the rain and the plants. As for the Angel of Death, he is in charge of taking the souls. As for Israfil, he descends with the command to them.

The answer to these sections is omitted, based on the estimation: You will be resurrected and held accountable.

It was said: His answer is his saying: **Indeed in that is a lesson for whoever fears.**

It was said: It contains an inversion, meaning: On the day the violent earthquake shakes, followed by the subsequent earthquake and the storms that pull out the winds, drowning.

Tafsir al-Baidawi

5- Those who manage an affair. These are the attributes of the angels of death, for they extract the souls of the unbelievers from their bodies by drowning, that is, by drowning in the death, for they extract them from the furthest reaches of the bodies, or souls that have been drowned in the bodies, and they are animated, that is, they extract the souls of the believers gently, as a bucket is animated from a well when it is drawn out, and they swim in extracting them as a diver swims when he extracts something from the depths of the sea, so they race with the souls of the unbelievers to the Fire and with the souls of the believers to Paradise, and they manage the matter of its punishment and reward by preparing it to attain what has been prepared for it of pains and pleasures, or the first two are for them and the remaining ones are for groups of angels who swim in its passage, that is, they hasten in it and they race to what they are commanded to do and they manage its matter, or the attributes of the stars, for they are drawn from the east to the west by drowning in the death, by cutting the celestial sphere until it descends in the farthest west, and they are animated from one constellation to another, that is, they emerge from the vigour of the bull when it emerges from one country to another, and they swim in the celestial sphere, and some of them precede in movement because they move faster, so they manage a matter assigned to them. Like the difference of seasons and the estimation of times and the appearance of the times of worship, and since their movements from east to west are forced and their movements from one sign to another are appropriate, He called the first a withdrawal and the second an activity. Or the qualities of the virtuous souls in the state of separation, for they are withdrawn from the bodies by drowning, that is, by a strong withdrawal from the drowning of the withdrawer in the bow, and they are active towards the world of the kingdom and swim in it, so they race to the enclosures of holiness and become, due to their honor and strength, among the managers. Or in the state of their behavior, for they are withdrawn from desires and are active towards the world of holiness, so they swim in the ranks of ascension and race to perfections until they become among the complete ones. Or the qualities of the souls of the invaders, or their hands withdraw the bows by drowning the arrows and they are active with the arrow

Surat An-Nazi'at 79:5

So those who manage affairs

for shooting and they swim on land and sea and race to the war of the enemy and manage its affairs. Or the qualities of their horses, for they are withdrawn in their reins by a withdrawal in which the reins are drowned due to the length of their necks and they go out from the abode of Islam to the abode of disbelief, and they swim in their war and race to the enemy and manage its affairs. The nail

God Almighty swore by it that the Hour will come, but it was omitted because what comes after it indicates it.

Surat An-Nazi'at 79:6

The Day the earth quakes with a mighty earthquake

Tafsir al-Jalalayn

6 - **The Day the Earth Shakes with Tremor** The first blast will shake everything, that is, it will shake. So it was described by what happens with it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On the Day the Earth and the Mountains Shake** (al-Muzzammil 73:14) regarding the first blast **followed by the second** will be followed by another after it, which is the second blast that followed the first, for the resurrection on 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, **On the Day the Earth shakes with a mighty earthquake**, meaning the first blast.

Tafsir al-Qurtubi

The Almighty said: **The Day the Earthquake shakes** meaning the Day it shakes, so the lam was deleted. It was also said that there is an inversion of the verb **to shake**, and that the inversion is **the Day the Earthquake shakes** followed by **the One Who Follows It** and **the One Who Snatches**, drowning. Al-Sijistani said: It is possible that this is an inversion of the verb **to shake**, as if he said: **Then they are upon the Watchful One and the One Who Snatches al-Sahira wa al-Nazi'at**. Ibn al-Anbari said: This is a mistake, because the letter *fā* does not open a sentence, and the first is the correct view. It was also said that the oath was based on the fact that the hearts of the people of Hell will dry up and their eyes will be humbled, so the word **the Day the Earthquake shakes** was in the accusative case according to this meaning, but it was not used accordingly. Al-Zajjaj said: That is, trembling hearts on the Day it shakes. It was also said that it was in the accusative case due to the omission of *remember*. And *shakes* means disturbed. And the shaking means the disturbed. This is what Abd al-Rahman ibn Zayd said. He said: It is the earth, and the following instant. Mujahid said: The shaking is the earthquake.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them

with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: "And those who race in race" It was narrated on the authority of Ali, Masruq, Mujahid, Abu Salih and Al-Hasan Al-Basri, meaning the angels. Al-Hasan said: They raced to faith and belief in it. Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: "And those who manage an affair" Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels. Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the Earthquake shakes, followed by the second**. Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake**. And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow**. Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid

and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?" It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return.**) It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball,** Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

Mujahid said: **It will be only one blast,** one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira,** Ibn Abbas said: The Sahira is the entire earth. Sa'id ibn Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain,** he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain,** God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as**

well], and they will emerge before God, the One, the Prevailing. And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing,** and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

6- "The Day the Earthshakes" meaning the Day the Earthshakes will be followed by the subsequent one. Al-Sijistani said: This could be an example of advancing or delaying, as if he said: So they are about to meet Al-Sahira and An-Nazi'at. Ibn Al-Anbari said: This is a mistake because the letter "fa" does not begin a sentence, and the first is more appropriate. "The Day the Earthshakes **means the accusative of this circumstance as a response to the oath, or by implying remember, and the trembling is the disturbed, it is said rajaf yarjaf**" if it is agitated, and what is meant here is the great shout that has hesitation and disturbance like thunder, and it is the first blast at which all creation dies, and the subsequent one is the second blast that will be at the resurrection, and it is called subsequent because it follows the first blast, this is what the majority of commentators said. Ibn Zayd said: The trembling is the earth, and the subsequent one is the hour. Mujahid said: The earthquake is followed by the shout. It has been said that the trembling is the disturbance of the earth and the earthquake is the following. The origin of the trembling is movement, and what is meant here is not just movement, rather the trembling here is taken from their saying: The thunder trembled, trembling, trembling and trembling: if its sound appeared, and from this the arajif were named because of the disturbance of sounds in them and the appearance of sounds in them, and from this the poet said:

You threaten me with rumors, you son of a bitch, while rumors contain meanness and cowardice.

Tafsir al-Baghawi

God Almighty says: 6- **The Day the Earth shakes with a mighty earthquake,** meaning the first blast, when everything will shake and move, and all of creation will die.

Tafsir al-Baidawi

6- "The Day the Earth Shakes **is in the accusative case, and what is meant by the Earth Shakes**" are the stationary bodies whose movement becomes intense at that time, such as the Earth and the mountains, as God Almighty says: "The Day the Earth and the

mountains shake" or the event when the bodies shake,
which is the first blast.

Surat An-Nazi'at 79:7
It is followed by the second

Surat An-Nazi'at 79:7

It is followed by the second

Tafsir al-Jalalayn

7 - **The second blast will follow it** The second blast will be forty years between them. The sentence is a state of the trembling one and is broad enough to include the two blasts and others. Thus, its circumstance is correct for the resurrection that will occur after the second.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **The second blast will follow it**, meaning: the second blast.

Muhammad bin Saad told us, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **On the Day the Earth shakes with a mighty earthquake, followed by a second one**, meaning: The second one will follow the first one, and the first earthquake is the first blast, and the second one is the last blast.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **On the Day the Great Earthquake will shake, followed by the Second**, he said, "They are the two blasts: the first will kill the living, and the second will bring the dead back to life." Then Al-Hasan recited, "And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except whom God wills. Then it will be blown again, and at once they will be standing, looking on." (al-Zumar 39:68)

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day the Great Tremor shakes, followed by the Second**, he said: They are the two blasts. As for the first, it will kill everything by God's permission, and as for the second, it will revive everything by God's permission. The Prophet of God, may God bless him and grant him peace, used to say, **Between them are forty**. His companions said: By God, he did not tell us more than that. And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "And in those forty days rain will be sent, called Life, until the earth becomes pleasant and quivers and people's bodies grow like green plants. Then the second blast will be blown and at once they will be standing, looking on."

Abu Kurayb narrated: Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Abi Ziyad, on the authority of a man, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a

man from the Ansar, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said, and he mentioned the trumpet. Abu Hurayrah said: O Messenger of God, what is the trumpet? He said: A horn. He said: What is it like? He said: A great horn in which three blasts will be blown: the first is the blast of terror, the second is the blast of faintness, and the third is the blast of the Resurrection. The inhabitants of the heavens and the earth will be terrified except whom God wills. God will command it to continue and lengthen it, and it will not cease. It is the one that says: These people only await one blast that will have no stopping. God will move the mountains, and they will become a mirage, and the earth will shake with its inhabitants with a violent shaking. It is the one that says: **On the Day the great earthquake will shake, followed by the second, hearts that Day will be trembling**.

Abu Kuraib narrated to us: We were told by Wakee', on the authority of Sufyan, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Al-Tufayl bin Ubayy, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, recited: 'The Day the great earthquake will tremble, followed by the second earthquake.' He said: The great earthquake will come, followed by the second earthquake. Death will come with what it contains."

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, **On the Day the Earth shakes with a mighty earthquake**, meaning the first blast, **and the second one follows it**, meaning the second blast.

Others said about this:

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **On the Day the Great Earthquake shakes**, he said: The earth and the mountains shake, and it is the earthquake. And His statement, **the subsequent earthquake**, he said: It is His statement, **When the heaven is split open** (al-Inshiqaq 84:1), **And they will be crushed with a single crushing** (al-Haqqah 69:14).

Others said: The earth will shake, and the synonym is: the Hour.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The Day the earth shakes with a violent earthquake**, and regarding His statement, **The following earthquake will follow it**, he said: The following earthquake is the Hour.

The Arabists differed in the position of the answer to His statement, **And by the ones who pull out, ghurqaan**. Some of the grammarians of Basra said: His statement, **And by the ones who pull out, ghurqaan** is an oath, and God knows best, based on **Indeed in that is a lesson for whoever fears**. If you wish, you can make it based on **The Day when the One who shakes with the**

Tremor, "The hearts on that Day will be trembling." It is as God said and willed it to be in all of this and in all matters. Some of the grammarians of Kufa said: The answer to the oath in **The ones who pull out** is what was left out, for the listeners to know the meaning, as if it had been made clear, it would have been **You will surely be resurrected** and **You will surely think**. He said: **And what indicates this is, 'When we are decayed bones,' don't you see that it is like the answer to His statement, 'You will surely be resurrected**, since He said, **When we are decayed bones?** Another of them said something similar to this, except that he said: It is not permissible to delete the lam in the answer to an oath, because if it is deleted, its position is not known, and that is because it follows every statement.

The correct thing to say about this, in our view, is that the answer to the oath in this case is something that is not needed due to the meaning of the speech, so it was not mentioned.

Tafsir al-Qurtubi

The Almighty said: **Then it will be followed by the subsequent blast** - the shout. Also narrated from him, Ibn Abbas, Al-Hasan, and Qatadah: They are the two blasts, meaning the two trumpets. The first will kill everything, by God's permission, and the second will revive everything, by God's permission. "It was narrated in the hadith that the Prophet (peace and blessings of God be upon him) said: **(Between them are forty years)**" Mujahid also said: The subsequent blast is when the sky splits open and the earth and mountains are lifted and crushed with a single crushing, and that is after the earthquake. It was said: **(The trembling shakes the earth, and the subsequent blast is another earthquake that annihilates the earths)**. And God knows best. A sufficient explanation of the blowing of the trumpet has already been given at the end of *An-Naml*. The root of trembling is movement. God Almighty said: **On the Day the earth shakes**. Trembling here is not only from movement, but from their saying: The thunder trembled, trembling and shaking: meaning it made sound and movement apparent. From this the arajif were named, due to the disturbance of sounds in them, and the people's abundance in them. He said:

O son of blame, you threaten me with rumours, while in rumours you find meanness and cowardice.

On the authority of Abi bin Kaab: When a quarter of the night had passed, the Messenger of God, may God bless him and grant him peace, would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were

released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

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you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

Location 7 - **The second blast will follow it** is the accusative case as a state of the trembling one, and the meaning is: You will be resurrected on the day of the first blast while the second blast follows it.

Tafsir al-Baghawi

7- **The second blast will follow it**, which is the second blast that follows the first, and there will be forty years between them.

Qatada said: They are two shouts. The first one kills everything, and the other one revives everything, by the permission of God Almighty.

Mujahed said: The earthquake shakes and the earth and mountains quake, followed by the second earthquake when the sky splits and the earth and mountains are carried and crushed with a single crushing.

Ata' said: "Al-Rajfah **means the Resurrection and Al-Radfah**" means the Resurrection. The root of "Rajfah" is sound and movement.

Ahmad ibn Ibrahim al-Sharafi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Ibn Fanjawayh told me, Abdullah ibn Yusuf ibn Ahmad ibn Malik told us, Muhammad ibn Harun al-Hadrami told us, al-Hasan ibn Arfa told us, Qubaysah ibn Uqbah told us, on the authority of Sufyan al-Thawri, on the authority of Abdullah ibn Muhammad ibn Uqayl, on the authority of al-Tufayl ibn Ubayy ibn Ka'b, on the authority of Ubayy ibn Ka'b, who said: "When a quarter of the night had passed, the Messenger of God, may God bless him and grant him peace, would get up and say: 'O people, remember God, remember God. The first earthquake has come, followed by the second. Death has come with what it contains. Death has come with what it contains.'"

Tafsir al-Baidawi

7-"It is followed by the subordinate" which is the sky and the planets splitting and spreading out, or the second blast, and the sentence is in the position of the state.

Surat An-Nazi'at 79:8

Hearts, that Day, will be fearful.

Tafsir al-Jalalayn

8 - **Hearts that Day will be trembling** fearful and anxious

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On that Day, hearts will be fearful.** God Almighty says: On that Day, the hearts of His creation will be fearful of the great terror that will descend.

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, **On that Day hearts will be trembling**, meaning: fearful.

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: *Wajifah* means afraid.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding *wajifa*, he said: afraid.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **On that Day hearts will be fearful**, meaning: fearful and frightened by what they will witness on that Day.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **On that Day hearts will be trembling**, he said: *Trembling* means fearful.

Tafsir al-Qurtubi

The Almighty said: **The hearts on that Day will be trembling** meaning fearful and anxious. This was said by Ibn Abbas and is agreed upon by the majority of the musafirs. Al-Suddi said: **Moving from their places.** Similar to **when the hearts are at the throats.** (Ghafir 40:18) Al-Mu'arraraj said: **A widespread trembling, running, not still.** Al-Mubarrad said: *Agitated*. The meanings are close, and what is meant are the hearts of the unbelievers. It is said: **The heart trembles** or **it flutters** if it beats, just as it is said: **It was forced** or "it was struck ...

They changed after a long, painful breath

And (*hearts*) is the subject and (*trembling*) is its description.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: **And the spirits that pull out energetically**, said Ibn Abbas, and from Ibn Abbas: **And the spirits that pull out** are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: **And the spirits that pull out energetically** is death. Al-Hasan and Qatadah said: **And the spirits that pull out energetically** are the stars. Ata' ibn Abi Rabah said about His statement: **And the spirits that pull out** "And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

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Fath al-Qadir

8- **On that Day, hearts will be trembling.** Hearts is the subject, and on that Day is the subject of *trembling*, and trembling is an adjective of hearts.

Tafsir al-Baghawi

8- **The hearts that Day will be trembling,** fearful, anxious, and agitated. It is called *al-wajif* in travel, due to its intense agitation. It is said: The heart became dry, and became filled with terror, and became filled with terror, and became filled with terror, and became filled with a sense of obligation. Mujahid said: Fearful. Al-Suddi said: Moving from their places, similar to **When the hearts are at the throats** (Ghafir 40:18).

Tafsir al-Baidawi

8- **Hearts on that Day will be trembling** Very disturbed from the trembling, which is a description of the hearts and the report:

Surat An-Nazi'at 79:9

Their eyes will be humbled.

Tafsir al-Jalalayn

9 - **Their eyes will be downcast** humbled by the horror of what they see.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Their eyes will be downcast** means: The eyes of their owners will be humbled by the gloom and sadness that has overcome them, by the fear and terror that has descended upon them, from the great horror of that day.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Their eyes will be downcast**, he said: Downcast because of the humiliation that has befallen them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Their eyes will be humbled**, meaning: submissive.

Tafsir al-Qurtubi

The Almighty's statement: **And their eyes will be humbled** is its predicate, like His statement: **And a believing slave is better than a polytheist** (al-Baqarah 2:221). The meaning of *humbled* is broken and humiliated by the horror of what they see. Similar to it is: **Their eyes will be humbled, humiliation will cover them** (al-Qalam 68:43). The meaning is the eyes of their owners, so the complement was omitted.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the

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Surat An-Nazi'at 79:9

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Fath al-Qadir

And sentence 9- "Their eyes will be humbled" is report

of hearts and the trembling is the agitated and anxious when they witness the horrors of the Day of Resurrection. The majority of commentators said: meaning fearful and terrified. Al-Suddi said: Moving from their places, similar to "when the hearts are at the throats." Al-Mu'arraj said: Agitated and agitated. Al-Mubarrad said: Turbulent, it is said that the heart dries up and throbbed: if it fluttered as it is said it must be rushed and agitated, and ijaf: is a quick walk, so the origin of wajeef is the agitation of the heart, and from it is the saying of Qays ibn al-Khatim:

The Bani Jahjabi and their people, our livers will dry up because of them

Their eyes will be humbled: meaning the eyes of their owners. The noun was omitted, and humbled means submissive. What is meant is that humiliation and submission will appear on them when they witness the horrors of the Day of Resurrection, like His statement, **humbled by humiliation.** Ata' said: He means the eyes of those who died as non-Muslims. This is indicated by the fact that the context is about those who deny the resurrection.

Tafsir al-Baghawi

9- **Their eyes will be humbled**, submissive, as He says: **Humbled by humiliation** (al-Shura 42:45).

Tafsir al-Baidawi

9- **Their eyes will be humbled** meaning the eyes of their owners will be humbled from fear, and that is why He attributed it to the hearts.

Surat An-Nazi'at 79:10

They say, **Shall we indeed be returned to the disgrace?**

Tafsir al-Jalalayn

10 - **They say** meaning the masters of hearts and sights, mockingly and denying the resurrection, **Shall we** by making the two hamzas pronounced, facilitating the second, and inserting an alif between them in both cases in both places **be returned to the grave** meaning shall we be returned to life after death? The grave is a name for the first thing, and from it, so-and-so returned his grave, and the grave is if he returns from where he came.

Tafsir al-Suyuti

Saeed bin Mansour narrated on the authority of Muhammad bin Kaab who said: When the verse, **Will we indeed be returned to the grave** was revealed, the infidels of Quraysh said, **If we live after death, we will surely lose.** So it was revealed and they said, **That then is a losing return.**

Tafsir al-Tabari

God the Almighty says: These polytheists of Quraysh who deny the resurrection will say, when it is said to them: **You will be resurrected after death**, "Will we then be returned to our original state before death, returning alive as we were before our destruction and before our death?!" This is similar to their saying: **So-and-so returned on his hoof**, meaning he returned from where he came. From this comes the saying of the poet:

Excavating on baldness and gray hair, God forbid,
from foolishness and rashness

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, **the digger**: he means life.

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, his statement, **Shall we indeed be returned to the grave?** means: Shall we live after our death and be resurrected from this place of ours?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, who said: **Shall we indeed be returned to the grave?** Shall we indeed be resurrected as a new creation?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **In the excavator**, he said: meaning, they will be returned as a new creation.

Abu Kurayb told us: Waki' told us, on the authority of

Abu Ma'shar, on the authority of Muhammad ibn Qays or Muhammad ibn Ka'b al-Qurazi, **Shall we indeed be returned to the grave?** He said: In life.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Suddi: **Shall we indeed be returned to the grave?** He said: In life.

Others said: The excavated land is the dug-out land in which their graves were dug. They made that similar to his saying **from gushing water** meaning gushing out. They said: The excavated land means the dug-out land, and the meaning of the statement according to them is: Will we be returned to our graves dead?

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, his statement, **the excavator**, he said: the earth. We will raise up a new creation, he said: the resurrection.

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, **Shall we indeed be returned to the earth?** He said: The earth, and we will be resurrected as a new creation.

Others said: The excavator is the fire.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: I heard Ibn Zayd say about the statement of God: **Shall we then be returned to the Hellfire?** He said: The Hellfire is the Fire. And he recited the statement of God: **That then is a losing return.** He said: How many are its names! It is the Fire, it is Hellfire, it is Saqar, it is Jahannam, it is the Abyss, it is the Hellfire, it is the Hellfire, it is the Blaze, it is the Crusher.

Tafsir al-Qurtubi

The Almighty says: **They say, 'Shall we indeed be returned to the grave?'** That is, these deniers who deny the resurrection, when it is said to them that you will be resurrected, say, denying and amazed: **Shall we indeed be returned after our death to the beginning of the matter, so that we may return alive as we were before death?** It is like their saying, **Shall we indeed be resurrected as a new creation?** (al-Isra' 17:49). It is said: So-and-so returned in his grave, or on his grave, meaning he returned from where he came, as said by Qatada. Ibn al-A'rabi recited:

Excavating on baldness and gray hair, God forbid, is such foolishness and shame

He says: Shall I return to what I was like in my youth of flirting and youth after I have grown old and gone bald! It is said: He returned on his hoof: meaning the path he came from. And their saying in the proverb: The money is at the hoof. Jacob said: meaning at the first word. And it is said: The people met and fought at the hoof. Meaning at the first time they met. And it was said: The hasty hoof, meaning shall we be returned to the world and become alive as we were? The poet said:

I swear I will not forget you, so know that until people return to the grave

They say, "Shall we indeed be returned to the disgrace?"

It was said: Al-Hafir is the land in which their graves are dug, so it means the dug place, like the saying of God the Almighty: **Gushing water** (Al-Tariq: 6) and **A pleasant life** (al-Haqqah 69:21). The meaning is: **Are we really going to be returned to our graves alive?** This was said by Mujahid, Al-Khalil, and Al-Farra. It was also said: The land was called Al-Hafir because it is the resting place of hooves, just as the foot was called *Ard land* because it is on the ground. The meaning is: Are we really going to return to the earth after death so that we can walk on our feet? Ibn Zayd said: Al-Hafir is the Fire. He also read: **That then is a losing return.** Muqatil and Zayd ibn Aslam said: It is one of the names of Hell. Ibn Abbas said: Al-Hafir in Arabic speech means the world. Abu Haywah read: *Al-Hofra* without an alif, shortened from Al-Hafir. It was also said that Al-Hofra is the land that stinks with the bodies of its dead, from their saying: **His teeth dug** if dirt has covered it from the outside and inside. It is said: **There are holes in his teeth**, it has been dug, it is dug, like it is broken, it is broken, if its roots are corrupted. Banu Asad say: **In his teeth** with the movement. And it has been dug, like he was tired, it is the worse of the two languages, as stated in Al-Sahah.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: "And those who race in race" It was narrated on the authority of Ali, Masruq, Mujahid, Abu Salih and Al-Hasan Al-Basri, meaning the angels. Al-Hasan said: They raced to faith and belief in it. Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: "And those who manage an affair" Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels. Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of

their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the Earthquake shakes, followed by the second.** Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake.** And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow.** Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?} It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return."** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will

command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.** And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

10- **They say, 'Shall we indeed be returned to the grave?'** This is a narration of what those who deny the resurrection say when it is said to them that you will be resurrected: that is, shall we be returned to our first state and the beginning of our affair, so that we become alive after our death. It is said that someone returned to his grave: that is, he returned from where he came. The grave among the Arabs is a name for the beginning of something and the beginning of an affair, and from this is their saying that someone returned on his grave: that is, on the road from which he came. And it is said that the people fought at the grave: that is, when they first met. And the road from which he came was called a grave because of his influence on it by walking on it, so it is a grave in the

sense of dug up. And from this is the saying of the poet:

Excavating on baldness and gray hair, God forbid, is such foolishness and shame

That is, shall I return to what I was like in my youth in terms of flirting after my gray hair and baldness? It was said that the word *hafir* means *urgent*, and the meaning is: We will be returned to the world. It was said that the word *hafir* means **the land in which their graves are dug**, and from this is the poet's saying:

I swear I will not forget you, so know that until people return to the grave

Meaning: We will be returned to our graves alive. This is what Al-Khalil and Al-Farra' said, and Mujahid also said the same. Ibn Zayd said: The hole is the fire, and he provided evidence for this with his statement: **That then will be a losing end.** The majority of scholars read it as **in the hole**, while Abu Haywah read it as **in the pit**.

Tafsir al-Baghawi

10- **They say**, meaning those who deny the resurrection, when it is said to them that they will be resurrected after death: **Shall we then be returned to the grave?** That is, to the original state and beginning of the matter, so that we become alive after death as we were. The Arabs say: **So-and-so returned to his grave**, meaning he returned from where he came. **The grave**, to them, is a name for the beginning of something, and the first of something.

Some of them said: *Al-Hafrah* is the surface of the earth in which their graves are dug. It is called *Hafrah* in the sense of **the dug place**, like his saying: **A satisfied life**, meaning a pleasing one.

It was said: It was called *Hafrah* because it is the place where hooves rest, meaning, will we be returned to the earth and then resurrected as a new creation to walk on it? Ibn Zayd said: *Al-Hafrah* is the fire.

Tafsir al-Baidawi

10- "They say, 'Shall we indeed be returned to the grave?'" **In the first case, they mean life after death, as in their saying**, So-and-so returned to his grave, **meaning the path he came on, so he dug it, meaning he left a mark on it by walking, based on the proportion, as in the Almighty's saying**, In a pleasant life," or likening the speaker to the doer. It was read "in the grave" to mean the dug place. It is said, "His teeth dug," so they dug a hole, and it is a hole.

Surat An-Nazi'at 79:11
Will we then be rotten bones?

Surat An-Nazi'at 79:11

Will we then be rotten bones?

Tafsir al-Jalalayn

11 - **If we are decayed bones** and in another reading decayed, worn out, crumbling, will we live?

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Shall we then be decayed bones?** The reciters differed in their recitation of that, so the majority of the reciters of Medina, Hijaz and Basra recited it as *nakhrah* meaning: worn out, and the majority of the reciters of Kufa recited it as *nakhrah* with an alif, meaning: that it is hollow, and the winds erode its interior when they pass through it. Some of the people of knowledge of the speech of the Arabs from Kufa used to say: *nakhrah* and *nakhrah* are the same in meaning, like *tame* and *tame*, and *bakhil* and *bukhl*, and the more eloquent of the two languages among us and the most famous of them among us is *nakhrah* without an alif, meaning: worn out, except that the heads of the verses before and after it came with an alif, so I was amazed by that that *nakhrah* was added to it, so that it would agree with the rest of the heads of the verses, and if it were not for that, the most amazing of the two recitations would have been to delete the alif from it.

It was mentioned that *Nakhra* means worn out.

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, **Will we be decayed bones?** Decay means the perishable and worn out.

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, **Rotten bones**, he said: Rotten.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When we are bones:** denying the resurrection, rotten: worn out, they said, **That then is a losing return**, God Almighty is saying about what these deniers of the resurrection said, they said: That, meaning the return, alive after death, then: they mean now a losing return, they mean a losing return, they mean a losing return.

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: **If it is a losing return:** meaning a losing return.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **That, then, is a losing return**, he said: What return is more losing than that? They were revived and then went to the Fire, so it was a bad return.

Tafsir al-Qurtubi

The Almighty said: **Will we then be decayed bones?** That is, worn out and crumbled. It is said: the bone decayed with a kasra, meaning it wore out and crumbled, it is said: decayed bones. This is how the majority of the people of Medina, Mecca, Syria and Basra read it. Abu Ubaid chose it, because the traces that mention bones, we looked at them and saw decay, not decay. Abu Amr, his son Abdullah, Ibn Abbas, Ibn Masoud, Ibn Az-Zubayr, Hamzah, Al-Kisa'i and Abu Bakr read (نخرة) with an alif, and Al-Farra', Al-Tabari and Abu Muadh Al-Nahwi chose it, because it agrees with the beginnings of the verses. In As-Sahah: The decaying bone is one that has gas entering and then exiting, and it has a decay. It is said: there is no decay in it, meaning there is no one in it. Ya'qub narrated it from Al-Bahili. Abu Amr Ibn Al-Ala' said: The decaying bone is the one that has not yet decayed, meaning it has not worn out and is bound to decay. It is also said: the decaying bone and the hollow one. It was said: They are two words with the same meaning. Likewise, the Arabs say: *Nakra the thing is gnawed*, so it is *Nakra the gnawing* and *Nakhaar the gnawing*, like their saying: *Ta'ama greed*, so it is *Ta'ama greed*, *Ta'ama he is greedy*, *Hadhir he is cautious*, *Bukhal sheer*, *Bukhal he is stingy*, *Fara he is generous*, the poet said:

The old man who was obese and crawling on a crooked path with nodules remained there.

Awj: means legs. In some interpretations: *Nakhra* with an alif: worn out, and *Nakhra*: the wind gnaws at it, meaning it passes through it, the opposite of the first. He said:

After I became rotten bones

Some of them said: An-Nakhra is the one whose edges were eaten away and only the middle remained. An-Nakhra is the one that was completely rotten. Mujahid said: An-Nakra means ruined, as God the Almighty said: **Bones and remains**. An-Nakhra ar-Rih **with Dammah** means the severity of its blowing. An-Nakhra is also an-Nakhra, an example of the Hamza: the tip of the nose of a horse, donkey, or pig. It is said: He smashed his *Nakhra*, meaning his nose.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas,

and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

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God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled**. That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of

horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?} It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return."** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death**. Ibn Zayd said: **The grave is Hell**. How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose**. God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye**. And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer**.

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id ibn Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

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Surat An-Nazi'at 79:11

Will we then be rotten bones?

Day We set the mountains in motion, and you will see the earth appearing, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

11- "Shall we, when we are decayed bones?" That is, worn out and crumbling. It is said that the bone decays *nakhra* if it wears out, and this is an emphasis on the denial of al-Qiyamah 75: that is, how will we be brought back to life and resurrected if we are decayed bones? The agent in "if **is implied and indicated by mardu'dun**": that is, will we, when we are decayed bones, be brought back and resurrected despite them being the furthest thing from life? The majority read it as "nakhra, **while Hamza, Al-Kisa'i, and Abu Bakr read it as nakhra**". Abu Ubaid and Abu Hatim preferred the first reading, while Al-Farra', Ibn Jarir, and Abu Mu'adh Al-Nahwi preferred the second reading. Abu Amr Ibn Al-Ala' said: The decaying one is the one that has not decayed yet: that is, it has not worn out and will inevitably decay. It was said that they are one and the same. The Arabs say: The thing decayed, so it is nakhra and nakhra, and greed, so it is greedy and greedy, and so on. Al-Akhfash said: They are both languages, whichever you read is good. The poet said:

The old man who was obese and crawling on a crooked path with nodules remained there.

Meaning on crooked legs. It was also said that the nakhrah is the one whose edges were eaten away and only the middle remained, and the nakhrah is the one that was completely rotten. Mujahid said that nakhrah means thrown down as in his saying: *crumbs*. It was read **if we were** and **when we were** with the question and without it.

Tafsir al-Baghawi

11- "Shall we then be decayed bones?" Nafi', Ibn Amir, Al-Kisa'i, and Ya'qub read: "Shall we then?" as a question, if by leaving it out, Abu Ja'far is the opposite, the rest with their question, and Hamza, Al-Kisa'i, and Abu Amr read: decayed bones, and the others read "Nakhrah" and they are two dialects, like greed and greed and caution and caution, and their meaning is worn out, and some people differentiated between them, and said: Al-Nakhrah is worn out, and Al-Nakhrah is the hollow in which the wind passes and decays, meaning: it makes a sound.

Tafsir al-Baidawi

11- "If we were **Nafi', Ibn Amir, and Al-Kisa'i read if we were**" as a predicate. "decayed bones" worn out. The two Hijazis, the one from Ash-Shami, Hafs, and Ruh read "decayed bones" which is more eloquent.

Surat An-Nazi'at 79:12

They said, **That then is a losing attempt.**

Tafsir al-Jalalayn

12 - **They said, "That** meaning our return to life *if* is true **is a losing return** with loss.

Tafsir al-Suyuti

Saeed bin Mansour narrated on the authority of Muhammad bin Kaab who said: When the verse, **Will we indeed be returned to the grave** was revealed, the infidels of Quraysh said, **If we live after death, we will surely lose.** So it was revealed and they said, **That then is a losing return.**

Tafsir al-Tabari

God Almighty said: **They said, 'That then is a losing attempt.'**

Tafsir al-Qurtubi

God the Almighty said: "They will say, 'That then is a losing return.'" That is, a failed return, false and invalid, that is, it is not depressing. This was said by Al-Hasan and others. Al-Rabi' ibn Anas said: (*Losing*) for whoever denied it. It was also said: That is, it is a losing return. The meaning is that its people are losers, as it is said: a profitable trade, meaning that its owner profits. And nothing is more losing than a return that entails the destination of Hellfire. Qatada and Muhammad ibn Ka'b said: That is, if we return alive after death, we will be gathered in Hellfire. They only said this because they threatened us with Hellfire. And "karr" means returning. It is said: "karra, **and** karr" itself. It is transitive and intransitive. And "karra **means the time, and the plural is karat**".

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: **And the spirits that pull out energetically**, said Ibn Abbas, and from Ibn Abbas: **And the spirits that pull out** are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: **And the spirits that pull out energetically** is death. Al-Hasan and Qatadah said: **And the spirits that pull out energetically** are the stars. Ata' ibn Abi Rabah said about His statement: **And the spirits that pull out** "And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali,

Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: "And those who race in race" It was narrated on the authority of Ali, Masruq, Mujahid, Abu Salih and Al-Hasan Al-Basri, meaning the angels. Al-Hasan said: They raced to faith and belief in it. Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: "And those who manage an affair" Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels. Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the Earthquake shakes, followed by the second.** Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake.** And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow.** Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?} It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then**

They said, "That then is a losing attempt."

will be a losing return.) It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

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Fath al-Qadir

Then God, the Almighty, mentioned another statement they made, saying: 12- **They said, 'That then is a losing return.'** That is, a return that is a loss because of the loss that befalls its owners. The meaning is that they said, **If we are sent back after death, we will surely lose because of what Muhammad says that will befall us after death.** It was said that the meaning of *losing* is *false*, meaning it will not happen. This is what Al-Hasan and others said. Al-Rabi' bin Anas said, **A losing return for whoever denies it.** Qatadah and Muhammad bin Ka'b said, **That is, if we are sent back after death, we will surely lose in the Fire.** They only said this because they were threatened with the Fire. **The return** means **the return**, and the plural is *karat*.

Tafsir al-Baghawi

12- **They said**, meaning the deniers: **That then is a losing return**, a failed return, meaning that if we are returned after death, we will lose because of what will befall us after death.

Tafsir al-Baidawi

12- "They said, 'That is a losing ball, then.'" It means that it is a losing ball, or its owners are losers. The meaning is that if it is true, then we are losers because we denied it, and it is a mockery from them.

Surat An-Nazi'at 79:13

It will be only one blast.

Tafsir al-Jalalayn

13 - **It is only** that is, the one that is followed by the resurrection **a single blast** so when it is blown

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **It is only a single shout**, God Almighty says: It is only a single shout, and a blast that will be blown into the trumpet, and that is the shout.

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 Nuwayh, on the authority of Mujahid, regarding his statement, **A single shout**, he said: A shout.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **a single blast**, he said: The blast is the blowing of the trumpet.

Tafsir al-Qurtubi

The Almighty said: **It will be only a single blast**. The Almighty mentioned the ease of resurrection for him, saying: **(It will be only a single blast.)** Ad-Dahhak narrated on the authority of Ibn Abbas, who said: A single blast.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that**

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Surat An-Nazi'at 79:13
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out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return."** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball,** Muhammad ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

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Fath al-Qadir

And His statement: 13- "It is only a single blast" is an explanation of what is indicated by what preceded regarding their ruling out the resurrection of rotten bones and the revival of the dead. The meaning is: Do not rule that out, for it is only a single blast, and that was the revival and the resurrection. What is meant by the blast is the shout, which is the second blast with which the resurrection will take place. It was said that the pronoun in His statement: It is only a single blast refers to the synonym previously mentioned.

Tafsir al-Baghawi

God Almighty said: 13- **It is only,** meaning the last blast, **a single blast,** a shout, that they will hear.

Tafsir al-Baidawi

13- "It is only a single blast" is related to something omitted, meaning they should not find it difficult, for it is only a single blast, meaning the second blast.

Surat An-Nazi'at 79:14

Then suddenly they are in the Sahirah.

Tafsir al-Jalalayn

14 - **Then they** meaning all creatures **will be in the watchful state** on the face of the earth alive after they had been dead in its belly.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then they will be in the Sahara**, God Almighty says: Then these deniers of the Resurrection, who are amazed at God's revival of them after their death, as a denial from them of that, will be in the Sahara, meaning the surface of the earth. The Arabs call the desert and the surface of the earth: Sahara, and I think they named it that because it contains the sleep and wakefulness of animals, so it was described with a description of what is in it, and from that is the saying of Umayyah ibn Abi al-Salt:

And in it is the meat of a watchful woman and the sea, and what they say about it is permanent for them.

And from it is what my brother Nahm said on the day of Dhi Qar to his horse:

The oldest (*Mahaj*) are bracelets. Don't be afraid of a rare man.

Your palace is the dust of the night watchman, then you return to the hoof

After I was rotten bones

The interpreters differed about its meaning, and some of them said the same as we said.

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Hisin told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **Then they are about to attack the night watchman**, he said: On the ground. He said: Then he mentioned a poem that Umayyah bin Abi Al-Salt said, and he said:

We have sea fishing and night fishing

Muhammad bin Abdullah bin Buzaie told us: Abu Mahsin told us, on the authority of Hisin, on the authority of Ikrimah, regarding His statement, **Then they will be in the Sahara**, he said: The Sahara is the land. Haven't you heard: They will have game at sea and game in the Sahara?

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 they will be at the Sahara** means: the earth.

Yaqub told me, he said: Ibn Ulayyah told us, he said:

Amara bin Abi Hafsa told us, on the authority of Ikrimah, regarding his statement, **Then they will be on the face of the earth**, he said: Then they will be on the face of the earth. He said: Did you not hear what Umayyah bin Abi Al-Salt said to them:

It contains the flesh of Sahira and the sea

Amara bin Musa told us, he said: Abdul-Warith bin Saeed told us, he said: Amara told us, on the authority of Ikrimah, regarding his statement: **Then they will be on the face of the earth**, he said: Then they will be on the face of the earth. Umayyah said:

It contains the flesh of Sahira and the sea

Yaqub told us, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan: **Then they will be on the face of the earth.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **in the night sky**, he said: a flat place.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: When the resurrection seemed distant in the eyes of the people, God said: "It will be only a single blast. Then at once they will be in the highest place." He said: Then they will be at the top of the earth, after they had been in its interior.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **By the Watchful One**. He said: Then they will emerge from their graves above the earth, and the earth is the Watchful One. He said: Then they will emerge.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah and Abu Al-Haitham, on the authority of Saeed bin Jubair: **Then they will be on the plain**. He said: on the ground.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Abu al-Haytham, on the authority of Sa'id ibn Jubayr, the same.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Hisin, on the authority of Ikrimah, the same.

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 they will be upon the plain**, the face of the earth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then they are about to reach the Sahirah**, he said: The Sahirah is the surface of the earth, above its back.

Others said: Al-Sahira is the name of a specific, well-known place on earth.

Who said that?

Ali bin Sahl told me, he said: Al-Walid bin Muslim told

Surat An-Nazi'at 79:14

Then suddenly they are in the Sahirah.

me, on the authority of Uthman bin Abi Al-Atika, regarding his statement, **It will be only a single shout, and at once they will be at the plain**, he said: At the plain between Mount Hassan and Mount Jericho, God extends it as He wills.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **Then they will be in the Sahara**. He said: The land of Ash-Sham.

Others said: It is a specific, well-known mountain.

Mention of who said:

Ali bin Sahl told us, he said: Al-Hasan bin Bilal told us, he said: Hammad told us, he said: Abu Sinan told us on the authority of Wahb bin Munabbih, he said regarding the statement of God, **Then they will be at the Sahirah**, he said: The Sahirah is a mountain next to the Holy House.

Others said: It is Hell.

Who said that?

Ibn Bashar told us: Muhammad ibn Marwan al-Uqaili told us: Saeed ibn Abi Aruba told us, on the authority of Qatada: **Then they will be in the Hellfire**. He said: In Hell.

Tafsir al-Qurtubi

The Almighty said: **Then they** meaning all of creation **will be in the Saahirah** meaning on the face of the earth, after they had been in its belly. Al-Farra' said: It was given this name because animals sleep and stay awake in it. The Arabs call the desert and the face of the earth *Saahirah*, meaning one with wakefulness, because one stays awake in it out of fear of it, so he described it with a description of what is in it. Ibn Abbas and the commentators provided evidence for this with the words of Umayyah ibn Abi al-Salt:

And in it is the meat of a watchful woman and the sea, and what they say about it is permanent for them.

And he said to his horse on the last day of Dhi Qar:

The oldest argument is that it is bracelets, and do not be afraid of a rare man

Your palace is the dust of the watchful one, then you return to the grave

After I became rotten bones

In Sahih. It is said: As-Sahour is the shade of the Saharah, which is the face of the earth. And from this is the saying of God Almighty: **And then they are about to face As-Saharah**, Abu Kabir Al-Hudhali said:

They wear a nightgown, all of them dark and gloomy.

It is said: Al-Sahour is like the cover of the moon that it enters when it is eclipsed. They recited the words of Umayyah ibn Abi Al-Salt:

The moon and the sun are shining

And they recited to another, describing a woman:

It is as if it is a poisonous vein when struck, or a hole that came out of the belly of a Sahour.

He wants the moon apartment. It was said: As-Sahira: is the white land. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: A land of silver, God, the Most High, was never disobeyed over it. He created it at that time. It was said: A land that God renewed on the Day of Resurrection. It was said: As-Sahira is the name of the seventh land that God, the Most High, will bring and hold the creation accountable for it, and that will be when the land is replaced by another land. Al-Thawri said: As-Sahira: The land of Ash-Sham. Wahb ibn Munabbih: The mountain of Jerusalem. Uthman ibn Abi Al-Atika: It is the name of a specific place on the land in Ash-Sham, and it is the area between Mount Arija and Mount Hassan, God extends it as He wills. Qatada: It is Hell, meaning these disbelievers are in Hell. It was called As-Sahira because they will not sleep on it at that time. It was said: As-Sahira: means the desert on the edge of Hell, meaning they will stop at the land of Resurrection, and wakefulness will last then. It is said: Al-Sahira: the flat white land. It was named thus because the mirage flows in it, from their saying: a sleepy eye: running water, and its opposite: asleep. Al-Ash'ath bin Qais said:

And I am awake, the mirage is shining, covering its regions. I came to it veiled.

Or because its traveler does not sleep for fear of death.

Tafsir Ibn Kathir

Ibn Mas'ud, Ibn Abbas, Masruq, Sa'id ibn Jubayr, Abu Salih, Abu Ad-Dhaha and As-Suddi said: "And the angels who pull out the souls of the sons of Adam, meaning when they pull out the souls of some of them with difficulty and they drown in its removal, and the souls of some of them are taken easily as if they were released from activity, and this is His statement: "And the spirits that pull out energetically," said Ibn Abbas, and from Ibn Abbas: "And the spirits that pull out" are the souls of the disbelievers, they are pulled out then revived then drowned in the Fire, narrated by Ibn Abi Hatim. Mujahid said: "And the spirits that pull out energetically" is death. Al-Hasan and Qatadah said: "And the spirits that pull out energetically" are the stars. Ata' ibn Abi Rabah said about His statement: "And the spirits that pull out And the spirits that pull out" are the bows in battle, and the first is correct, and most agree with it. As for the Almighty's saying: **And those that swim in glory**, Ibn Masoud said: They are the angels. Something similar was narrated on the authority of Ali, Mujahid, Saeed bin Jubair, and Abu Salih. And on the authority of Mujahid: **And those that swim in glory** means death. Qatada said: They are the stars. Ata bin Abi Rabah said: They are the ships.

God the Almighty said: "And those who race in race" It was narrated on the authority of Ali, Masruq, Mujahid, Abu Salih and Al-Hasan Al-Basri, meaning the angels.

Al-Hasan said: They raced to faith and belief in it. Mujahid said: Death. Qatadah said: They are the stars. Ata' said: They are the horses in the way of God. God the Almighty said: "And those who manage an affair" Ali, Mujahid, Ata', Abu Salih, Al-Hasan, Qatadah, Al-Rabi' bin Anas and Al-Suddi said: They are the angels. Al-Hasan added: They manage the affair from the heaven to the earth, meaning by the command of their Lord, the Almighty and Majestic. They did not differ on this, and Ibn Jarir did not definitively mean any of that, except that he narrated that those who manage an affair are the angels, and he neither affirmed nor denied. And the Almighty said: **The Day the Earthquake shakes, followed by the second.** Ibn Abbas said: They are the first and second blasts. This is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak, and others said. And from Mujahid: As for the first, which is His Almighty's statement: **The Day the Earthquake shakes**, it is like His statement, may His Majesty be glorified: **The Day the earth and the mountains shake.** And the second, which is the second blast, is like His statement: **And the earth and the mountains are lifted and crushed with a single blow.** Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "The Earthquake has come, followed by the second blast. Death has come with what it contains. A man said: O Messenger of God, what if I make all my prayers upon you? He said: Then God will suffice you in what concerns you of your world and your hereafter." At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sufyan Ath-Thawri with a similar chain of transmission. The wording of At-Tirmidhi and Ibn Abi Hatim was: The Messenger of God, may God bless him and grant him peace, said: When two-thirds of the night had passed, he would stand up and say: "O people, remember God. The first earthquake has come, followed by the second. Death has come with what it contains."

God the Almighty says: {Hearts that Day will be trembling.} Ibn Abbas said: meaning fearful. Mujahid and Qatadah said the same. **Their eyes will be humbled.** That is, the eyes of their owners. It is only attributed to them for connection, meaning humiliated and contemptible because of what they witnessed of horrors. God the Almighty says: {They will say, **Shall we then be returned to the grave?**} meaning the polytheists of Quraysh and those who share their saying in denying the Resurrection. They rule out the occurrence of resurrection after being destined for the grave, which is the graves, as Mujahid said, and after their bodies have been torn apart and their bones have crumbled and decayed. For this reason they said: {Shall we then be rotten bones?} It was read as *rotten*. Ibn Abbas, Mujahid and Qatadah said: meaning worn out. Ibn Abbas said: It is a bone when it has decayed and the wind has entered it. **They will say, "That then will be a losing return."** It was narrated from Ibn Abbas, Muhammad ibn Ka'b, Ikrimah, Sa'id ibn Jubayr, Abu Malik, As-Suddi and Qatadah: **The grave is life after death.** Ibn Zayd said: **The grave is Hell.** How many are its names! They are Fire, Hellfire, Saqar, Jahannam, Al-Hawiyah, Al-Haferah, Al-Laza, and Al-Hutmah. As for their saying, **That then is a losing ball**, Muhammad

ibn Ka'b said: Quraysh said, **If God revives us after we die, we will surely lose.** God the Most High said, "It will be only a single blast. Then at once they will be at the Watcher." That is, it is only a command from God, with no duality or emphasis in it. Then the people will stand and watch, and that is when God the Most High will command Israfil to blow the Trumpet of Resurrection. Then the first and the last will stand before the Lord Almighty, watching, as God the Most High said, **Our command is but one, like the twinkling of an eye.** And He the Most High said, **And the matter of the Hour is not but like the twinkling of an eye, or even nearer.**

Mujahid said: **It will be only one blast**, one shout. Ibrahim At-Taymi said: The most angry the Lord will be with His creation on the Day He resurrects them. Al-Hasan Al-Basri said: A blast of wrath. Abu Malik and Ar-Rabi' bin Anas said: A single blast is the last trumpet blast. God the Almighty said: **Then behold, they are about to attack the Sahira**, Ibn Abbas said: The Sahira is the entire earth. Sa'id bin Jubayr, Qatadah and Abu Salih said the same. Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd said: The Sahira is the face of the earth. Mujahid said: They were at its lowest point then they were brought out to its highest point. He said: The Sahira is the level place. Ath-Thawri said: The Sahira is the land of Ash-Sham. Uthman bin Abi Al-Atika said: The Sahira is the land of Jerusalem. Wahb bin Munabbih said: The Sahira is a mountain next to Jerusalem. Qatadah also said: The Sahira is Hell. All of these are strange statements, but the correct view is that it is the upper surface of the earth.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hazr bin Al-Mubarak, the righteous sheikh, told us, Bishr bin Al-Sarri told us, Mus'ab bin Thabit told us, on the authority of Abu Hazim, on the authority of Sahl bin Sa'd Al-Sa'idi, **Then behold, they are upon the plain**, he said: A white, dusty, empty land like pure bread. Al-Rabi' bin Anas said: **Then behold, they are upon the plain**, God the Almighty says: **The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.** And God the Almighty says: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein therein crookedness nor unevenness." And God the Almighty says: **And the Day We set the mountains in motion, and you will see the earth appearing**, and the earth on which the mountains are will emerge, and it is not counted as part of this earth, and it is a land on which no sin has been committed and on which no blood has been shed.

Fath al-Qadir

14- "Then they will be in the Sahirah" meaning, then the creatures who had died and been buried will be alive on the face of the earth. Al-Wahidi said: What is meant by the Sahirah is the face of the earth, and this is the apparent meaning according to everyone. Al-Farra' said: It was given this name because animals sleep and stay awake in it, and it was said because they stay awake in its desert out of fear of it, so it was given this name. From this comes the saying of Abu

Surat An-Nazi'at 79:14

Then suddenly they are in the Sahirah.

Kathir Al-Hudhali:

They respond awake as if her warmth and her sorrow were the curtains of a dark night.

And the saying of Umayyah ibn Abi al-Salt:

And in it is the meat of Sahara, and the sea, and what they eat therein is their abode.

He wants the meat of an animal of a sleepless land. It was said in As-Sahah: As-Sahiyah is the face of the earth, and from it is His statement: **Then they are in As-Sahiyah**. He said: As-Sahiyah is a white land, and it was said that it is a land of silver in which God the Almighty was not disobeyed, and it was said that As-Sahiyah is the seventh land that God the Almighty will bring and hold creation accountable for it. Sufyan Ath-Thawri said: As-Sahiyah is the land of Ash-Sham. Qatada said: It is Hell, meaning that these disbelievers are in Hell, and it is only called As-Sahiyah because they do not sleep in it due to the continuity of their torment.

Tafsir al-Baghawi

14- "And suddenly they are on the surface of the earth", meaning: the face of the earth, i.e. they are on the surface of the earth after having been in its interior. The Arabs call the desert and the surface of the earth: Sahira. Some linguists said: You will see them calling it Sahira because it is where animals sleep and they stay awake. Sufyan said: It is the land of Ash-Sham. Qatada said: It is Hell.

Tafsir al-Baidawi

14- "Then they will be in the sleepless place" The sleepless place is the white, flat land. It was named thus because a mirage flows in it, as they say: a sleepless eye, for one whose water flows, and its opposite is asleep, or because its traveler stays awake out of fear. It was also said that it is the name of Hell.

Surat An-Nazi'at 79:15

Has the story of Moses reached you?

Tafsir al-Jalalayn

15 - **Has the story of Moses reached you** O Muhammad?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Muhammad, has the story of Moses, son of Imran, reached you? Have you heard his story when his Lord spoke to him in the sacred valley?** By *sacred* he means: the purified and blessed valley. We have already mentioned the opinions of the scholars on this matter, so there is no need to repeat them here.

Tafsir al-Qurtubi

The Almighty said: **Has there come to you the story of Moses? * When his Lord called to him in the sacred valley of Tuwa?** That is, the story of Moses has come to you and reached you. This is a consolation for the Prophet, peace and blessings be upon him. That is, Pharaoh was stronger than the disbelievers of your time, then we took him, and so are they. It was said that (*Has*) means (*What*), that is, what has not come to you, but I have informed you of it, for in it is a lesson for those who fear. The story of Moses and Pharaoh has come before in more than one place, but what is sufficient is sufficient.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey?** **"And I will guide you to your Lord** That is, I will

direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign,** meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed,** meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision as God Almighty said: And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

And the sentence 15 - **Has there come to you the story of Moses?** is a new sentence intended to console the Messenger of God, may God bless him and grant him peace, for his people's denial and that they will be afflicted with the same as those who came before them who were stronger than them. The meaning of **Has there come to you** is: It has come to you and reached you. This is on the assumption that he heard from the stories of Pharaoh and Moses what he knows of their story. And on the assumption that this is the first thing that was revealed to him concerning them, then the meaning is a question: Has his story come to you? I will tell you about it.

Tafsir al-Baghawi

God Almighty says: 15- **Has the story of Moses reached you?** He says: O Muhammad, the story of Moses has reached you.

Surat An-Nazi'at 79:15

Has the story of Moses reached you?

Tafsir al-Baidawi

15- **Has the story of Moses reached you?** Has his story not reached you, so that it may comfort you in denying your people and threatening them with the same thing that befell those who were greater than them?

Surat An-Nazi'at 79:16

When his Lord called to him in the sacred valley of Tuwa

Tafsir al-Jalalayn

16 - When his Lord called to him in the sacred valley of Tuwa The name of the valley with the tanween and he left it and said

Tafsir al-Suyuti

Tafsir al-Tabari

We also explained the meaning of his saying *folded* and what the people of interpretation said about it, except that we will mention some of that here.

The interpreters differed regarding his saying *Tuwa*. Some of them said: It is the name of the valley.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his saying *Tuwa* is the name of the valley.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, you are in the sacred valley of Tuwa** (Ta-Ha 20:12), he said: The name of the sacred valley is Tuwa.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When his Lord called to him in the sacred valley of Tuwa**. We used to say that it was sanctified twice, and the name of the valley is Tuwa.

Others said: Rather, the meaning of this is: he trod the ground barefoot.

Some of those who said that said:

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Mujahid: **You are in the sacred valley of Tuwa**. He said: Step on the ground with your foot.

Others said: Rather, the meaning of this is that the valley was sanctified twice, that is, twice. We have explained all of this and its aspects previously, so there is no need to repeat it here. Al-Hasan read it with a kasra on the ta', and said: Blessing and sanctification were spread in it twice.

Ahmad bin Yusuf told us that: Al-Qasim told us: Hisham told us, on the authority of Aouf, on the authority of Al-Hasan.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra recited it as *tawa* with a dammah and did not pronounce it in the accusative case. Some of the people of Ash-Sham and Kufa recited it as *tawa* with a dammah on the ta'

and the tanween.

Tafsir al-Qurtubi

There are three readings for (*Tawa*): Ibn Muhaisin, Ibn Amir, and the Kufians read (*Tawa*) with a tanween, and Abu Ubaid chose it due to the lightness of the name. The rest read it without a tanween, because it is modified like Umar and Qatham. Al-Farra' said: Tawa is a valley between Madinah and Egypt. He said: It is modified from Taw, as Umar modified it from Amir. Al-Hasan and Ikrimah read (*Tawa*) with a kasra on the ta', and it was narrated from Abu Amr, with the meaning of the sacred time after time, said Al-Zajjaj, and he recited:

O censurers, the blame is not for its essence, for I have been folded from your hesitant error

That is, he blamed me repeatedly. It was said: The damma and kasra of the taa are two dialects, and the discussion of this has already been mentioned in Ta-Ha.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears**. So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign**, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

Surat An-Nazi'at 79:16

When his Lord called to him in the sacred valley of Tuwa

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

16- **When his Lord called to him in the sacred valley of Tuwa** The circumstance is related to the hadith **La ataak** due to the difference in their times. The story of Moses and Pharaoh has already been mentioned in more than one place, but it is not sufficient. The difference of opinion among the reciters regarding Tuwa in Surah Taha has already been mentioned. The sacred valley: the blessed and purified. Al-Farra' said: Tuwa is a valley between Medina and Egypt. He said: It is modified from Taw, just as Umar modified it from Amir. He said: I prefer the declension, as I did not find an equivalent in the modified word. It was said that Tuwa means **O man** in Hebrew, so it is as if it was said **O man, go**. It was also said that the meaning is: The sacred valley was blessed twice, but the first is better. The explanation of this has already been mentioned.

Tafsir al-Baghawi

16- **When his Lord called to him in the sacred valley of Tuwa.**

Tafsir al-Baidawi

16- **When his Lord called to him in the sacred valley of Tuwa.** This was explained in Surah Taha.

Surat An-Nazi'at 79:17

Go to Pharaoh, for he has transgressed.

Tafsir al-Jalalayn

17 - **Go to Pharaoh, for he has transgressed** He has exceeded the limit in disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Go to Pharaoh, for he has transgressed**. God Almighty says: Moses called upon his Lord: Go to Pharaoh. So the *that* was omitted since the call was a statement, so it was as if it was said to Moses, "His Lord said: Go to Pharaoh." And His statement, **For he has transgressed**, means: He has transgressed against us and exceeded his limit in aggression and arrogance towards his Lord.

Tafsir al-Qurtubi

The Almighty said: **Go to Pharaoh** meaning his Lord called him, but it was omitted because calling is a statement, so it was as if his Lord said to him, **Go to Pharaoh**. "He has transgressed" meaning he exceeded the limit in disobedience. It was narrated on the authority of Al-Hasan, who said: Pharaoh was a barbarian from Hamdan. It was narrated on the authority of Mujahid, who said: He was from the people of Istakhr. It was also narrated on the authority of Al-Hasan, who said: He was from the people of Isfahan, and he was called Dhu Dhafar, and his height was four spans.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears**. So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and**

obey? "And I will guide you to your Lord That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign**, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me**. God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided**. This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

17- **Go to Pharaoh, for he has transgressed**. It was said that it is based on the estimation of the statement, and it was said that it is an explanation of the call: that is, he called him with a call that is his saying, *Go*. And it was said that it is based on the deletion of the explanatory *that*, and this is supported by the reading of Ibn Masoud that I go, because in the call there is the meaning of a statement, and the phrase **for he has transgressed** is an explanation of the command or the obligation to comply: that is, he exceeded the limit in disobedience, arrogance, and disbelief in God.

Tafsir al-Baghawi

He said, O Moses: 17- **Go to Pharaoh, for he has transgressed**. He was arrogant, haughty, and disbelieved in God.

Surat An-Nazi'at 79:17

Go to Pharaoh, for he has transgressed.

Tafsir al-Baidawi

17- "Go to Pharaoh, for he has transgressed. **The intention of the statement, and it was read that go**" because of the meaning of the statement in the call.

Surat An-Nazi'at 79:18

Then say, **Would you like to be purified?**

Tafsir al-Jalalayn

18 - (Then say: Do you want to be purified?) I invite you to **purify yourself** and in a reading with emphasis on the zay by assimilating the second taa in the original, it says: Purify yourself from polytheism by testifying that there is no god but God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: "Then say: Would you like to be purified?" He says: Then say to him: Would you like to be purified from the filth of disbelief and believe in your Lord?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Would you rather be purified?** He said: Until you submit. He said: Purification in the entire Qur'an means Islam. And he recited the statement of God, **And that is the reward of he who purifies himself** (Ta-Ha: 76), he said: He who submits. And he recited, **And what do you know that perhaps he may purify himself?** (Abasa 80:3), he said: He submits. And he recited, **And there is nothing to it that he does not purify himself** (Abasa 80:7), meaning that he does not submit.

Saeed bin Abdullah bin Abdul Hakam told me: Hafsa bin Omar Al-Adani told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding the words of Moses to Pharaoh, **Would you like to be purified?** Would you like to say, **There is no god but God?**

The reciters differed in their recitation of the phrase *tazakka*. The majority of the reciters of Medina read it as *tazakka* with a shaddah on the zay, and the majority of the reciters of Kufa and Basra read it as **until you purify** with a soft zay. Abu Amr used to say, according to what was reported from him: *tazakka* with a shaddah on the zay, meaning: you give charity with zakat, so you say: tazakka, then you assimilate. Moses did not call Pharaoh to give charity while he was a disbeliever, rather he called him to Islam, so he said: tazakka: meaning you will be pure and a believer. The soft zay is the more eloquent of the two recitations in Arabic.

Tafsir al-Qurtubi

God Almighty said: **Then say, 'Would you like to be purified?'** That is, submit and be cleansed of sins. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: **Would you like to testify that there is no god but God?**

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey?** **And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign,** meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed,** meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Surat An-Nazi'at 79:18

Then say, "Would you like to be purified?"

Fath al-Qadir

18- *Say* to him **Would you like to be purified?** That is, his saying after you reach him, **Would you like to be purified?** which is to purify yourself from polytheism? Its root is *tatazka*, so one of the two ta's was deleted. The majority read *tazakka* with a light pronunciation. Nafi' and Ibn Kathir read it with a shaddah on the zay, assimilating the ta' into the zay. Abu Amr ibn al-Ala' said that the meaning of the light pronunciation is **you will be a pure believer**, and the meaning of the shaddah reading is charity. In the speech there is an implied subject related to *to*, and the estimation is: Do you have a desire, or do you have a direction, or do you have a way to purification? Similar to this is their saying, **Do you want to do good?** They mean, do you have a desire for good? And from this is the saying of the poet:

Would you like me to do it for you? I know what makes the narrator so tired.

Tafsir al-Baghawi

18- **Say, 'Would you like to be purified?'** The people of Hijaz and Jacob read it with emphasis on the zay: meaning purify yourself and cleanse yourself from polytheism. The others read it with emphasis, and its original form is *tatzakka*, so the second ta' was assimilated into the zay in the first reading, and was deleted in the second. Its meaning is purify yourself from polytheism, meaning submit and reform. Ibn Abbas said: testify that there is no god but God.

Tafsir al-Baidawi

18- **Then say, 'Would you like to be purified?'** Do you want to be purified from disbelief and tyranny? Al-Hijaziyan and Ya'qub read it with emphasis.

Surat An-Nazi'at 79:19

And I guide you to your Lord so that you may fear Him.

Tafsir al-Jalalayn

19 - **And I guide you to your Lord** I guide you to His knowledge with proof **so you fear** so you fear Him

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Moses: Say to Pharaoh: Would you like me to guide you to that which will please your Lord, and that is the right religion, so that you may fear Him? He says: So that you may fear His punishment by performing the obligations He has imposed on you and avoiding the sins He has forbidden you.

Tafsir al-Qurtubi

God Almighty says: **And I guide you to your Lord** meaning I direct you to obey your Lord **so you fear**

That is, you fear Him and are pious to Him. Nafi' and Ibn Kathir read it with emphasis on the zay, assimilating the ta' into the zay because its root is tazakka. The rest read it with a light zay meaning you drop the ta'. Abu Amr said: *Tazakka* with emphasis means you give charity, and *Tazakka* means you can be pure and faithful. He only called Pharaoh to be pure and faithful. He said: This is why we chose to lighten it. Sakhr ibn Juwayriyah said: When God sent Moses to Pharaoh, He said to him: **Go to Pharaoh** until the verse **And I will guide you to your Lord so that you may fear Him**, but he would not do so. He said: O Lord, how can I go to him when you know that he will not do so? So God revealed to him: Go to what I have commanded you to do, for in the heaven there are twelve thousand angels seeking knowledge of destiny, but they have not attained it nor comprehended it.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as

mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign,** meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed,** meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

19- **And I guide you to your Lord so that you may fear Him** meaning I guide you to worship Him and to believe in His Oneness so that you may fear His punishment. The *fa* is to link fear to guidance, because fear only comes from a guided and righteous person.

Tafsir al-Baghawi

19- **And I guide you to your Lord so that you may fear Him,** meaning: I call you to worship your Lord and to believe in His Oneness so that you may fear His punishment.

Surat An-Nazi'at 79:19

And I guide you to your Lord so that you may fear Him.

Tafsir al-Baidawi

19-**And I guide you to your Lord** and I direct you to knowing Him. **So you fear** by performing the duties and avoiding the forbidden, since fear only comes after knowledge. This is like a detail of His saying: **So speak to him with gentle speech.**

Surat An-Nazi'at 79:20

Then he showed him the greatest sign.

Tafsir al-Jalalayn

20 - **So he showed him the greatest sign** of his seven signs, which is the hand or the staff.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So he showed him the greatest sign**, God Almighty says: So Moses showed Pharaoh the greatest sign, meaning the greatest proof that he was a Messenger of God sent to him. That sign was Moses' hand when he brought it out white for the onlookers, and his staff when it turned into a clear serpent.

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

Who said that?

Abu Zaydah Zakariya bin Yahya bin Abi Zaydah told me: Muslim bin Ibrahim told us, on the authority of Muhammad bin Sayf Abi Raja'. This is how it is in my book, and I think it is on the authority of Nuh bin Qays, on the authority of Muhammad bin Sayf. He said: I heard Al-Hasan say about this verse, **Then he showed him the greatest sign**. He said: His hand and his staff.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then he showed him the greatest sign**, he said: His staff and his hand.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then he showed him the greatest sign**, he said: He saw Moses' hand and his staff, and they are two signs.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The greatest verse**: He said: His staff and his hand.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Then he showed him the greatest sign**, he said: The staff and the snake.

Tafsir al-Qurtubi

The Almighty says: **Then he showed him the greatest sign** meaning the greatest mark, which is the miracle. It was also said: the staff. It was also said: the white hand shining like the sun. Ad-Dahhak narrated on the authority of Ibn Abbas: The greatest sign, he said: the staff. Al-Hasan: his hand and staff. It was also said: the splitting of the sea. It was also said: the sign: a reference to all of his signs and miracles.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears**. So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign**, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me**. God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided**. This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Surat An-Nazi'at 79:20

Then he showed him the greatest sign.

Fath al-Qadir

20- **So he showed him the greatest sign.** This *fa* is the eloquent one because it reveals omitted speech, meaning that he went and said to him what he said of what God had related in more than one place, and he answered him with what he answered until he said: **If you have brought a sign, then bring it.** At that point, he showed him the greatest sign.

There is disagreement about what the greatest verse is. Some say it is the staff, some say it is his hand, some say it is the splitting of the sea, and some say it is all of the nine verses he brought.

Tafsir al-Baghawi

20 **So he showed him the greatest sign**, which was the staff and the white hand.

Tafsir al-Baidawi

20- **So he showed him the greatest sign** meaning he went and reached and showed him the greatest miracle, which was turning the staff into a snake, for it was the introduction and the origin, or the sum of his miracles, for in consideration of their meaning they are like a single sign.

Surat An-Nazi'at 79:21

But he denied and disobeyed.

Tafsir al-Jalalayn

21 - **So Pharaoh denied Moses and disobeyed** God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So he denied and disobeyed** means: So Pharaoh denied Moses regarding the miraculous signs that he brought him, and he disobeyed him regarding what he commanded him to do in terms of obeying his Lord and fearing Him.

Tafsir al-Qurtubi

God Almighty says: **So he lied** meaning the Prophet of God, Moses, lied, **and disobeyed** meaning he disobeyed his Lord, the Almighty and Majestic.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey?** **"And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign,** meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed,** meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in

it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision as God Almighty said: And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

21- **So he denied and disobeyed.** That is, when he showed him the great sign, he denied Moses and what he brought and disobeyed God Almighty and did not obey Him.

Tafsir al-Baghawi

21- **He denied,** that they were from God, **and disobeyed.**

Tafsir al-Baidawi

21- **So he denied and disobeyed.** So Moses denied and disobeyed God Almighty after the sign appeared and the matter was fulfilled.

Surat An-Nazi'at 79:22

Then he turned away, striving

Surat An-Nazi'at 79:22

Then he turned away, striving

Tafsir al-Jalalayn

22 - **Then he turned away** from faith **and strived** to spread corruption in the land.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then he turned away, striving**. He says: Then he turned away from what Moses had called him to do, which was his obedience to his Lord, his fear of Him, and his monotheism. *Striving*. He says: He works in disobedience to God, and in what angers Him.

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, **Then he turned away, striving**, he said: He commits corruption.

Tafsir al-Qurtubi

The Almighty says: **Then he turned away, running away** meaning he turned away, turning away from faith. **He turned away** means he spread corruption on earth. It was also said: he worked to spite Moses. It was also said: **He turned away, running away** fleeing from the snake.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears**. So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to

him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign**, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me**. God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision as God Almighty said: And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided**. This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

22- **Then he turned away** means he turned away and turned away from the faith. **He strives** means he spreads corruption on earth and strives to oppose what Moses brought. It was also said that he turned away fleeing from the snake, striving out of fear of it. Al-Razi said: The meaning of **he turned away** is he approached, striving, just as one says **he approached something**, meaning he began to do such-and-such. So he used **he turned away** instead of **he approached** so that it would not be described as approaching.

Tafsir al-Baghawi

22- **Then he turned away**, he turned away and turned away from the faith, *strives*, he works corruption on earth.

Tafsir al-Baidawi

22- **Then he turned away** from obedience *striving* striving to invalidate his order or he turned away after seeing a terrified snake walking quickly.

Surat An-Nazi'at 79:23
So he gathered and called out

Surat An-Nazi'at 79:23

So he gathered and called out

Tafsir al-Jalalayn

23 - **So he gathered** the magicians and his soldiers **and called out**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **So he gathered and called out**, meaning: So he gathered his people and followers and called out to them.

Tafsir al-Qurtubi

The Almighty says: **So he gathered** meaning he gathered his companions to prevent him from it. It was also said: he gathered his soldiers to fight and battle, and the magicians to oppose. It was also said: he gathered the people to attend. **So he called** meaning he said to them in a loud voice.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? "And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign**, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved

in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision as God Almighty said: And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

23- **So he gathered** meaning he gathered his soldiers to fight and battle, or he gathered the magicians to oppose, or he gathered the people to attend to witness what would happen, or he gathered them to prevent him from the snake. **Then he called out, saying, 'I am your Lord, the Most High.'** Meaning he said to them in a loud voice, or he ordered someone to call out this statement.

Tafsir al-Baghawi

23- **So he gathered**, so he gathered his people and soldiers, **and he called out**, when they had gathered.

Tafsir al-Baidawi

23- **So he gathered** the magicians or his soldiers. **So he called** in the assembly himself or through a crier.

Surat An-Nazi'at 79:24

Then he said, **I am your most high lord.**

Tafsir al-Jalalayn

24 - **He said, I am your highest lord** There is no lord above me.

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty said: **He said** to them, **I am your highest Lord**, which every lord below me is, and the fool lied.

And the people of interpretation said the same as 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 he was gathered and called out**, he said: He declared and gathered his people and called out to them, and when they gathered he said: I am your highest lord, so God took him as a punishment in the Hereafter and in this world.

Tafsir al-Qurtubi

The Almighty said: **I am your highest lord** meaning you have no lord above me. It is narrated that Satan appeared to Pharaoh in the form of a human in the bathhouse in Egypt, but Pharaoh denied him, so Satan said to him: Woe to you! Don't you know me? He said: No. He said: How did you create me? Didn't you say I am your highest lord? Al-Tha'labi mentioned this in his book Al-Ara'is. Ata' said: He had made small idols for them and ordered them to worship them, so he said I am the lord of your idols. It was also said that he meant the leaders and masters; he is their lord, and those are the lords of the common folk. It was also said that there is an inversion in the speech, **He called out and he was gathered**, because the call comes before the gathering.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his**

Lord called to him That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign**, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision as God Almighty said: And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

The meaning of 24- **I am your highest lord** is that there is no lord above me. Ata' said: He had made small idols for them and commanded them to worship them and said: I am the lord of your idols. It was also said that by being their lord he meant that he was their leader and their master. The first is more appropriate because of what He said in another verse: **I know of no god for you other than me.**

Surat An-Nazi'at 79:24

Then he said, "I am your most high lord."

Tafsir al-Baghawi

24- **He said, 'I am your highest lord.' There is no lord above me.** It was said that he meant that the idols are lords and I am your lord and their lord.

Tafsir al-Baidawi

24- **He said, 'I am your highest lord.'** The highest of all those who are in charge of your affairs.

Surat An-Nazi'at 79:25

So God seized him as a punishment for the Hereafter and for this world.

Tafsir al-Jalalayn

25 - **So God seized him** He destroyed him by drowning **as a punishment** (the last) meaning this word **and the first** meaning his saying before it, **I do not know of any god for you other than me**. And there were forty years between them.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying, **So God seized him**, that God punished him **with the punishment of the Hereafter and the first**. He says: The punishment of the Hereafter is from His two words, which are His saying, **I am your Lord, the Most High**, and the first is His saying, **I have not known for you any god other than Me**. (al-Qasas 28:38).

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

Who said that?

Abu Kurayb narrated: I heard Abu Bakr when he was asked about this, and he said: There were forty years between his saying, **I have not known for you a god other than Me** (al-Qasas 28:38), and his saying, **I am your Lord, the Most High**. He said: These are his two words, **So God seized him with the punishment of the Hereafter and the first**. It was said to him: Who mentioned it? He said: Abu Hasin. It was said to him: On the authority of Abu Ad-Dahha on the authority of Ibn Abbas? He said: Yes.

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 God seized him with a punishment in the Hereafter and in this world**. He said: As for the first, it was when he said, **I have not known of any god for you other than Me** (al-Qasas 28:38). As for the Hereafter, it was when he said, **I am your Lord, the Most High**.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Muhammad ibn Abi al-Waddah told us, on the authority of Abd al-Karim al-Jazari, on the authority of Mujahid, regarding his statement, **So God seized him with a punishment in the Hereafter and in this world**, he said: It is his statement, **I have not known of any god for you other than Me** (al-Qasas 28:38), and there were forty years between them.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Abu Awana told us, on the authority of Ismail al-Suddi, on the authority of al-Sha'bi, similarly.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Zakariya, on the authority of Aamer,

The punishment of the Hereafter and the first. He said: They are his two words: **I have not known of any god for you other than Me** (al-Qasas 28:38) **I am your Lord, the Most High**.

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, **The punishment of the Hereafter and the first life**: This is what he said, **I have not known of any god for you other than Me** (al-Qasas 28:38) and the Hereafter is in his statement, **I am your Lord, the Most High**.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, he said: I was told by someone who heard Mujahid say: There were forty years between Pharaoh's saying, **I do not know of any god for you other than me** (al-Qasas 28:38) and his saying, **I am your highest lord**.

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, **The punishment of the Hereafter and the first**, as for the first, it was when Pharaoh said, **I do not know of any god for you other than me** (al-Qasas 28:38). As for the Hereafter, it was when he said, **I am your highest lord**, so God seized him because of both of his words, and drowned him in the sea.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So God seized him with the punishment of the Hereafter and the first**, he said: They differed about it, and some of them said: The punishment of the Hereafter is from his two words and the first, His statement, **I have not known for you any god other than Me** (al-Qasas 28:38), and His statement, **I am your Lord, the Most High**.

Others said: The torment of this world and the torment of the Hereafter. God hastened his drowning, along with the torment He has prepared for him in the Hereafter.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Khaithamah Al-Ja'fi, who said: There were forty years between the two words of Pharaoh, his saying, **I am your highest lord**, and his saying, **I do not know of any god for you other than me** (al-Qasas 28:38).

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Thawir, on the authority of Mujahid, who said: Pharaoh remained among his people for forty years after he said, **I am your highest lord**.

Others said: Rather, what he meant by that was: So God punished him in this world and the hereafter.

Who said that?

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **So God seized him with a punishment in the Hereafter and in this world**, he said: This world and the Hereafter.

Bishr told us, he said: Yazid told us, he said: Saeed

told us, on the authority of Qatada, on the authority of Al-Hasan: **So God seized him with the punishment of the Hereafter and the first life.** He said: The punishment of this world and the Hereafter, and this is the saying of Qatada.

Others said: The first is his disobedience to his Lord and his disbelief in Him, and the second is his saying, **I am your highest Lord.**

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Samee', on the authority of Abu Razin, **So God seized him with the punishment of the Hereafter and the first.** He said: The first was his denial and disobedience, and the second was His saying, **I am your Lord, the Most High.** Then he recited, "But he denied and disobeyed. Then he turned back, striving. Then he was gathered and called out, "I am your Lord, the Most High." So it is the last word.

Others said: Rather, what he meant by that was that he took him at the beginning and end of his work.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **So God seized him with the punishment of the Hereafter and the first.** He said: The beginning of his deeds and the end of them.

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, **So God seized him with the punishment of the Hereafter and the first.** He said: The first of his deeds and the last of them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Kalbi: **So God seized him with the punishment of the Hereafter and the first.** He said: The punishment of the Hereafter for the sin and the first.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **The punishment of the Hereafter and the first life.** He said: His work is for the Hereafter and the first life.

Tafsir al-Qurtubi

The Almighty said: **So God seized him with the punishment of the Hereafter and the first** meaning the punishment of His statement: **I have not known of any god for you other than Me** (al-Qasas 28:38) and His statement after that: **(I am your Lord, the Most High)** was said by Ibn Abbas, Mujahid and Ikrimah. And there were forty years between the two words, said Ibn Abbas. The meaning is: He gave him respite in the first, then He seized him in the Hereafter, and punished him with His two words. It was said: The punishment of the first is that He drowned him, and the punishment of the Hereafter is the punishment in the Hereafter. Qatada

and others said this. Mujahid said: It is the punishment of the beginning of his life and the end. It was said: The Hereafter is His statement: **(I am your Lord, the Most High)** and the first is his denial of Moses. Also from Qatada. (*punishment*) is in the accusative case as a confirmed verbal noun according to Al-Zajaj, because the meaning of God seized him is: God punished him, so He made punishment a source of its meaning, not of its wording. It was said: It is in the accusative case by removing the letter of description, meaning for the punishment. Nakal: is the name given to that which is made a deterrent to others, i.e. a punishment for them so that they may consider it. It is said: Nakal someone to someone: if he inflicted a severe punishment on him. The word comes from the word *refusal*, and from this comes the refusal to take an oath, and Nakal is the chain. This has been mentioned in Surat Al-Muzzammil. Praise be to God.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest sign,** meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed,** meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought.

So he was gathered and called out meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

25- So God seized him with the punishment of the Hereafter and the first. Punishment is an adjective of a deleted verbal noun: meaning He seized him with a punishment, or it is a verbal noun for a deleted verb: meaning God seized him and punished him with the punishment of the Hereafter and the first, or a verbal noun emphasizing the meaning of the sentence. What is meant by the punishment of the Hereafter is the torment of the Fire, and the punishment of the first is the torment of this world by drowning. Mujahid said: The torment of the beginning of his life and the end of it. Qatada said: The Hereafter is His statement, **I am your highest lord**, and the first is His denial of Moses. It was said that the Hereafter is His statement, **I am your highest lord**, and the first is His statement, **I did not know of any god for you other than Me**, and there were forty years between the two words. It is permissible for *punishment* to be in the accusative case as an object for it: meaning God seized him as a punishment. It is also permissible for it to be in the accusative case by removing the preposition: meaning with a punishment. Al-Zajjaj preferred that it is a confirmed verbal noun. He said: Because the meaning of **God seized him** is: God punished him, so it was taken out of its meaning, not its wording. Al-Farra' said: That is, God took him as a punishment, meaning as a punishment. And punishment is the name for what is made a punishment for others, that is, a penalty for them. It is said that someone punished someone, meaning he punished him. The root of the word is from refusal, and from this comes refusal to take an oath, and refusal is a restriction.

Tafsir al-Baghawi

25- So God punished him with the punishment of the Hereafter and of this world. Al-Hasan and Qatada said: God punished him and made him the punishment of the Hereafter and of this world, meaning in this world by drowning and in the Hereafter by fire.

Mujahid and a group of commentators said: By the last and the first, he meant the words of Pharaoh: **I have not known for you any god other than me** (al-Qasas 28:38), and his saying: **I am your highest Lord**, and there were forty years between them.

Tafsir al-Baidawi

25- So God seized him with the punishment of the Hereafter and the first as a punishment for whoever saw him or heard him in the Hereafter by burning and in this world by drowning, or according to his word **the Hereafter** which is this and his first word which is his saying: **I have not known for you any god other than Me** or as a punishment in both of them, or for them and it is possible that it is a confirmed source estimated by his action.

Surat An-Nazi'at 79:26

Indeed in that is a lesson for whoever fears.

Surat An-Nazi'at 79:26

Indeed in that is a lesson for whoever fears.

Tafsir al-Jalalayn

26 - **Indeed in that** what is mentioned **is a lesson for whoever fears** God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed in that is a lesson for whoever fears.** God Almighty says: Indeed in the punishment with which God punished Pharaoh in this worldly life, and in His taking him, there is a lesson and a warning for whoever fears God and dreads His punishment. He extracted the punishment of the Hereafter as a verbal noun from His statement, **So God took him**, because His statement, **So God took him**, is a punishment for him, so He made **the punishment of the Hereafter** a verbal noun from its meaning, not from its wording.

Tafsir al-Qurtubi

God Almighty says: **Indeed in that is a lesson** meaning a consideration and an admonition. **For whoever fears** meaning fears God Almighty.

Tafsir Ibn Kathir

God Almighty informs His Messenger Muhammad, may God bless him and grant him peace, about His servant and messenger Moses, peace be upon him, that He sent him to Pharaoh, and God supported him with miracles, and despite this, he continued in his disbelief and tyranny until God seized him with the grip of the Mighty, the Powerful. And this is the end of the one who opposes you and denies what you have brought. That is why He said at the end of the story: **Indeed in that is a lesson for him who fears.** So God Almighty says: **Has there come to you the story of Moses?** That is, have you heard his story **when his Lord called to him** That is, He spoke to him with a call **in the sacred valley** That is, the purified *Tuwa* That is, the name of the valley according to the correct view as mentioned previously in Surat Taha, and He said to him: **Go to Pharaoh, for he has transgressed** That is, he has become tyrannical, rebellious, and insolent. **And say, 'Would you like to be purified?'** That is, say to him, **Would you like to respond to a method and conduct by which you will be purified and submit and obey? 'And I will guide you to your Lord** That is, I will direct you to the worship of your Lord **so that you may fear** That is, so that your heart will become submissive and obedient to Him. **So he showed him the greatest**

sign, meaning that Moses showed him, along with this true call, a strong argument and clear proof of the truth of what he had brought from God. **But he denied and disobeyed**, meaning that he denied the truth and disobeyed what he had been commanded to do in terms of obedience. The gist of it is that he disbelieved in his heart, so he was not affected by Moses inwardly or outwardly. His knowledge that what he had brought was true does not necessarily mean that he believed in it, because knowledge is the knowledge of the heart and faith is its action, which is submission to the truth and humility to it.

And the Almighty's saying: **Then he turned back, striving** meaning to confront truth with falsehood, and he gathered the magicians to confront the dazzling miracles that Moses, peace be upon him, had brought. **So he was gathered and called out** meaning to his people, **and said, 'I am your most high lord.'** Ibn Abbas and Mujahid said: This statement was uttered by Pharaoh forty years after he had said, **I do not know of any god for you other than me.** God Almighty said: **So God seized him as a punishment for the Hereafter and for the first time** meaning God took revenge on him with a punishment that made him an example and a punishment for his rebellious peers in this world. **And on the Day of Resurrection, wretched is the provision** as God Almighty said: **And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.** This is the correct meaning of the verse, that what is meant by His saying: **The punishment for the Hereafter and the first time** means this world and the Hereafter. It was said that what is meant by this is his first and second statements, and it was said that it refers to his disbelief and disobedience, but the correct and undoubted opinion is the first. And His saying: **Indeed in that is a lesson for whoever fears** means for whoever takes heed and is warned.

Fath al-Qadir

26- **Indeed in that is a lesson for whoever fears.** That is, what is mentioned about the story of Pharaoh and what was done to him is a great lesson for whoever fears God and is pious to Him, and is afraid of His punishment and is wary of His wrath.

Saeed bin Mansour and Ibn Al-Mundhir narrated on the authority of Ali bin Abi Talib, regarding his statement, {And those who pull out violently}, he said: They are the angels who pull out the souls of the disbelievers. {And those who snatch them out energetically}, he said: They are the angels who pull out the souls of the disbelievers between the nails and the skin until they extract them. {And those who swim in glide}, they are the angels who swim with the souls of the believers between the heaven and the earth. {And those who race in race}, they are the angels who outpace each other with the souls of the believers to God. {And those who manage the affair}, they are the angels who manage the affairs of the servants from year to year. Ibn Abi Hatim narrated on the authority of Ibn Abbas, {And those who pull out violently}, he said: They are the souls of the disbelievers, they are pulled out, then revived, then drowned in the Fire. Al-Hakim

narrated and authenticated it on his authority, {And those who pull out violently * And those who snatch them out energetically}, he said: Death. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud, **And those who snatch forth drowningly**, he said: The angels who take the souls of the disbelievers until His saying, **And those who swim glide freely**, he said: The angels. Ibn Mardawayh narrated on the authority of Mu'adh ibn Jabal, he said: The Messenger of God, peace and blessings be upon him, said to me: "Do not tear people apart, lest the dogs of Hell tear you apart. God said: "And those who snatch forth vigorously," do you know what that is? I said: O Prophet of God, what is that? He said: Dogs in Hell that snatch up flesh and bones." Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib that Ibn al-Kawwa' asked him about **those who manage the affairs**, he said: They are the angels who manage the remembrance of the Most Gracious and His command. Ibn Abi al-Dunya narrated in the mention of death on the authority of Ibn Abbas, he said: **those who manage the affairs** are angels who are with the Angel of Death, attending to the dead when their souls are taken. Some of them ascend with the spirit, some of them say *Ameen* to the supplication, and some of them seek forgiveness for the dead until the funeral prayer is performed over him and he is lowered into his grave. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority, **On the Day the Great Earthquake trembles**, he said: The first blast, **Followed by the second blast**, he said: The second blast, **Hearts that Day will be trembling**, he said: Fearful, **Will we then be returned to the Hereafter?** he said: Life. Ahmad, Abd ibn Humayd, Al-Tirmidhi **who authenticated it**, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ubayy ibn Ka'b who said: "When a quarter of the night had passed, the Messenger of God (blessings and peace of God be upon him) would get up and say: O people, remember God. The Great Earthquake has come, followed by the second. Death has come with what is in it." Abu Al-Shaykh, Ibn Mardawayh and Al-Daylami narrated on the authority of Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: "The earth will shake violently and its people will be shaken, and it is about which God says, 'On the Day the Great Earthquake trembles, followed by the second.' He said: Like a ship in the sea, tossed with its people, like a lamp suspended from its edges." Ibn Al-Mundhir narrated on the authority of Ibn Abbas, **Hearts that Day will be trembling**, he said: Fearful and moving. And Abd bin Hamid narrated on his authority: **Shall we indeed be returned to the grave?** He said: A new creation. Abu Ubaid narrated in his book, *Fada'il*, and Ibn al-Anbari in *Al-Waqf wa al-Ibtida*, and Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority that he was asked about his statement: **Then they are about to attack the one who watches over them**, so he said: The one who watches over them is the face of the earth. In another version he said: The entire earth is watching over them. Do you not see the words of the poet:

Sea fishing and night fishing

Al-Bayhaqi also narrated in *Al-Asma' wa'l-Sifat* from him, **Would you like to be purified?** He said: Would you

like to say, **There is no god but God**. Ibn Jarir also narrated from him, **Then God seized him with the punishment of the Hereafter**. He said: His statement, **I am your highest Lord**. The first one said: His statement, **I have not known of any god for you other than Me**. Abd bin Hamid and Ibn Abi Hatim narrated from Abdullah bin Amr, who said: There were forty years between his two statements.

Tafsir al-Baghawi

26- **Indeed in that**, what was done to Pharaoh when he lied and disobeyed, **is a lesson**, a sermon, **for whoever fears**, God Almighty.

Tafsir al-Baidawi

26- **Indeed in that is a lesson for whoever fears** because it was his nature to fear.

Surat An-Nazi'at 79:27

Are you more difficult to create, or is the heaven which He constructed?

Surat An-Nazi'at 79:27

Are you more difficult to create, or is the heaven which He constructed?

Tafsir al-Jalalayn

27 - **Are you** by realizing the two hamzas and replacing the second with an alif and making it easy and inserting an alif between the easy one and the other and leaving it out, meaning deniers of the resurrection **more difficult to create or the heaven** more difficult to create **He constructed** explaining how it was created

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Are you more difficult to create, or is the heaven which He constructed?** God the Exalted says to those among the Quraysh who denied the resurrection, who said, **When we are decayed bones, they will say, 'That then is a losing return.'** Are you, O people, more difficult to create, or is the heaven which your Lord constructed? For He who constructed the heaven and raised it as a ceiling, it is easy for Him to create you and your likes and to bring you to life after your death. But creating you after your death is not more difficult than creating the heaven. And what He meant by His statement **constructed it** is that He raised it and made it a ceiling for the earth.

Tafsir al-Qurtubi

The Almighty's statement: **Are you more difficult to create?** He means the people of Mecca, meaning that your creation after death is more difficult in your estimation, **or the heaven**. So whoever has power over the heaven is also able to restore it, as in the statement of the Almighty: **The creation of the heavens and the earth is greater than the creation of mankind.** (Ghafir 40:57) and His statement: **Is not He who created the heavens and the earth able to create the likes of them?** (Ya-Sin 36:81) So the meaning of this statement is a rebuke and a rebuke. Then He described the heaven and said: **He built it**, meaning He raised it above you like a building. **He raised its ceiling**, meaning He raised its roof in the air. It is said: **He raised something**, meaning He raised it above you like a building.

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you** O people **more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation**

of mankind. And God Almighty says: **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.** And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness**, that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness**, meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said: 'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with

mountains, some of which you see and some of which you do not see.' You do not see, and the first settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock**, meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

His statement: 27- **Are you more difficult to create, or is the heaven?** That is, is your creation after death and resurrection more difficult in your opinion and estimation, or the creation of the heaven? The address is to the disbelievers of Mecca, and the purpose is to rebuke and reprimand them, because the One who was able to create the heaven, which has this enormous mass and contains the wonders of creation and marvels of power that are clear to observers, how could He be unable to restore bodies that He caused to die after He created them the first time? Similar to this is His statement, the Most High: **The creation of the heavens and the earth is greater than the creation of mankind**. And His statement: **Is not He who created the heavens and the earth able to create the likes of them?** Then He, the Most High, explained how He created the heaven, saying: **He constructed it * He raised its ceiling and proportioned it**. That is, He made it like a building raised above the earth, and He raised its ceiling: that is, its top in the air.

Tafsir al-Baghawi

Then He addressed those who denied the resurrection, saying: 27- **Are you more difficult to create, or is the heaven?** Meaning: Is your creation after death more difficult in your opinion and estimation, or is the heaven? And they are one in the power of God, as He says: **The creation of the heavens and the earth is greater than the creation of mankind** (Ghafir 40:57). Then He described the creation of the heaven, saying: **He constructed it**.

Tafsir al-Baidawi

27- **Are you more difficult to create?** More difficult to create. **Or the heaven?** Then he explained how he created it, saying: **He constructed it**. Then he explained the construction, saying:

Surat An-Nazi'at 79:28

He raised its thickness and proportioned it.

Surat An-Nazi'at 79:28

He raised its thickness and proportioned it.

Tafsir al-Jalalayn

28 - **raising its thickness** is an explanation of how to build, i.e. making its height high. It was said that its thickness is its ceiling. **So he leveled it** made it level without defect.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He raised its ceiling and leveled it.** God Almighty says: He leveled the heaven. Nothing is higher than anything, and nothing is lower than anything, but all of them are of equal height and extent.

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, **He raised its ceiling and leveled it**, meaning: He raised its structure and leveled 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **He raised its ceiling and leveled it**, he said: He raised its construction without pillars.

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, **He raised its ceiling**, meaning: its structure.

Tafsir al-Qurtubi

The Almighty said: **He raised its ceiling** meaning he raised its roof in the air. It is said: **He raised something in the air** and **He raised something** means he ascended. Al-Farra' said: Everything that carries something from a building or other things is a *samak*. A high building and a high hump are also called *masmuk high*. The *masmukat heavy* are the heavens. It is also said: **Your name is in the clouds** meaning ascend the degree.

The Almighty says, **Then He proportioned it** meaning He created it in a level creation, with no irregularities, cracks, or fractures.

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you O people more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says: **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.** And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness**, that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness**, meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said:

'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with mountains, some of which you see and some of which you do not see.' You do not see, and the first settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock**, meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

His saying: 28- **raised its thickness** is an explanation of the building. It is said *samakāt* something: meaning you raised it in the air. And *samaq* something means it rose. Al-Farra' said: Everything that carries something from a building or other is a thickness. A *masruk* building and a *samak* hump mean high. And *samaukat* means the heavens. And from this is the saying of Al-Farazdaq:

He who made the sky high built for us a house whose pillars are stronger and taller

Al-Baghawi said: **He raised its ceiling** means its roof. Al-Kisa'i, Al-Farra' and Al-Zajjaj said: The discussion ended with His statement: **The mother of the sky He built it** because it is related to the sky, and the meaning is: The mother of the sky that He built, so He omitted *which*, and such omission is permissible. The meaning of **He proportioned it** is that He made it level in creation and proportionate in form, with no unevenness, crookedness, cracks or fissures in it.

Tafsir al-Baghawi

28- **He raised its thickness**, its roof **and leveled it**, without any cracks, fissures or fractures.

Tafsir al-Baidawi

28- **He raised its thickness** meaning he made its height from the ground or its thickness so that it goes up high, thin. **He leveled it** means he adjusted it or made it level, or completed it with what completes its perfection from the planets and the rotations and other things from their saying: So-and-so leveled his matter if he put it right.

Surat An-Nazi'at 79:29

And He covered its night and brought forth its morning light.

Surat An-Nazi'at 79:29

And He covered its night and brought forth its morning light.

Tafsir al-Jalalayn

29 - **And He covered its night** He made it dark **and brought forth its brightness** He brought forth the light of its sun. The night was added to it because it covered it, and the sun because it is its lamp.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He covered its night** means, the Most High said: And He darkened the night of the sky. He attributed the night to the sky because the setting, sunset, and sunrise of the sun are in it, so it was attributed to it because of what was in it, just as it was said the stars of the night, because the rising and setting were in it.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And He covered its night**, meaning: He made its night dark.

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 He covered its night** meaning: He made its night dark.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hussan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And He covers its night**, he said: It becomes dark.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And He covered its night**, he said: He made its night dark.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And its night became dark**. He said: It became dark.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He covered its night**, he said: darkness.

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 covered its night**, that he said: He made its night dark.

Muhammad bin Sinan Al-Qazzaz told us: Hafs bin

Omar told us: Al-Hakam told us on the authority of Ikrimah: **And its night became dark**. He said: Its night became dark.

His saying: **And brought forth its brightness**, meaning: He brought forth its day and made it appear, and the light of its brightness.

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 brought forth its light** means its light.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And brought forth its brightness**, meaning: the light of its radiance.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And brings forth its forenoon**, that he said: its daytime.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding his statement, **And brought forth its brightness**, he said: the light of day.

Tafsir al-Qurtubi

The Almighty said: **And He covered its night** meaning He made it dark. He covered the night and God covered it, like you say: the night became dark and God was dark. It is also said: He covered the night itself, and God covered it, just as it is said: the night became dark, and God made it dark. Darkness and twilight: darkness. A blind man is someone who is blind, or someone similar to him. He has been covered, and the woman is covered. It is said: a dark night, a dark night, and a dark desert that cannot be found. Al-A'sha said:

And at night, the wilderness is covered by the sound of its birds, which comforts me.

Al-A'sha also said:

I hamstrung my camel for them, and I deceived them with my cowardice.

Meaning, He overwhelmed them with their night, because it covered them with its darkness. He added the night to the sky because night occurs with the setting of the sun, and the sun is added to the sky. It is also said: the stars of the night, because they appear at night. **And brought forth its daylight** means He made its daylight, light, and sun prominent. He added the daylight to the sky just as he added the night to it, because in it is the cause of darkness and light, which is the setting and rising of the sun.

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you O people more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says: **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.** And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness,** that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness,** meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said: 'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn

Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with mountains, some of which you see and some of which you do not see.' You do not see, and the first settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock,** meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

29- **And He covered its night** Ghatash means darkness: i.e. He made it pitch black. It is said that the night covered and God covered it, just as it is said that the night was dark and God made it pitch black. A man who is aghtash and a woman who is ghatash are not guided. Al-Raghib said: Its origin is from aghtash, which is the one who has blindness in his eye, and from it is a desert that is ghatash in which one cannot find one's way, and taghātash means blindness. Al-A'sha said:

At night, the mob covers the desert, and the sound of its drivers comforts me.

And he said:

And he risked their lives and deceived them

Meaning, the darkness of night enveloped them. He added the night to the sky because night occurs with the setting of the sun, and the sun is added to the sky. **And brought forth its morning light,** meaning He made its bright day appear with the light of the sun. He expressed the day with the morning light because it is the most honorable and pleasant of its times. He added it to the sky because it appears with the appearance of the sun, and it is related to the sky.

Tafsir al-Baghawi

29- **And He covered,** made dark, **its night,** and covering and ghubbish are darkness, **and brought forth its morning,** made its day and light prominent and apparent, and He added them to the sky because both darkness and light descend from the sky.

Tafsir al-Baidawi

29- **And He covered its night** means He covered it with darkness. It is derived from the word *ghashāsh* which means it became dark. He only added it to it because it causes its movement. **And He brought forth its**

Surat An-Nazi'at 79:29

And He covered its night and brought forth its morning light.

brightness means He brought forth the light of its sun.

Like the Almighty's saying: **And the sun and its**

brightness meaning the day.

Surat An-Nazi'at 79:30

And after that, He spread out the earth.

Tafsir al-Jalalayn

30 - **And the earth after that He spread out** He spread it out and it was created before the heaven without spreading it out.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And the earth after that He spread out:** The people of interpretation differed regarding the meaning of His saying **after that**. Some of them said: The earth was spread out after the creation of the heavens.

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 where he mentioned the creation of the earth before the heaven, then he mentioned the heaven before the earth, and that is because God created the earth with its sustenance without spreading it out before the heaven, then He turned to the heaven and made them seven heavens, then He spread out the earth after that, so that is his statement **And the earth after that He spread out**.

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 earth after that He spread out. He brought forth from it its water and its pasture. And the mountains He fixed firmly." Meaning: God created the heavens and the earth, and when He finished with the heavens before He created the sustenance of the earth in them, after creating the heaven, and fixed the mountains, meaning by that He spread them out, the sustenance, and the sustenance of the earth and its plants could not be made good except by night and day, so that is what His statement, **And the earth after that He spread out**. Did you not hear that He said, **He brought forth from it its water and its pasture?**

Ibn Hamid told us: Yaqub told us, on the authority of Hafs, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The House was placed on the water on four corners two thousand years before the creation of the world, then the earth was spread out from under the House.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Bakr ibn Al-Akhns, on the authority of Mujahid, on the authority of Abdullah ibn Amr, who said: God created the House two thousand years before the Earth, and from it the Earth was spread out.

Others said: Rather, the meaning of this is: And the

earth, in addition to that, He spread out. They said: The earth was created and spread out before the heaven, because God said: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens" (al-Baqarah 2:29). They said: So God informed that He spread out the heavens after He created all that is on the earth. They said: If that is the case, then there is no basis for His saying **And the earth, after that, He spread out** except what we mentioned, that He spread out along with that. They said: That is like God Almighty's saying: **After that, he became a fool** (al-Qalam 68:13), meaning: despite that, he was a fool. And as He said to the man: You are foolish, and after that, you are of low birth, meaning: despite that. And as He, the Most High, said: **And We had already written in the Psalms after the Reminder** (Al-Anbiya': 105), meaning before the Reminder. And he cited as evidence the saying of Al-Hudhali:

I thanked my God after Urwa, as Kharash was saved. Some evils are less serious than others.

They claimed that Kharash escaped before Urwa.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **And the earth after that He spread out**. He said: Along with that, He spread it out.

Ibn Bashar told me, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Mujahid, that he said: **And the earth at that time He spread out**.

Abdul Rahman bin Abdullah bin Abdul Hakam told us: Ali bin Ma'bad told us: Muhammad bin Salamah told us, on the authority of Khasif, on the authority of Mujahid: **And after that He spread out the earth**. He said: Along with that, He spread it out.

Muhammad bin Khalaf Al-Asqalani told me: Rawad bin Al-Jarrah told us, on the authority of Abu Hamza, on the authority of Al-Suddi, regarding his statement, **And after that He spread out the earth**, he said: Along with that, He spread it out.

The statement we mentioned on the authority of Ibn Abbas that God Almighty created the earth, and measured its sustenance in it and did not spread it out, then He turned to the heaven and made them seven heavens, then He spread out the earth after that, and brought forth from it its water and its pasture, and fixed its mountains, is more similar to what is indicated by the apparent meaning of the revelation, because He, may He be glorified, said: **And the earth after that He spread out**. What is known from the meaning of *after* is that it is contrary to the meaning of *before*. There is nothing in God's spreading out the earth after He leveled the seven heavens, covered its night, and brought forth its daylight that necessitates that the earth be after the creation of the heavens, because spreading out is only expansion in the speech of the Arabs and extension, and it is said from it: Daha yadhu dahwan, and Dahayt adhi dahyan, two dialects. And from it is the saying of Umayyah ibn Abi al-Salt:

He made it a flat house, then populated it for us and established another one which is more glorious.

Surat An-Nazi'at 79:30

And after that, He spread out the earth.

And the words of Aws bin Hajar in describing Ghaith:

The fort denies the new land, leaving it as if it were an examiner or a skilled player.

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 after that He spread out the earth** means He extended it.

Muhammad bin Khalaf told me: Rawad told us, on the authority of Abu Hamza, on the authority of Al-Suddi: *Dahaha* means: He spread it out.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us: Dahha means he spread it out.

Ibn Zayd said about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He spread it out**, he said: He plowed it, he split it open. And he said: **He brought forth from it its water and its pasture**, and he recited, **Then We split the earth open with a split** (Abasa 80:26)... until he reached **and fruit and herbage** (Abasa 80:31). And he said: When He split it open, He caused this to grow from it. And he recited, **And the earth with its cracks** (al-Tariq 86:12).

Tafsir al-Qurtubi

The Almighty says: **And after that He spread out the earth** meaning He extended it. This indicates that the earth comes after the sky. This has already been discussed at the beginning of (*Al-Baqarah*) when the Almighty says: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven" (al-Baqarah 2:29) in full. The Arabs say: I spread something out, I spread it out. The ostrich's nest is called adhi because it is spread out on the face of the earth. Umayyah ibn Abi al-Salt said:

And He spread out the creation in it when He spread it out, so they are its inhabitants until the call is made.

Al-Mubarrad recited:

He rolled it out, and when he saw it settled on the water, he set mountains on it.

It was said: He leveled it, and from this is the saying of Zaid bin Amr:

I surrendered my face to the one to whom the earth surrendered, carrying heavy rocks.

He rolled it out, and when it was level, He strengthened it with His hands and fixed mountains on it.

On the authority of Ibn Abbas: God created the Kaaba and placed it on the water on four corners, a thousand years before He created the world, then the earth was spread out from under the House. Some scholars

mentioned that (*after*) is in place of (*with*) as if he said: and the earth in addition to that He spread out, as God Almighty said: **After that he became a wicked man** (al-Qalam 68:13). And from this is their saying: You are foolish and after this you are ill-mannered. The poet said:

I told her to leave me to you, for I am forbidden, and after that I am intelligent.

That is, he is intelligent. It was said: *After* means before, like the Almighty's saying: **And We had already written in the Psalms after the remembrance** (Al-Anbiya': 105), meaning before the Criterion. Abu Khurash Al-Hudhali said:

I thanked my God after Urwa, when Kharash left, and some evil is less than others.

They claimed that Khurash escaped before Urwa. It was said: (*Dahaa*) he plowed and split it. Ibn Zayd said this. It was also said: Dahaa made it easy for sustenance. The meanings are close. The general reading is (**and the earth**) in the accusative case, meaning he spread the earth. Al-Hasan and Amr ibn Maymun read (**and the earth**) in the nominative case, as a starting point, because of the return of the ha'. It is said: Daha yadhuwa dahawa and Daha yadhha dahya, like their saying: taghā yaghā yaghtuw, and taghā yaghtaghā, and maha yamhu yamhi, and laha al-ud yalha yalhu, so whoever says yadhu says dahuwat, and whoever says yadhi says dahaytu.

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you O people more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says: **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.** And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness**, that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness**, meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn

Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said: 'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with mountains, some of which you see and some of which you do not see.' You do not see, and the first settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock**, meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

30- **And the earth after that He spread it out** meaning after creating the heaven. The meaning of *dahā* is to extend it. This indicates that the creation of the earth came after the creation of the heaven. There is no contradiction between this verse and what came before in Surat Fussilat, where He said: **Then He directed Himself to the heaven.** Rather, the plural is that He, glory be to Him, created the earth first, not

rolled out, then He created the heaven, then He spread it out to the earth. We have already discussed this in detail there, and we have also discussed this at the beginning of Surat al-Baqarah, when He said: **It is He who created for you all that is on the earth.** Some of the people of knowledge have mentioned that *ba'd* means *with*, as in His statement: **He became an adulterer after that.** It has also been said that *ba'd* means *before*, as in His statement: **And We had already written in the Psalms after the remembrance,** meaning before the remembrance. The plural we have mentioned is more appropriate, and it is the statement of Ibn Abbas and others, and Ibn Jarir chose it. It is said that I spread something out, *adhawwa*, meaning I extended it. The nest of an ostrich is also called *adha* because it is spread out on the earth. Al-Mubarrad recited:

He rolled it out, and when he saw it settled on the water, he set mountains on it.

Umayyah ibn Abi al-Salt said:

And He spread out the creation in it when He spread it out, and they understood its inhabitants until the call came.

Zaid bin Amr bin Nufail said:

I surrendered my face to the One to whom the earth surrendered, carrying heavy rocks.

He rolled it out, and when it was level, He strengthened it with His hands and fixed mountains on it.

The majority read **the land** in the accusative case as an occupation, while Al-Hasan, Amr ibn Maymun, Ibn Abi Ubla, Abu Haywah, Abu Al-Samak, Amr ibn Ubayd, and Nasr ibn Asim read it in the nominative case as an initial case.

Tafsir al-Baghawi

30- **And the earth after that**, after creating the heavens, **He spread it out**, extended it. Spreading out means spreading out. Ibn Abbas said: God created the earth with its sustenance without spreading it out before the heavens, then He turned to the heavens and made them seven heavens, then He spread out the earth after that.

It was said: Its meaning is: And the earth was spread out in spite of that, as God Almighty said: **And he became a tyrant after that** (al-Qalam 68:13), meaning in spite of that.

Tafsir al-Baidawi

30- **And the earth after that He spread out** He extended it and prepared it for habitation.

Surat An-Nazi'at 79:31

He brought forth from it its water and its pasture.

Surat An-Nazi'at 79:31

He brought forth from it its water and its pasture.

Tafsir al-Jalalayn

31 - **He brought forth** a state with the omission of qad, meaning he brought forth **from it its water** by the bursting forth of its springs **and its pasture** what the livestock graze on of trees and grass and what people eat of food and fruits. The use of pasture as a metaphor for it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He brought forth its water** means: He caused wells to gush forth in it. **And its pasture** means: He caused its plants to grow.

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

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **and its pasture**, that it is what God created in it of plants, and its water is what rivers He caused to gush forth in it.

Tafsir al-Qurtubi

The Almighty says: **He brought forth from it** meaning He brought forth from the earth **its water** meaning the gushing springs of water. **And its pasture** meaning the vegetation that is grazed. Al-Qutbi said: He indicated with two things everything that He brought forth from the earth as sustenance and provision for mankind from grass, trees, grain, dates, straw, firewood, clothing, fire, and salt, because fire comes from sticks and salt comes from water.

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you O people more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says: **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.** And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with

stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness**, that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness**, meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said: 'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with mountains, some of which you see and some of which you do not see.' You do not see, and the first settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock**, meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and

made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

31- **He brought forth from it its water and its pasture** meaning He caused rivers, seas and springs to gush forth from the earth and brought forth from it its pasture: meaning the plants that graze. Its pasture is a verbal noun with a mim: meaning its grazing, and it is originally the place of grazing. The sentence is either a statement and an explanation of its spreading out, because habitation is not achieved by mere expansion, rather one must settle the matter of livelihood in terms of food and drink. Or it is in the accusative case as a state.

Tafsir al-Baghawi

31- **He brought forth from it its water and its pasture.**

Tafsir al-Baidawi

31- **He brought forth from it its water** by bursting the springs **and its pasture** and its grazing, which is originally for the place of grazing, and the sentence is stripped of the conjunction because it is a state by implying *qad* or an explanation of the rolling.

Surat An-Nazi'at 79:32

And the mountains He has fixed firmly.

Surat An-Nazi'at 79:32

And the mountains He has fixed firmly.

Tafsir al-Jalalayn

32 - **And the mountains He has fixed firmly** He has established them on the face of the earth for habitation.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And He has fixed firmly the mountains** means: And He has fixed the mountains in it. And in the speech there is something omitted that the speech's indication of it does not require mentioning, and it is in it. And that is because the meaning of the speech is: And He has fixed the mountains in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the mountains He has fixed firmly**: that is, He has made them firm so that they do not shake with their people.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: Ali and his offspring will be created, and they will cast their stench upon me and commit sins against me. So God established it, and some of it you see and some of it you do not see. The first settlement of the earth was like the meat of a camel when it is slaughtered, its meat twitching.

Tafsir al-Qurtubi

The Almighty's saying: **And the mountains He has fixed firmly**. The general reading is **(and the mountains)** in the accusative case, meaning and He fixed the mountains **(He fixed them firmly)** meaning: He fixed them in it as pegs for it. Al-Hasan, Amr ibn Maymun, Amr ibn Ubayd, and Nasr ibn Asim read **(and the mountains)** in the nominative case as the subject. It is said: Why is the conjunction not inserted before **(He brought out)**? It is said: It is a state with the omission of qad, like the Almighty's saying: {Their chests have become constricted} (al-Nisa 4:90).

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you O people more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says: **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. And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness**, that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness**, meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said: 'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with mountains, some of which you see and some of which you do not see.' You do not see, and the first

settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock**, meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

32- **And the mountains He has fixed firmly** meaning He has fixed them firmly in the earth and made them like pegs for the earth to be firm and stable and not to shake with its people. The majority of scholars have read **the mountains** in the accusative case as an active participle. Al-Hasan, Amr ibn Maymun, Abu Haywah, Abu as-Samaka, Amr ibn Ubayd and Nasr ibn Asim have read it in the nominative case as an introductory participle. It has also been said that perhaps the reason for mentioning the bringing forth of water and pasture before sending down the mountains, with the anchoring coming before it, is to emphasize the matter of food and drink.

Tafsir al-Baghawi

32- **And the mountains He has fixed firmly.**

Tafsir al-Baidawi

32- **And the mountains He has fixed firmly.** He established them. It was read **and the earth and the mountains** in the nominative case as the subject, and it is returned because the conjunction is based on a verbal noun.

Surat An-Nazi'at 79:33

For your enjoyment and for your livestock.

Surat An-Nazi'at 79:33

For your enjoyment and for your livestock.

Tafsir al-Jalalayn

33 - *Enjoyment* is an object of an implied verb, meaning that it is an act of enjoyment or a source, meaning enjoyment **for you and your livestock** plural of *enjoyment* which is camels, cows, and sheep.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **For enjoyment for you and your livestock**, that He created these things and brought forth from the earth its water and its pasture, for our benefit and enjoyment for a time.

Tafsir al-Qurtubi

The Almighty says: **For your enjoyment** meaning benefit for you. **And for your livestock** such as camels, cows, and sheep. **For your enjoyment** is in the accusative case as a source without the wording, because the meaning of **He brought forth from it its water and its pasture** is to enjoy thereby. It was also said: It is in the accusative case by dropping the letter of description, meaning that you may enjoy it as enjoyment.

Tafsir Ibn Kathir

God Almighty says, arguing with those who deny the resurrection regarding the re-creation after its beginning: **Are you O people more difficult to create, or is the heaven?** meaning, the heaven is more difficult to create than you, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says: **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.** And God Almighty's statement: **He constructed it** is explained by His statement: **He raised its ceiling and proportioned it.** That is, He made it a high structure, far from perishable, level in its regions, and crowned with stars in the dark night. And God Almighty says: **And He covered its night and brought forth its brightness,** that is, He made its night dark and pitch black, and its day bright, radiant, luminous, and clear. Ibn Abbas said: He covered its night, meaning He made it dark. Mujahid, Ikrimah, Saeed bin Jubayr, and many others said the same. **And brought forth its brightness,** meaning He illuminated its day. And the Almighty's saying: **And the earth, after that, He spread it out** is explained by His saying: **He brought forth from it its water and its pasture.** It was mentioned previously in

Surah Ha Mim As-Sajdah that the earth was created before the creation of the heaven, but it was only spread out after the creation of the heaven, meaning that He brought forth what was in it potentially into action. This is the meaning of the statement of Ibn Abbas and others, and it was chosen by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Ja'far Ar-Raqi told us, Ubaidullah told us, meaning Ibn Amr, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal bin Amr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **He spread it out.** And **He spread it out** means He brought forth from it water and pasture, and split rivers in it, and made in it mountains, sand, paths, and hills. So that is His saying: **And the earth, after that, He spread it out.** And the explanation of that was mentioned previously there.

God Almighty says: **And the mountains He has fixed firmly** meaning He has established them, made them firm, and confirmed them in their places. He is the Wise, the All-Knowing, the Compassionate, the Merciful to His creation. Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and placed them on it until it settled. The angels were amazed at the creation of the mountains and said: 'O Lord, is there anything in Your creation that is harder than mountains?' He said: 'Yes, iron.' They said: 'O Lord, is there anything in Your creation that is harder than iron?' He said: 'Yes, fire.' They said: 'O Lord, is there anything in Your creation that is harder than fire?' He said: 'Yes, water.' They said: 'O Lord, is there anything in Your creation that is harder than water?' He said: 'Yes, the wind.' They said: 'O Lord, is there anything in Your creation that is harder than the wind?' He said: 'Yes, the son of Adam gives charity with his right hand, hiding it from his left.'" Abu Ja'far bin Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, who said: When God created the earth, it shuddered and said: 'They will create upon Adam and his offspring, who will throw their stench upon me and accuse me of sins.' So God anchored it with mountains, some of which you see and some of which you do not see.' You do not see, and the first settlement of the earth was like the meat of a camel when it is slaughtered, its meat throbs. Very strange. And the Almighty's saying: **For provision for you and your livestock**, meaning He spread out the earth, so its springs gush forth, and revealed its hidden things, and made its rivers flow, and caused its crops, trees and fruits to grow. And He made its mountains firm so that its people would settle and its settlement would be secure. All of that is for provision for His creation and for what they need of the livestock that they eat and ride for the duration of their need for them in this world, until the time comes to an end and the term expires.

Fath al-Qadir

33- **For your enjoyment and your livestock** meaning a

benefit for you and your livestock of cows, camels and sheep. The word **for enjoyment** is in the accusative case as a source: meaning He provided you with enjoyment from that, or it is a source from a different wording, because His statement: **He brought forth from it its water and its pasture** means He provided enjoyment from that, or as an object for it: meaning He did that for the sake of enjoyment. He only said: **For you and your livestock** because the benefit of what was mentioned of the rolling and bringing forth the water and pasture is for them and their livestock, and pasture includes what people and animals eat.

Tafsir al-Baghawi

33- **For your enjoyment and for your livestock.**

Tafsir al-Baidawi

33- **For your enjoyment and for your livestock** For your enjoyment and for your livestock.

Surat An-Nazi'at 79:34

Then when the Greatest Calamity comes

Surat An-Nazi'at 79:34

Then when the Greatest Calamity comes

Tafsir al-Jalalayn

34 - **Then when the Greatest Calamity comes** the second blast

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And when the greatest catastrophe comes**, God Almighty says: When the one who will overwhelm every terrible matter comes, and will engulf everything else with its great terror, it has been said that it is one of the names of 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 saying, **And when the Greatest Calamity comes** is one of the names of the Day of Resurrection, God made it great and warned His servants about it.

Muhammad bin Amara told me, he said: Sahl bin Aamer told us, he said: Malik bin Mughul told us, on the authority of Al-Qasim bin Al-Walid, regarding his statement, **Then when the greatest catastrophe comes**, he said: The people of Paradise will be led to Paradise, and the people of Hell will be led to Hell.

Tafsir al-Qurtubi

The Almighty said: **And when the Greatest Calamity comes** meaning the greatest disaster, which is the second blast, which will be accompanied by the resurrection, as Ibn Abbas said in the narration of Al-Dahhak from him, and it is the saying of Al-Hasan. And on the authority of Ibn Abbas also and Al-Dahhak: It is the Resurrection, and it was called that because it covers everything, so it encompasses everything other than it due to the enormity of its terror, meaning it accepts it. And in their proverbs:

The valley ran and weaned on the villages

Al-Mubarrad: The catastrophe among the Arabs is an unstoppable calamity. I think it was derived from their saying: **The horse tamed tamim** when it ran exhaustedly, and **the water tamed** when it filled the entire river. Others: It is derived from **the torrent tamed the pool**, meaning it buried it. Tam means burying and rising. Al-Qasim bin Al-Walid Al-Hamadani said: The greatest catastrophe is when the people of Paradise are led to Paradise and the people of Hell to Hell. This is the meaning of Mujahid's statement. Sufyan said: It is the hour when the people of Hell are handed over to the guards. That is, the catastrophe that has overwhelmed and become great. He said:

Some love blinds and deafens, and so does hatred, which is more severe and deafening.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter**. "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination**. For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking**.

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a

morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

34- **Then when the Greatest Calamity comes** meaning the greatest disaster that looms over all other calamities. Al-Hasan and others said: It is the second Trumpet Blast. Ad-Dahhak and others said: It is the Day of Resurrection. It was called thus because it looms over everything due to its great horror. Al-Mubarrad said: The Greatest Calamity among the Arabs is the uncontrollable calamity. I think it was taken from their saying: **The horse ran tamim tamim** meaning it exhausted its effort in running, or **The water filled** meaning it filled the entire river. Another said: It is from the word **tamam al-sail** meaning it buried the well, and tammam means burying. Mujahid and others said: The Greatest Calamity is that which delivers the people of Paradise to Paradise and the people of Hell to Hell. The *fa* indicates the order of what comes after it based on what came before it. The answer to the question "If it is said that it is His statement: "But as for he who transgressed", and it was said that it was omitted: meaning that the matter is thus, or they witnessed, or knew, or the people of Hell were admitted to Hell and the people of Paradise to Paradise.

Tafsir al-Baghawi

34- **Then when the Great Calamity comes**, meaning the second blast in which the resurrection will take place and the Day of Resurrection will take place. The Day of Resurrection is called a calamity because it overwhelms every terrible matter, rising above it and submerging everything else. **The Calamity** among the Arabs means the catastrophe that cannot be controlled.

Tafsir al-Baidawi

34- "And when the Calamity comes" the catastrophe that is overwhelming, that is, greater than all other calamities. "The Greatest" which is the greatest of all calamities, which is the Resurrection, or the second Trumpet blast, or the hour in which the people of Paradise will be led to Paradise and the people of Hell to Hell.

Surat An-Nazi'at 79:35

The Day man will remember what he strove for

Surat An-Nazi'at 79:35

The Day man will remember what he strove for

Tafsir al-Jalalayn

35 - **The Day when man will remember** instead of if **what he strove for** in this world of good and evil

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **On the Day when man will remember what he strove for**, meaning: If the calamity comes on the Day when man will remember what he did in this world of good and evil, and that is his striving.

Tafsir al-Qurtubi

God Almighty says: **The Day when man will remember what he strove for**, meaning what good or evil he did.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were

well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

Abu al-Baqa' said: The factor in it is its answer, and it is the meaning of 35- **The Day when man remembers** because it is accusative due to an implied verb: I mean the Day when he remembers, or the Day when he remembers will be such and such. It was said that the adverbial phrase is a substitute for *if*, and it was said that it is a substitute for the greater catastrophe. The meaning of man remembering what he strove for is that he remembers what he did of good or evil, because he sees it recorded in his books of deeds. *Ma* is a verbal noun or a relative pronoun.

Tafsir al-Baghawi

35- **The Day when man will remember what he strove for**, what good and evil he did in this world.

Tafsir al-Baidawi

35- **The Day when man will remember what he strove for** by seeing it recorded in his record, even though he had forgotten it due to excessive heedlessness or a long period of time. It is a substitute for **So when it comes** and *what* is a relative pronoun or a verbal noun.

Surat An-Nazi'at 79:36

And Hellfire will be brought into view for whoever sees.

Tafsir al-Jalalayn

36 - **And Hell will be made manifest** the burning fire for **whoever sees** for every seer and answer

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And Hellfire will be made manifest to whoever sees: Hellfire will be made manifest** means: Hellfire will be made manifest, which is a fire, to whoever sees it. He says: to the eyes of the onlookers.

Tafsir al-Qurtubi

The Almighty says, **And Hellfire will come into view** meaning, it will appear. **For whoever sees** Ibn Abbas said: It will be uncovered so that everyone with sight will see it blazing. It was also said that what is meant is the disbeliever because he is the one who sees Hellfire with all the types of torment in it. It was also said that the believer will see it to know the extent of the blessing, and the disbeliever will burn in the Hellfire. The answer to the phrase **And when the disaster comes** is omitted, meaning, when the disaster comes, the people of Hellfire will enter Hellfire and the people of Paradise will enter Paradise. Malik ibn Dinar read: **And Hellfire will come into view Al-Baqarah 2:17.** Ikrimah and others read: **For whoever you see Al-Baqarah 2:17**, meaning, for whoever you see Hellfire, or for whoever you see, O Muhammad. The addressee is to him, peace be upon him, and what is meant by it is the people.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that

he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

36- **And Hellfire will be made manifest to whoever sees** is in apposition to *came*, and the meaning of **made manifest** is: made manifest in a way that is not hidden from anyone. Muqatil said: **Its cover will be removed so that people can see it.** It was also said, **For whoever sees** from the disbelievers, not from the believers. What appears is that it will be made manifest to everyone who sees. As for the believer, he will know by seeing it the extent of God's blessing upon him by being safe from it. As for the disbeliever, his grief will increase upon grief and his regret will increase upon his regret. The majority of scholars read **For whoever sees** with a lower *ta'a*, while Aisha, Malik ibn Dinar, Ikrimah, and Zayd ibn Ali read it with a higher *ta'a*, meaning for whoever sees Hellfire, or for whoever you see, O Muhammad. Ibn Mas'ud read **For whoever sees** with the past tense.

Surat An-Nazi'at 79:36

And Hellfire will be brought into view for whoever sees.

Tafsir al-Baghawi

36- **And Hell will be made visible to all who see,**
Muqatil said, **Its cover will be removed so that people can see it.**

Tafsir al-Baidawi

36- **And Hell will appear** and be made manifest. **For whoever sees** is for every seer, such that it will not be hidden from anyone. It was read **And will appear** and **For whoever sees**, as if it contains the pronoun for Hell, like the Most High's statement: **When it sees them from a distant place**, or that it is addressing the Messenger, may God bless him and grant him peace, meaning to whoever you see from the disbelievers. The answer to **When it comes** is omitted, indicated by **The Day he remembers** or what follows it of preference.

Surat An-Nazi'at 79:37

Then as for him who transgressed

Tafsir al-Jalalayn

37 - **But as for he who transgressed** disbelieved

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: But as for he who rebelled against his Lord, disobeyed Him, and was too arrogant to worship 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **He transgressed**, he said: He disobeyed.

Tafsir al-Qurtubi

The Almighty says: **But as for him who transgressed * and preferred the life of this world** meaning, he exceeded the limit in disobedience. It was said that this verse was revealed regarding An-Nadr and his son Al-Harith, and it is general for every disbeliever who prefers the life of this world over the Hereafter. It was narrated on the authority of Yahya ibn Abi Katheer who said: Whoever makes three types of food has transgressed.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter**. "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of

its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination**. For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking**.

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

37- **But as for he who transgressed** meaning he exceeded the limit in disbelief and sins.

Tafsir al-Baghawi

37- **But as for he who transgressed**, in his disbelief.

Tafsir al-Baidawi

37- **But as for he who transgressed** until he disbelieved.

Surat An-Nazi'at 79:38

And he preferred the life of this world

Surat An-Nazi'at 79:38

And he preferred the life of this world

Tafsir al-Jalalayn

38 - **And he preferred the life of this world** by following desires

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **And he preferred the life of this world.** He says: He preferred the pleasures of this world over the honor of the Hereafter and what God has prepared for His friends in it, so he worked for this world and strove for it, and left working for the Hereafter.

Tafsir al-Qurtubi

And he preferred the life of this world. Juwaybir narrated on the authority of Ad-Dahhak that he said: Hudhayfah said: What I fear most for this nation is that they will prefer what they see over what they know. And it is narrated that he found in the books: God, the Most High, said: **(No servant of Mine prefers his worldly life over his afterlife, except that I spread out his worries and his loss upon him, and then I do not care in which of them he perishes).**

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask

you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

38- **And he preferred the life of this world** meaning he preferred it over the Hereafter and did not prepare for it or do its deeds.

Tafsir al-Baghawi

38- **And he preferred the life of this world** over the Hereafter.

Tafsir al-Baidawi

38- **And he preferred the life of this world** so he was preoccupied with it and did not prepare for the afterlife through worship and self-discipline.

Surat An-Nazi'at 79:39

Hellfire is the abode.

Tafsir al-Jalalayn

39 - For Hell is his abode

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty's saying: **Indeed, Hell is the abode.** He means: Indeed, the fire of God, whose name is Hell, is his home and abode, and the destination to which he will go on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **Indeed, Hellfire will be his refuge.** That is, his refuge. The alif and lam replace the ha.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final**

destination. For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

39- **For Hell is his abode** meaning his home, and the definite article replaces the noun it is added to, and the meaning is: it is his home in which he resides and his abode to which he takes refuge and nothing else.

Tafsir al-Baghawi

39- For Hell is the abode.

Tafsir al-Baidawi

39- **Then Hellfire will be his refuge.** It is his refuge, and the lam in it is a substitute for the addition, because it is known that the owner of the refuge is the tyrant, and it is a chapter or a subject. **But as for he who feared the position of his Lord**, his position before his Lord, because of his knowledge of the beginning and the end.

Surat An-Nazi'at 79:40

And as for he who feared the position of his Lord and prevented the soul from desire

Surat An-Nazi'at 79:40

And as for he who feared the position of his Lord and prevented the soul from desire

Tafsir al-Jalalayn

40 - **And as for he who feared the position of his Lord** standing before Him **and prevented the soul** the commanding soul **from inclination** the one who is ruined by following desires

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **But as for he who feared standing before his Lord and prevented the soul from [its] inclination**, meaning: But as for he who feared God's questioning of him when he stands before Him on the Day of Resurrection, so he feared Him by performing His obligations and avoiding His disobedience, **and prevented the soul from [its] inclination**, meaning: And he prevented his soul from its inclinations in what God hates and is not pleased with from it, so he deterred it from that and opposed its inclinations to what his Lord commanded him to do.

Tafsir al-Qurtubi

The Almighty says: **But as for he who feared the position of his Lord**, meaning he was wary of his standing before his Lord. Al-Rabi' said: His standing will be on the Day of Judgment. Qatadah used to say: God, the Almighty, has a position that the believers fear. Mujahid said: It is his fear of God, the Almighty, in this world when he commits a sin, so he refrains. Similar to this is: **And for he who feared the position of his Lord are two Gardens**. (Al-Rahman: 46) **And he restrained the soul from desire**, meaning he restrained it from sins and forbidden acts. Sahl said: Abandoning desire is the key to Paradise, based on the Almighty's saying: **But as for he who feared the position of his Lord and restrained the soul from desire**, Abdullah ibn Mas'ud said: You are in a time when desire leads the truth, and there will come a time when desire leads the truth, so we seek refuge in God from that time.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter**. "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will**

remembrance succeed him? "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination**. For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking**.

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

Then he mentioned the second of the two categories, saying: 40- **But as for he who feared the position of his Lord**, meaning he feared his position before his Lord on the Day of Resurrection. Al-Rabi' said: The position on the Day of Reckoning. Qatadah said: He is saying that God, the Almighty, has a position that the believers fear. Mujahid said: It is his fear of God, the

Almighty, in this world when committing a sin, so he desists from it. Similar to His statement: **For he who feared the position of his Lord are two Gardens**, but the first is more appropriate. **And he forbade the soul from desire**, meaning he restrained it from inclining toward the sins and forbidden things that it desires. Muqatil said: It is the man who intends to commit a sin, then he remembers his position for reckoning, so he abandons it.

Tafsir al-Baghawi

40- **But as for he who feared the position of his Lord and prevented the soul from desire**, from the forbidden things that it desires, Muqatil said: He is the man who intends to commit a sin, then he remembers his position for the reckoning and abandons it.

Tafsir al-Baidawi

40- **And he forbade the soul from desire** because he knew that he would be afflicted.

Surat An-Nazi'at 79:41

For indeed, Paradise is the abode.

Surat An-Nazi'at 79:41

For indeed, Paradise is the abode.

Tafsir al-Jalalayn

41 - **For Paradise is the abode** and the gist of the answer is that the sinner is in Hell and the obedient is in Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **For Paradise is his abode.** He says: For Paradise is his abode and home on the Day of Resurrection.

We have mentioned the statements of the people of interpretation regarding the meaning of His statement, **And for him who fears the position of his Lord** (al-Rahman 55:36) previously, so there is no need to repeat it in this place.

Tafsir al-Qurtubi

God Almighty says: **Indeed, Paradise is the refuge** meaning the home. The two verses were revealed about Mus'ab ibn 'Umar and his brother 'Amir ibn 'Umar. Ad-Dahhak narrated on the authority of Ibn Abbas, who said:

"As for the one who transgressed, he is the brother of Mus'ab bin Umar, who was taken prisoner on the day of Badr. The Ansar took him prisoner and said, 'Who are you?' He said, 'I am the brother of Mus'ab bin Umar.' So they did not tie him up tightly, but they honored him and accommodated him with them. When morning came, they told Mus'ab bin Umar his story: 'He is not my brother. Tie up your prisoner, for his mother is the richest and most ornamented of the people of al-Batha'.' So they tied him up until his mother sent for his ransom. 'As for he who feared standing before his Lord,' Mus'ab bin Umar protected the Messenger of God (peace and blessings of God be upon him) with his own life on the day of Uhud when the people dispersed from him, until the arrows penetrated his body. When the Messenger of God (peace and blessings of God be upon him) saw him covered in his blood, he said, 'I seek reward from God for you.' He said to his companions: 'I saw him wearing two cloaks whose value you did not know, and the straps of his sandals were of gold.'" It was said that Mus'ab bin Umar killed his brother Amir on the day of Badr. It was also narrated from Ibn Abbas that he said: This verse was revealed about two men: Abu Jahl bin Hisham Al-Makhzumi and Mus'ab bin Umar Al-Abdari. Al-Suddi said: This verse, **But he who feared standing before his Lord**, was revealed about Abu Bakr Al-Siddiq **may God be pleased with him.** Abu Bakr had a slave who used to bring him food, and he used to ask him where he got it from. One day they brought

him food but he did not ask him and ate it. His slave said to him, **Why don't you ask me today?** He said, **I forgot, so where did you get this food from?** He said, **I performed soothsaying for some people during the pre-Islamic era and they gave it to me.** He vomited it up immediately and said, **O Lord, whatever remains in his veins is what You have held back.** Then this verse, **But he who feared standing before his Lord**, was revealed. Al-Kalbi said, **It was revealed about someone who intended to commit a sin but was able to do so in private, but then abandoned it out of fear of God.** A similar narration was narrated from Ibn Abbas. Meaning, someone who feared standing before God when committing a sin, so he refrained from it. And God knows best.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath

and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

41- **For Paradise is the abode** meaning the home in which he resides and the place to which he takes refuge, and nothing else.

Tafsir al-Baghawi

41- **For Paradise is the abode.**

Tafsir al-Baidawi

41- **For Paradise is his refuge.** He has no other refuge.

Surat [UNKNOWN BOOK] [UNKNOWN VERSE]

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They ask you about the Hour: when will it come to pass?

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

42 - **They ask you** the infidels of Mecca (about the Hour: when will it come to pass?) When will it occur and come to pass?

Tafsir al-Suyuti

And Al-Hakim and Ibn Jarir narrated on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, was asked about the Hour until the following was revealed to him: They ask you about the Hour, when is its arrival? What is your position regarding its remembrance? To your Lord is its end. Then he finished. And Ibn Abi Hatim narrated on the authority of Juwaybir on the authority of Al-Dahhak on the authority of Ibn Abbas that the polytheists of Mecca asked the Prophet, may God bless him and grant him peace, and they said: When will the Hour come, mocking them. So God revealed: They ask you about the Hour, when is its arrival? To the end of the Surah.

K and Al-Tabarani and Ibn Jarir narrated on the authority of Tariq bin Shihab who said: The Messenger of God, may God bless him and grant him peace, used to mention the Hour often until the verse was revealed: **What do you have to do with its mention? To your Lord is its end.** Ibn Abi Hatim narrated something similar on the authority of Urwah.

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: These deniers of the Resurrection ask you, O Muhammad, about the Hour in which the dead will be raised from their graves. When will it be anchored, when will it rise and appear? Al-Farra' used to say: If someone were to say: Anchoring is only for ships, fixed mountains, and the like, then how can the Hour be described as anchored? I said: It is like a ship that is moving and comes to rest, and its anchoring is its rising. He said: Its rising is not like the rising of the Qa'im. Rather, it is like your saying: Justice has risen, and the truth has spoken, meaning it has appeared and become established.

Abu Ja'far, may God have mercy on him, said: God says to His Prophet, **What do you think of its remembrance?** He says: What do you think of the Hour and the research into its matter? He mentioned that the Messenger of God, may God bless him and grant him peace, used to frequently mention the Hour,

until this verse was revealed.

Yaqub bin Ibrahim told me: Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Prophet, may God bless him and grant him peace, kept asking about the Hour until God Almighty revealed: **What do you have to do with its remembrance? To your Lord is its final destination.**

Abu Kurayb told us: We were told by Wake' , on the authority of Ismail, on the authority of Tariq bin Shihab, who said: The Prophet, may God bless him and grant him peace, kept mentioning the matter of the Hour until the verse was revealed: "They ask you about the Hour: when is its arrival?"... until **who fears 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, **What do you think of its remembrance?** He said: The Hour.

Tafsir al-Qurtubi

God Almighty said: "They ask you about the Hour: when will it come?" Ibn Abbas said: The polytheists of Mecca asked the Messenger of God, may God bless him and grant him peace, when the Hour would be, mockingly, so God Almighty revealed the verse.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and

recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

42- "They ask you about the Hour: when will it arrive?" That is, when will it occur and come to pass. Al-Farra' said: meaning when it will arrive at its destination, like the anchorage of a ship. Abu Ubaidah said: The anchorage of a ship is when it reaches its destination. The meaning is: They ask you about the Hour: when will [God] establish it? This has already been explained in Surat Al-A'raf.

Tafsir al-Baghawi

42- "They ask you about the Hour: when will it come?" When will it appear and be established?

Tafsir al-Baidawi

42- "They ask you about the Hour: when will it be established?" When will it be established, that is, when will it be established and fixed, or when it will be from its anchorage and resting place, from the anchorage of the ship, which is where it ends up and settles.

Surat An-Nazi'at 79:43

What do you have to do with her remembrance?

Surat An-Nazi'at 79:43

What do you have to do with her remembrance?

Tafsir al-Jalalayn

43 - **In what** are you **in relation to her memory** you do not have knowledge of it until you remember it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **What do you have to do with her remembrance?**

Tafsir al-Qurtubi

Urwah ibn al-Zubayr said regarding the Almighty's statement: **What do you have to do with its remembrance?** The Prophet, may God bless him and grant him peace, kept asking about the Hour until this verse was revealed: **To your Lord is its destination.**

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you

except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

43- **What do you have to do with its remembrance?**

That is, what do you have to do with the remembrance of the Resurrection and the questioning about it, O Muhammad? The meaning is: You have no knowledge of it or its remembrance, only God Almighty knows it. This is a denial and response to the polytheists' question about it: That is, what do you have to do with it that they ask you about it and you do not know it.

Tafsir al-Baghawi

43- **What do you have to do with her memory?** You have nothing to do with her knowledge or her memory, meaning you do not know her.

Tafsir al-Baidawi

43- **What is it to you regarding its remembrance?** What is it to you regarding mentioning its time to them? That is, what is it to you regarding mentioning it to them, and clarifying its time in any way, because mentioning it only increases their error. And its time is something that God the Most High has kept to Himself in His knowledge. And it was said that **what is it** is a denial of their question and **you regarding its remembrance** is a new sentence, and its meaning is that you are a mention of its mention, that is, a sign of its portents, because his being sent as the Seal of the Prophets is a

sign of its portents. And it was said that it is connected to their question and the answer.

Surat An-Nazi'at 79:44
To your Lord is its destination.

Surat An-Nazi'at 79:44

To your Lord is its destination.

Tafsir al-Jalalayn

44 - **To your Lord is its destination** The ultimate knowledge of it, no one knows it but Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **To your Lord is its final destination.** He says: To your Lord is its final destination, meaning that knowledge of the Hour ends with Him. No one knows the time of its occurrence except Him.

Tafsir al-Qurtubi

Until this verse was revealed: **To your Lord is its terminus** and the meaning of **(its anchorage)** is its standing. Al-Farra' said: Its anchorage is its standing like the anchorage of a ship. Abu Ubaidah said: Meaning its terminus, and the anchorage of a ship is where it ends. This is the saying of Ibn Abbas. Al-Rabi' bin Anas: When is its time? The meaning is close. The explanation of that has already been mentioned in *(Al-A'raf)*. "And on the authority of Al-Hasan that the Messenger of God, may God bless him and grant him peace, said:

(The Hour will not come except with anger that angers your Lord.) " **(What do you have to do with its remembrance?)** That is, what do you have to do with the remembrance of the Day of Resurrection and the questioning about it, O Muhammad? You are not to ask about it. This is the meaning of what Al-Zuhri narrated on the authority of Urwah ibn Al-Zubayr, who said:

The Prophet (peace and blessings of God be upon him) kept asking about the Hour until the following verse was revealed: "What is the matter with you regarding its remembrance? To your Lord is its limit." That is, the limit of its knowledge. So it is as if, when they kept at him, he asked God to inform him of that, but he was told: **Do not ask, for you have nothing to do with that.** It is possible that it was a denial of the polytheists' questioning him, that is, what is the matter with you regarding that, that they ask you to explain it, and you are not among those who know it. Its meaning was narrated on the authority of Ibn Abbas. Remembrance means remembrance. **To your Lord is its limit.** That is, the limit of its knowledge, for no one else has knowledge of the Hour. It is like the Almighty's saying: **Say, 'The knowledge thereof is only with my Lord.'** (al-A'raf 7:187) and His saying: **Indeed, God has knowledge of the Hour.** (Luqman 31:34)

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking.**

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of

Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

44- **To your Lord is its destination** meaning the destination of its knowledge, for no one else has knowledge of it. This is like His saying: **Say, 'Its knowledge is only with my Lord'** and His saying: **Indeed, God has knowledge of the Hour.** So how can they ask you about it and demand from you an explanation of the time of its occurrence?

Tafsir al-Baghawi

44- **To your Lord is its destination**, meaning the ultimate knowledge of it is with God.

Tafsir al-Baidawi

44- **To your Lord is its destination** meaning the destination of its knowledge.

Surat An-Nazi'at 79:45

You are only a warner to those who fear it.

Surat An-Nazi'at 79:45

You are only a warner to those who fear it.

Tafsir al-Jalalayn

45 - **You are only a warner** Your warning only benefits **those who fear it** who fear it

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **You are only a warner for those who fear it**, God Almighty says to Muhammad: You are only a messenger sent to warn of the Hour for those who fear God's punishment for their crimes, and you are not charged with knowing when it will occur. He says: So leave what you are not charged with knowing, and do what you have been commanded to do, of warning those whom you have been commanded to warn.

The reciters differed in their recitation of His statement, **Warner of whoever fears it**. Abu Ja'far al-Qari' and Ibn Muhaisin would recite *Mundhir* with the tanween, meaning: He is a warner of whoever fears it. The rest of the reciters of Medina, Mecca, Kufa, and Basra would recite it with the addition of *Mundhir* to *whoever*.

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

Tafsir al-Qurtubi

The Almighty says: **You are only a warner of him who fears it**. That is, one who is frightened. The warning is specific to those who fear, because they are the ones who benefit from it, if it is a warner for every accountable person. It is like His Almighty saying: **You can only warn him who follows the message and fears the Most Merciful unseen**. (Ya-Sin 36:11). The common reading of the word is *warn* with an addition without a tanween, seeking to lighten the meaning. Otherwise, its original form is *tanween* because it refers to the future, and it is not given a tanween in the past tense. Al-Farra' said: It is permissible to give a tanween or leave it, like His Almighty saying: **delivering His command** (al-Talaq 65:3) and **delivering His command** and **weaken the plot of the disbelievers** (al-Anfal 8:18) and **weaken the plot of the disbelievers**. The tanween is the original form, and Abu Ja'far, Shaiba, Al-A'raj, Ibn Muhaysin, Hamid, and Ayyash from Abu Amr read it with *warn* with a tanween, and it is in the accusative case, and the meaning is accusative, **Only he who fears the Hour will benefit from your warning**. Abu Ali said: It is permissible for the addition to be for the past tense, such as **I struck Zayd yesterday**, because he had already given the warning. The verse is a response to those who said: The conditions of the afterlife are not perceptible, but

rather they are the comfort of the soul or its pain without sensation.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter**. "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination**. For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one asked about it does not know more than the one asking**.

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a

morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

45- **You are only a warner of him who fears it.** That is, a warner of those who fear the Hour. This is your duty, and you are not required to do anything else, such as informing about the time of the Hour and similar matters of which God has kept knowledge to Himself. Warning is specific to those who fear, because they are the ones who will benefit from the warning, even though it is a warner for every accountable person, Muslim or disbeliever. The majority of reciters read the verse by adding *warnar* to what follows it. Umar ibn Abd al-Aziz, Abu Ja'far, Talhah, Ibn Muhaysin, Shaybah, al-A'raj, and Hamid read it with the tanween. This reading was narrated from Abu 'Amr. Al-Farra' said: Adding the tanween and leaving it out in *Mundhir* is correct, as in **Baghdad Amarhu his affair is accomplished** and **Weaken the plot of the disbelievers**. Abu 'Ali al-Farisi said: It is permissible for the addition to be for the past tense, as in **darab Zayd yesterday**.

Tafsir al-Baghawi

45- **You are only a warner for those who fear it.** Abu Ja'far read: *warnar* with the tanween, meaning you are only a warner for those who fear its occurrence, meaning: your warning is only beneficial for those who fear it.

Tafsir al-Baidawi

45- **You are only a warner of those who fear it.** You were only sent to warn those who fear its terror, and it is not appropriate to specify the time and the one who fears because he is the one who benefits from it. And on the authority of Abu Amr and Mundhir with the tanween and the work on the original because it means the state.

Surat An-Nazi'at 79:46

As if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.

Surat An-Nazi'at 79:46

As if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.

Tafsir al-Jalalayn

46 - **It will be as if, on the Day they see it, they had not remained** in their graves **except for an evening or its morning** the evening of a day or its morning. It is correct to add the morning to the evening because of the connection between them, as they are the two ends of the day. The good addition is that the word is a separator.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On the Day they see it, it will be as if they had not remained except an evening or a morning thereof.** God Almighty says: On the Day they see that the Hour has come, because of its great terror, it will be as if these deniers of the Hour had not remained in this world except an evening of a day, or a morning thereof. The Arabs say: I will come to you in the evening or its morning, and I will come to you in the morning or its evening. They make the meaning of morning mean the beginning of the day, and evening: the end of the day. So too His statement, **Except an evening or a morning thereof**, means only the last day or its beginning. And this verse is recited:

We became prosperous in her house on the eve of the crescent or its secrets

It means the eve of the crescent, or the eve of the secrets of the eve.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **On the Day they see it, it will be as if they had not remained [in the world] except for an afternoon or a morning thereof**, is the time of this world in the eyes of the people when they see the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **It will be as if, on the Day they see it** meaning the disbelievers see the Hour, **they had not remained** meaning in their worldly life, **except for an evening** meaning the length of an evening **or its morning** meaning or the length of the morning that follows that evening, and what is meant is the reduction of the duration of this worldly life, as the Almighty said: **They had not remained except for an hour of a day** (Yunus 10:45). Ad-Dahhak narrated on the authority of Ibn Abbas: It will be as if, on the Day they see it, they had not remained except for one day. And it was said: **They had not remained** in their graves

except for an evening or its morning, and that is because they shortened the duration of their remaining in the graves because of what they witnessed of the horror. Al-Farra' said: The speaker says: Does the evening have a morning? The word *duha* refers to the beginning of the day, but *duha* is added to the evening, which is the day on which, according to the custom of the Arabs, they say: I will come to you in the morning or its evening, and I will come to you in the evening or its morning. So the evening means the end of the day, and the morning means the beginning of the day. He said: And some of the Banu Uqayl recited to me:

We became full in her house, barren, and hostile to the ends of her day

Crescent Eve or its secrets

He meant: the eve of the crescent, or the secrets of the evening, so it is more intense than I will come to you in the morning or its evening.

Tafsir Ibn Kathir

God Almighty says: **Then when the Greatest Calamity comes**, which is the Day of Resurrection. Ibn Abbas said that it was called that because it overshadows every terrible and horrific matter, as God Almighty said: **And the Hour is more terrible and bitter.** "The Day when man will remember what he strove for," meaning that then the son of Adam will remember all of his deeds, both good and bad, as God Almighty said: **On that Day man will remember, but how will remembrance succeed him?** "And Hellfire will be made visible to all who see," meaning that it will be made visible to onlookers, so people will see it clearly. **But as for he who transgressed**, meaning that he rebelled and acted insolently, **and preferred the life of this world**, meaning that he preferred it over his religious and afterlife matters, **then indeed, Hellfire will be his refuge**, meaning that his destination will be Hellfire, and his food will be from Zaqqum and his drink from scalding water. **But as for he who feared the position of his Lord and prevented the soul from inclination**, meaning that he feared standing before God Almighty and feared God's judgment regarding him and prevented himself from his inclinations and returned it to the obedience of its Master, **then indeed, Paradise will be the refuge**, meaning his place of return, destination, and return to Paradise. Al-Faihaa Then the Almighty said: "They ask you about the Hour: when is its appointed time? What will you do about its remembrance? To your Lord is its final destination." That is, its knowledge is not up to you or to any of the creation, rather its return and recourse is to God, the Almighty, the Majestic, for He is the One who knows its exact time. "Its time is heavy in the heavens and the earth. It will not come to you except suddenly. They ask you as if you were well-versed in it. Say, 'The knowledge thereof is only with God.'" And He said here, **To your Lord is its final destination.** For this reason, when Gabriel asked the Messenger of God, may God bless him and grant him peace, about the time of the Hour, he said: **The one**

asked about it does not know more than the one asking.

God the Almighty says: {You are only a warner for those who fear it} meaning, I have only sent you to warn the people and caution them against God's wrath and punishment. So whoever fears God and dreads His standing and His threat will follow you and will succeed and prosper. Disappointment and loss will be upon those who deny you and oppose you. God the Almighty says: {On the Day they see it, it will be as if they had not remained [in the world] except an afternoon or a morning thereof} meaning, when they rise from their graves to the place of assembly, they will find the duration of this worldly life short, as if it were, to them, an evening or a morning thereof. Juwaybir said, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, {On the Day they see it, it will be as if they had not remained except an evening or a morning thereof}. As for evening, it is what is between noon and sunset, {or a morning thereof}, what is between sunrise and noon. Qatada said: The time of this world in the eyes of the people is when they witness the Hereafter. End of the interpretation of Surat An-Nazi'at. Praise and thanks be to God.

Fath al-Qadir

46- It will be as if, on the Day they see it, they had not remained [in the world] except an evening or its morning. That is, except for the time of the last or first part of the day, or the time of the morning that follows that evening. What is meant is the reduction of the duration of this world, as He said: **They had not remained except for an hour of a day.** And it was said that they had not remained in their graves except an evening or its morning. Al-Farra' and Al-Zajaj said: What is meant by adding the morning to the evening is adding it to the day of the evening, according to the custom of the Arabs. They say: I will come to you in the morning or its evening, and I will come to you in the evening or its morning, so the evening means the end of the day, and the morning means the beginning of the day. And from this is the saying of the poet:

We have become prosperous in her house, barren,
hostile to the ends of her day

Crescent Eve or its secrets

The sentence is a report of what the warning indicates regarding the speed of the arrival of the one warned of.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **He raised its ceiling**, he said: He built it, **and covered its night**, he said: He made its night dark. Abd Ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority, **and covered its night**, he said: He made its night dark, **and brought forth its day**, he said: He brought forth its day. Ibn Abi Hatim also narrated on his authority, **and after that He spread out the earth**, he said: with that. Abd Ibn Humayd and Ibn Abi Hatim also narrated on his authority that a man said to him: Two verses in the Book of God contradict each other. He said: You only came from your own opinion. He said: Read, **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** until he reached, **Then**

He directed Himself to the heaven, and His statement, **and after that He spread out the earth**, he said: God created the earth before He created the heaven, then He spread out the earth after He created the heaven. Rather, His statement, **He spread it out**, means He extended it. Ibn Abi Hatim also narrated from him that he said: *Daha* means He brought forth from it water and pasture, split rivers in it, and made in it mountains, sand, paths, hills, and everything in between in two days. Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him that he said: The catastrophe is one of the names of the Day of Resurrection. Ibn Mardawayh narrated from Ali ibn Abi Talib that the Prophet (peace and blessings of God be upon him) was asked about the Hour, so the verse, **What are you to do with its remembrance?** was revealed. Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated from Aisha that she said: "The Messenger of God (peace and blessings of God be upon him) kept asking about the Hour until God revealed, "What are you to do with its remembrance? To your Lord is its final destination." Then he stopped and did not ask about it." Abd ibn Humayd, Al-Nasa'i, Ibn Jarir, Al-Tabarani and Ibn Mardawayh narrated from Tariq ibn Shihab that he said: The Messenger of God (peace and blessings of God be upon him) frequently mentioned the Hour until the verse, **What are you to do with its remembrance? To your Lord is its final destination?** was revealed, so he stopped. Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas. Al-Suyuti said with a weak chain of transmission: The polytheists of Mecca asked the Prophet, peace and blessings be upon him, and said, **When will the Hour come?** mockingly. So God revealed, "They ask you, [O Muhammad], about the Hour: when will it come?" meaning its arrival. **What do you have to do with its remembrance?** meaning, you, O Muhammad, have no knowledge of it. **To your Lord is its limit.** Ibn Mardawayh narrated on the authority of Aisha, who said, "Whenever the Bedouins came to the Prophet, peace and blessings be upon him, they would ask him about the Hour. He would look at the youngest person among them and say, 'If this one lives, your Hour will have come upon you.'"

Tafsir al-Baghawi

46- As if they, meaning the infidels of Quraysh, **on the Day they see it**, witness the Day of Resurrection, **had not remained**, in this world, and it was said: in their graves, **except for an evening or a morning thereof.** Al-Farra' said: There is no morning there for the evening, rather the morning thereof is for the beginning of the day, but this is apparent from the speech of the Arabs, that they say: I will come to you in the evening or the morning thereof, but its meaning is: the last day or the beginning of it, similar to his saying: **As if they, on the Day they see what they are promised, had not remained except for an hour of a day** Al-Ahqaf - 35.

Surat An-Nazi'at 79:46

As if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.

Tafsir al-Baidawi

46- **It will be as if, on the Day they see it, they had not remained** in this world or in the graves. **Except for an evening or its morning.** That is, the evening of a day or its morning, as in His saying, **Except for an hour of a day.** That is why He added the morning to **the evening** because they are from one day.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat An-Nazi'at will be among those whom God will consider worthy of Paradise on the Day of Resurrection, equal to the amount of an obligatory prayer.**

Surat Abasa 80:1

He frowned and turned away

Tafsir al-Jalalayn

1 - **The Prophet frowned** his face darkened **and turned away** he turned away for the sake of

Tafsir al-Suyuti

Al-Tirmidhi and Al-Hakim narrated on the authority of Aisha that she said: **He frowned and turned away** was revealed about Ibn Umm Maktum, the blind man who came to the Messenger of God, may God bless him and grant him peace, and kept saying: **O Messenger of God, guide me.** And with the Messenger of God, may God bless him and grant him peace, was a man from the leaders of the polytheists. So the Messenger of God, may God bless him and grant him peace, kept turning away from him and turning to the other man, saying to him: **Do you see anything wrong with what I am saying?** He said: *No.* So the verse: **He frowned and turned away** was revealed when the blind man came to him. Abu Ya'la narrated something similar on the authority of Anas.

Tafsir al-Tabari

The Almighty means by His saying: **Abasa 80:**He pulled his face back in dislike, **and turned away** means: and turned away, **that the blind man came to him** means: because the blind man came to him. It has been mentioned from some of the reciters that he lengthened the alif and extended it from **that he came to him** and said: **that he came to him**, and it is as if the meaning of the speech was for him: Did the blind man come to him? He frowned and turned away? Just as the one who recited **that he was a man of wealth and children** (al-Qalam 68:14) lengthened the alif from *that* and shortened it.

He mentioned that the blind man mentioned by God in this verse is Ibn Umm Maktum, because of whom the Prophet, may God bless him and grant him peace, was reprimanded.

Mentioning the report reported about that:

Sa'id ibn Yahya al-Umawi narrated to us: My father narrated to us, on the authority of Hisham ibn 'Urwah, from what 'Urwah had presented to him, on the authority of 'Aishah, who said: **He frowned and turned away** was revealed concerning Ibn Umm Maktum. She said: He came to the Messenger of God (peace and blessings of God be upon him) and kept saying: **Guide me!** She said: "And there were some of the leading figures of the polytheists with the Messenger of God (peace and blessings of God be upon him)." She said: "The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other, saying: 'Do you see any harm in what I say?' He said: 'No.' So it was concerning this that 'He frowned and turned away' was revealed."

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 frowned and turned away * Because the blind man came to him**, he said: While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah bin Rabi'ah, Abu Jahl bin Hisham, and Al-Abbas bin Abdul Muttalib, and he was often standing up to them, and he was eager for them to believe, a blind man called Abdullah bin Umm Maktum came to him, walking while he was conversing with them. Abdullah began to recite to the Prophet, may God bless him and grant him peace, a verse from the Qur'an, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, and turned away, disliking his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished and was about to go back to his family, God took some of his sight, then he shook his head, then God revealed, **He frowned and turned away * Because the blind man came to him * And what do you know that perhaps he might be purified * Or be reminded and the reminder would benefit him?** So when it was revealed concerning him The Messenger of God, may God bless him and grant him peace, honored him and spoke to him, saying: What is your need? Do you want anything? And when he left him, he would say to him: Do you need anything? That is because God revealed: "But he who is self-sufficient, you are his caretaker. And it is not for you that he should not be purified."

Abu Kurayb told us: We were told by Wakee', on the authority of Hisham, on the authority of his father, who said: **He frowned and turned away, because the blind man came to him.** This verse was revealed about Ibn Umm Maktum.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **If a blind man came to him**, he said: A man from Banu Fihri, called Ibn Umm Maktum.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He frowned and turned away * Because the blind man came to him:** Abdullah bin Zaida, who was the son of Umm Maktum, came to him to recite it, while he was conversing with Umayya bin Khalaf, a man from the elite of Quraysh, so the Prophet of God, may God bless him and grant him peace, turned away from him, so God revealed about him what you hear: **He frowned and turned away * Because the blind man came to him** until His saying: **So you are distracted from him** (It was mentioned to us that the Prophet of God, may God bless him and grant him peace, appointed him as his deputy twice after that in Medina during two battles that he led in prayer with its people.

Bishr told us, he said: Yazid told us, he said: Saeed, on the authority of Qatada, on the authority of Anas bin Malik, that he saw him on the day of Al-Qadisyyah with a black banner and wearing his armor.

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

Surat Abasa 80:1

He frowned and turned away

said: Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Abi bin Khalaf, so he turned away from him. Then God revealed to him, **He frowned and turned away**. After that, the Prophet, may God bless him and grant him peace, would honor him. Anas said: I saw him on the day of al-Qadisiyyah wearing a suit of armor and with him a black banner.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **He frowned and turned away**, that the Messenger of God, may God bless him and grant him peace, confronted a wealthy polytheist from among the Quraysh, hoping that he would believe. Then a blind man from among the Ansar, whose name was Abdullah ibn Umm Maktum, came and began to question the Prophet of God, may God bless him and grant him peace. The Prophet of God, may God bless him and grant him peace, disliked him and turned away from him, and turned to the rich man. Then God admonished His Prophet, so the Prophet of God, may God bless him and grant him peace, honored him and appointed him as his successor over Medina twice, during two battles that he participated in.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and I asked him about the statement of God, the Exalted: **He frowned and turned away * Because the blind man came to him**. He said: "Ibn Umm Maktum came to the Messenger of God, may God bless him and grant him peace, and his guide could see, but he could not see. He said: And the Messenger of God, may God bless him and grant him peace, was signaling to his guide to stop, and Ibn Umm Maktum was pushing him away, but he could not see. He said: Until the Messenger of God, may God bless him and grant him peace, frowned, and God rebuked him for that, and said: "He frowned and turned away * Because the blind man came to him. And what do you know that he might be purified?" ... until His statement: **But you are distracted from it**. Ibn Zayd said: It was said: If the Messenger of God, may God bless him and grant him peace, had concealed anything from the revelation, he would have concealed this from himself. He said: And he used to approach this noble man in his ignorance, hoping that he would become Muslim, and he was distracted from this."

Tafsir al-Qurtubi

Meccan according to everyone, and it has forty-one verses.

There are six issues:

The Almighty said: **He frowned** meaning he frowned at him. It is said: **He frowned** and **He frowned** and it has been mentioned before. **And he turned away** meaning he turned away from him.

Tafsir Ibn Kathir

Interpretation of Surah Abasa

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

More than one of the commentators mentioned that one day the Messenger of God, may God bless him and grant him peace, was addressing some of the leaders of the Quraysh and he hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been among those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?**

That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him**. That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend**. That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify**. That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears**, that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him**. That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof.

Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away**, Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him**, and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide

me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum, who is the blind man about whom God, the Most High, revealed: He frowned and turned away, because the blind man came to him.** And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun.** Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah,

al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder,** meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatada and al-Suddi said: **No indeed! It is a reminder,** meaning the Qur'an. **So whoever wills, let him remember it,** meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified.** That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes,** Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters.** Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

I do not leave the embassy among people one day, I walk with deceit if I walk

Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards.** Narrated by the group on the authority of Qatadah.

Fath al-Qadir

It is called Surat Al-Saffarah, and it has forty-one or forty-two verses.

It is Meccan according to everyone. Ibn Al-Durai, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Abasa was revealed in Mecca. Ibn Mardawayh narrated a similar statement on the authority of Ibn Az-Zubayr.

His saying: 1- **He frowned and turned away** meaning his face darkened and he turned away. It is also read

Surat Abasa 80:1

He frowned and turned away

Abasa with emphasis.

Tafsir al-Baghawi

1- **He frowned**, he looked grimly, **and turned away**, he turned his face away.

Tafsir al-Baidawi

1- **He frowned and turned away.**

Surat Abasa 80:2

That the blind man came to him

Tafsir al-Jalalayn

2 - **If the blind man** Abdullah bin Umm Maktum came to him, he would cut him off from what he was busy with, from among the nobles of Quraysh, whom he was keen on converting to Islam. The blind man did not realize that he was busy with that, so he called out to him, **Teach me what God has taught you.** So the Prophet, may God bless him and grant him peace, went back to his house, and he was reprimanded for that with what was revealed in this surah. After that, he would say to him when he came, **Welcome to the one about whom my Lord has reprimanded me,** and he would spread out his cloak for him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **If a blind man came to him.**

Tafsir al-Qurtubi

God the Almighty said: **If there came to him (/f)** is in the accusative case because it is the object of the verb, meaning because the blind man came to him, meaning the one who does not see with his eyes. The commentators unanimously narrated that the words of some of the nobles of Quraysh who were with the Prophet (peace and blessings of God be upon him) and he had hoped for their conversion to Islam, then Abdullah ibn Umm Maktum came, and the Messenger of God (peace and blessings of God be upon him) did not want Abdullah to interrupt him, so he turned away from him, and this verse was revealed about him. Malik said: Hisham ibn Urwah told him on the authority of Urwah that he said: **(He frowned and turned away)** was revealed about Ibn Umm Maktum, who came to the Prophet (peace and blessings of God be upon him) and kept saying: O Muhammad, come closer to me, and with the Prophet (peace and blessings of God be upon him) was a man from the leading polytheists, so the Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other, and saying: **(O so-and-so, do you see anything wrong with what I am saying?)** He said: No, by the dolls, I do not see anything wrong with what you are saying, so God revealed **(He frowned and turned away)** Al-Tirmidhi took over the chain of transmission and said: "Saeed bin Yahya bin Saeed Al-Umawi told us, my father told me, he said: This is what we presented to Hisham bin Urwa on the authority of his father on the authority of Aisha, she said:

He frowned and turned away was revealed about Ibn Umm Maktum, the blind man. He came to the Messenger of God, may God bless him and grant him peace, and began to say: **O Messenger of God, guide me.** But with the Messenger of God, may God bless him and grant him peace, was a man from the leaders

of the polytheists. The Messenger of God, may God bless him and grant him peace, began to turn away from him and turn to the other man, saying: **Do you see anything wrong with what I am saying?** He said: **No, for this is what it was revealed about.** He said: This is a strange hadith.

The second verse is a rebuke from God to His Prophet (peace and blessings be upon him) for his turning away from and neglecting Abdullah bin Umm Maktum. It is said: Amr bin Umm Maktum, and the name of Umm Maktum is Atikah bint Amir bin Makhzum. This Amr is the son of Qais bin Zaida bin Al-Asamm, and he is the maternal cousin of Khadija **may God be pleased with her.** He was distracted from him by one of the great polytheists, it is said that he was Al-Walid bin Al-Mughira. Ibn Al-Arabi said: The Malikis said that he was from our uncles, and his kunya was Abu Abd Shams. Qatada said: He is Umayya bin Khalaf, and from him: Ubayy bin Khalaf. Mujahid said: They were three: Utbah and Shaybah bin Rabiah, and Ubayy bin Khalaf. He was accompanied by the leaders of Quraish: Utbah and Shaybah bin Rabiah, Abu Jahl bin Hisham, Al-Abbas bin Abdul Muttalib, Umayya bin Khalaf, and Al-Walid bin Al-Mughira, calling them to Islam, hoping that others would convert to Islam because of them. Ibn al-Arabi said: As for the statement of our scholars that it was al-Walid ibn al-Mughira, others have said that it was Umayya ibn Khalaf and al-Abbas. All of this is false and based on the ignorance of the commentators who did not investigate the religion. This is because Umayya ibn Khalaf and al-Walid were in Mecca, and Ibn Umm Maktum was in Medina. He did not attend with them, nor did they attend with him. They died as unbelievers, one of them before the migration, and the other at Badr. Umayya never intended Medina, nor did he attend with him alone, nor with anyone else.

Third - Ibn Umm Maktum came while the Prophet (peace and blessings of God be upon him) was busy with the notables of Quraysh who were present, calling them to God the Almighty. His taste of Islam had become strong, and in their Islam was the conversion of those of their people who followed them. Then Ibn Umm Maktum came, who was blind, and said: "O Messenger of God, teach me from what God has taught you." He kept calling him repeatedly, not realizing that he was busy with something else, until dislike appeared on the face of the Messenger of God (peace and blessings of God be upon him) for interrupting him. He said to himself: **These people say that his followers are only the blind, the common people, and the slaves.** So he frowned and turned away from him. Then the verse was revealed. Ath-Thawri said: "After that, whenever the Prophet (peace and blessings of God be upon him) saw Ibn Umm Maktum, he would spread out his cloak for him and say: 'Welcome to the one about whom my Lord has rebuked me.'" And he would say: **Do you have a need?** He appointed him as his deputy in Madinah during two battles that he participated in. Anas said: **I saw him on the day of al-Qadisiyyah riding, wearing a coat of mail and carrying a black banner.**

Fourth - Our scholars said: What Ibn Umm Maktum did would have been ill-mannered if he had known that the Prophet (peace and blessings of God be upon him)

was busy with other things and that he hoped for their conversion to Islam. However, God the Blessed and Exalted admonished him so that the hearts of the people of the Suffa would not be broken, or so that he would know that a poor believer is better than a rich one. Looking at a believer, even if he was poor, is more appropriate and worthy than the other matter, which is turning to the rich in the hope of their conversion to Islam, even though that is also a kind of benefit. Based on this, the words of God the Almighty: **It is not for a prophet to have captives** (al-Anfal 8:67) are understood, as mentioned above. It was said that the Prophet (peace and blessings of God be upon him) only intended to win the man over, trusting in the faith that was in Ibn Umm Maktum's heart, as he said: **I keep ties with a man, but others are dearer to me than him, for fear that God might throw him on his face into the Fire.**

Fifth - Ibn Zayd said: The Prophet, may God bless him and grant him peace, frowned at Ibn Umm Maktum and turned away from him because he had signaled to the one leading him to stop him, but Ibn Umm Maktum pushed him away and refused to speak to the Prophet, may God bless him and grant him peace, until he informed him. This was a kind of rudeness on his part.

However, God revealed regarding him to his Prophet, may God bless him and grant him peace: **He frowned and turned away**, in the form of a statement about someone absent, to honor him. He did not say: **I frowned and turned away.**

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are

preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away**, Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him**, and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to

his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum**, who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him**. And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun**. Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder**, meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatadah and al-Suddi said: **No indeed! It is a reminder**, meaning the Qur'an. **So whoever wills, let him remember it**, meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified**. That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes**. Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters**. Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

I do not leave the embassy among people one day, I

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Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards**. Narrated by the group on the authority of Qatadah.

Fath al-Qadir

2- **If the blind man came to him** is an object for which: that is, because the blind man came to him, and the operator in it is either frowning or turning away, according to the difference between the Basrans and Kufians in the dispute over whether the preferred option is to apply the first or the second?

The commentators have agreed that the reason for the revelation of this verse was that some of the nobles of Quraysh were with the Prophet, may God bless him and grant him peace, and he had hoped that they would convert to Islam. Then Abdullah ibn Umm Maktum approached, and the Messenger of God, may God bless him and grant him peace, did not want Ibn Umm Maktum to interrupt his conversation, so he turned away from him, and this was revealed. This will be explained at the end of the research, God willing.

Tafsir al-Baghawi

2- **That the blind man came to him**, meaning: because the blind man came to him, and he is Ibn Umm Maktum, and his name is Abdullah bin Shuraih bin Malik bin Rabi'ah Al-Fihri from Banu Amir bin Lu'ay, and that is because "he came to the Messenger of God, may God bless him and grant him peace, while he was conversing with Utbah bin Rabi'ah, Abu Jahl bin Hisham, Al-Abbas bin Abdul Muttalib, Ubayy bin Khalaf, and his brother Umayyah, calling them to God, hoping for their conversion to Islam, so Ibn Umm Maktum said: O Messenger of God, recite to me and teach me from what God has taught you, so he kept calling him and repeating the call, not knowing that he was turning to someone else until hatred appeared on the face of the Messenger of God, may God bless him and grant him peace, for interrupting his speech, and he said to himself: These leaders say: His followers are only the blind, the slaves, and the lowly, so his face frowned and he turned away from him, and turned to the people he was speaking to, so God revealed these verses, so the Messenger of God, may God bless him and grant him peace, after that used to honor him, and if he saw him He said: Welcome to the

Surat Abasa 80:2

That the blind man came to him

one about whom my Lord has rebuked me, and to whom He says: Do you have a need? And He appointed him as His deputy over Medina twice during two battles that he participated in. Anas bin Malik said: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and holding a black banner.

Tafsir al-Baidawi

2- If the blind man came to him It was narrated that Ibn Umm Maktum came to the Messenger of God (peace and blessings of God be upon him) and there were the leaders of Quraysh calling them to Islam. He said: O Messenger of God, teach me from what God has taught you, and he repeated that and he did not know that he was busy with the people, so the Messenger of God (peace and blessings of God be upon him) did not like him interrupting his speech, so he frowned and turned away from him, so this verse was revealed. The Messenger of God (peace and blessings of God be upon him) used to honor him and say when he saw him: Welcome to the one about whom my Lord rebuked me, and whom He appointed as His successor over Medina twice. It was read with emphasis for emphasis, and **if he came to him** is the reason for **turned away**, or *frowned* according to the two schools of thought. It was read with two hamzas and an alif between them, meaning that if the blind man came to him, he would do that. The blind man was mentioned to indicate his excuse for rushing to interrupt the Messenger of God (peace and blessings of God be upon him) speaking to the people and to indicate that he deserved compassion and kindness, or to increase the denial, as if he said: He turned away because he was blind, like the turning around in His saying:

Surat Abasa 80:3

And what do you know? Perhaps he will be purified.

Tafsir al-Jalalayn

3 - **And what do you know** He teaches you **Perhaps he will be purified** In it is the assimilation of the ta' in the original into the zay, meaning he will be purified from sins by what he hears from you

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And what do you know, perhaps he will be purified?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And what do you know, O Muhammad, perhaps this blind man in whose face you frowned will be purified? He said: He will be purified from his sins.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Perhaps he will be purified**, he means he will become Muslim.

Tafsir al-Qurtubi

Then he turned to him to face him to comfort him and said: **And what do you know?** meaning, he knows *Perhaps* he means Ibn Umm Maktum and the removal of the darkness of ignorance from him. It was said: The pronoun in *Perhaps* refers to the disbeliever, meaning that if you hope that he will be purified by Islam or remembered, then the reminder will bring him closer to accepting the truth. And what do you know that what you hope for will come to pass? Al-Hasan read **"Has the blind man come to him? with a long vowel for interrogation, so -أن- is related to an omitted verb indicated by عسى والظالي"** frowning and turning away. The interpretation is: Has he come to him, he turned away from him and turned away? So one stops at this reading at "والظالي" and does not stop at it in the reading of the narration, which is the reading of the general public.

Sixth - Similar to this verse in reproach is the Almighty's statement in Surat al-An'am 6: **And do not drive away those who call upon their Lord morning and evening** (al-An'am 6:52), and also His statement in Surat al-Kahf 18: **And let not your eyes pass beyond them, desiring adornments of the worldly life** (al-Kahf 18:28), and what is similar to it, and God knows best.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he

would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

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Surat Abasa 80:3

And what do you know? Perhaps he will be purified.

bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum,** who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him.** And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun.** Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder,** meaning this surah or the commandment to treat people equally in conveying knowledge, between the

noble and the lowly. Qatada and al-Suddi said: **No indeed! It is a reminder,** meaning the Qur'an. **So whoever wills, let him remember it,** meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

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Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her,** who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards.** Narrated by the group on the authority of Qatadah.

Fath al-Qadir

3- "And what makes you know that perhaps he will be purified?" God the Almighty turned to addressing His Prophet (peace and blessings of God be upon him), because speaking directly is more appropriate for reproach: that is, what would make you aware of his condition that you would turn away from him? The phrase "perhaps he will be purified" is a new sentence to clarify that he has a matter that negates turning away from him: that is, perhaps he will purify himself from sins through righteous deeds because of what he learns from you. The pronoun in "perhaps" refers to the blind man, and it was said that it refers to the disbeliever: that is, what makes you know that what you hoped for from the one you were busy talking to about the blind man, that he will be purified or remembered? The former is more appropriate. The word of hope is in consideration of the one to whom

the speech is directed to draw attention to the fact that turning away from him, while he is expected to be purified, is not permissible. The majority read "that the blind man came to him" as a statement without a question, and the reason for this is what was mentioned above. Al-Hasan read **an ja'ihu** with a long vowel as a question. According to this reading, it is connected to a deleted verb indicated by *'abas* and *tawala*. The meaning is: **when the blind man came to him, he turned away and turned away**. Similar to this verse is His statement in Surat Al-An'am, **And do not drive away those who call upon their Lord morning and evening**, and His statement in Surat Al-Kahf, **And do not let your eyes pass beyond them, desiring adornments of the worldly life**.

Tafsir al-Baghawi

3- **And what do you know? Perhaps he will be purified.** He will be purified from sins through good deeds and what he learns from you. Ibn Zayd said: He will be safe.

Tafsir al-Baidawi

3- "And what do you know? Perhaps he will be purified." That is, something that makes you aware of his condition, perhaps he will be purified from sins by what he receives from you. This indicates that his turning away was to purify someone else.

Surat Abasa 80:4

Or he is reminded and the reminder benefits him

Surat Abasa 80:4

Or he is reminded and the reminder benefits him

Tafsir al-Jalalayn

4 - **or he remembers** in it is the assimilation of the ta' in the original into the dhal, meaning he is admonished **so the remembrance benefits him** the admonition heard from you, and in the reading with the accusative, it benefits him, the answer to the hope

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Or he remembers and the reminder benefits him** means: Or he remembers and the reminder benefits him: meaning he considers and the consideration and admonition benefit him. The reading is in the nominative case **and it benefits him** in apposition to his saying **he remembers**. It has been narrated from Asim that it is in the accusative case and the nominative case, and the accusative case is based on making it an answer with the letter *fa* for *perhaps*, as the poet said:

The vicissitudes of time and its states guide us to the right path

So the soul rests from its sighs and the crop is soaked from its crops

And soak It is narrated in the nominative and accusative cases.

Tafsir al-Qurtubi

The Almighty's saying, **Or he remembers** is admonished by what you say, **and the reminder benefits him**, meaning the admonition. The common reading of the word **and benefits him** is in the accusative case. This is the reading of As-Salami and Zar ibn Hubaysh, as an answer to *perhaps*, because it is not obligatory, like the Almighty's saying:

Perhaps I will reach the means (Ghafir 40:36) Then he said: **Then look** (al-Saffat 37:55).

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may

God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

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When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything? - and when he left him, he would say: Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum, who is the blind man about whom God, the Most High, revealed: He frowned and turned away, because the blind man came to him.** And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun.** Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder,** meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatada and al-Suddi said: **No indeed! It is a reminder,** meaning the Qur'an. **So whoever wills, let him remember it,** meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified.** That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes,** Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters.** Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

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Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards.** Narrated by the group on the authority of Qatadah.

Fath al-Qadir

And his statement: 4- **Or he remembers** is in apposition to **is purified** and is included with it in the ruling of hope: that is, or he remembers and takes heed from what he has learned of sermons **so the remembrance benefits him** that is, the sermon. The majority read **so it benefits him** in the nominative case, while Asim ibn Abi Ishaq, Isa, As-Salami, and Zur ibn Hubaysh read it in the accusative case as a response to the hope.

Tafsir al-Baghawi

4- **Or he remembers**, he is admonished, **so the remembrance benefits him**, the admonition. Asim read: **so it benefits him** with the accusative of the 'ayn as an answer to *perhaps* with the letter *fa*, and the general reading is with the nominative in accordance with his saying: **he remembers.**

Tafsir al-Baidawi

4- **Or he remembers and the reminder benefits him or**

Surat Abasa 80:4

Or he is reminded and the reminder benefits him

he is admonished and your admonition benefits him. It was said that the pronoun in *perhaps* refers to the disbeliever, meaning that you hoped to be purified by Islam and reminded of the admonition, and for that reason you turned away from others. How do you know that what you hoped for will come to pass? Asim read **so that it will benefit him** in the accusative case as an answer to *perhaps*.

Surat Abasa 80:5

But as for him who is self-sufficient

Tafsir al-Jalalayn

5 - But he who is self-sufficient with money

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: As for he who is satisfied with his wealth, you expose yourself to him, hoping that he will become Muslim.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **But as for him who is self-sufficient, you are his caretaker.** He said: It was revealed about Al-Abbas.

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, **But as for he who is self-sufficient**, he said: Utbah bin Rabi'ah and Shaybah bin Rabi'ah.

Tafsir al-Qurtubi

God Almighty says: **But he who is self-sufficient** meaning he has wealth and riches.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you**

striving * And he fears, that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away**, Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him**, and after that the Prophet, may God bless him and grant him peace, would honor him.

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Surat Abasa 80:5

But as for him who is self-sufficient

finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum**, who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him**. And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun**. Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

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And the Almighty's saying: **In honored scrolls, exalted and purified**. That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected.

Exalted means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes**. Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters**. Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives

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Fath al-Qadir

5- **But he who is self-sufficient** meaning he is wealthy and rich, or is self-sufficient in faith and in the knowledge you have.

Tafsir al-Baghawi

5- **As for he who is self-sufficient**, Ibn Abbas said: from God and from faith, with his wealth.

Tafsir al-Baidawi

5- **But as for him who is self-sufficient**.

Surat Abasa 80:6

Then you confronted him.

Tafsir al-Jalalayn

6 - **So you turn to him** and in the reading with emphasis on the sad and the assimilation of the second taa in the original it is accepted and exposed

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then you will be devoted to it.**

Tafsir al-Qurtubi

The Almighty says: **Then you attend to him** meaning you expose yourself to him and listen to his words. Attending to him means listening. Al-Ra'i said:

He confronted Wadah as if his forehead was a lamp in the night, and the bracelets were bent towards him.

Its root is tatasaddud from sadd, which means what faces you and is in front of you. It is said: my house is saddad his house, meaning opposite it, accusative of circumstance. It is also said: from sadda, which means thirst. That is, you are exposed to it as a thirsty person is exposed to water. And musadadah means opposition. The common reading is (*tasada*) with a light stress, by dropping the second taa for the sake of lightness. Nafi' and Ibn Muhaisin read it with a shaddah due to assimilation.

Tafsir Ibn Kathir

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Surat Abasa 80:6

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Fath al-Qadir

6- **So you attend to him** meaning you listen to his words. Attending means paying attention. The majority of scholars read *tasada* with a light pronunciation, dropping one of the two ta's for the sake of brevity. Nafi' and Ibn Muhaisin read it with a shaddah due to assimilation. This further discourages him, may God bless him and grant him peace, from approaching them and listening to their words.

Tafsir al-Baghawi

6- **So you turn to him**, you expose yourself to him, accept him, and listen to his words. The people of Hijaz read: *Tasada* with emphasis on the *sad* due to assimilation, meaning: you turn to him, and the others read it with a light *sad* due to deletion.

Tafsir al-Baidawi

6- **So you confront it** means you approach it by turning towards it. Its root is *tasaaddadi*. Ibn Kathir and Nafi' read *tasaaddadi* with assimilation. It was also read *tasaaddadi*, meaning you expose yourself and are invited to confront it.

Surat Abasa 80:7

And there is no blame upon you that he should not be purified.

Tafsir al-Jalalayn

7 - **And it is not your fault that he does not purify himself** believes

Tafsir al-Suyuti

And Ibn al-Mundhir narrated on the authority of Ikrimah regarding his statement, **The killing of man, how ungrateful he is**, that it was revealed about Utbah ibn Abi Lahab when he said, **I have disbelieved in the Lord of the star.**

Tafsir al-Tabari

God Almighty says: **And what is it to you if he does not purify himself?** He says: What is it to you if he does not purify himself from his disbelief and become Muslim?

Tafsir al-Qurtubi

God Almighty says: **And it is not your fault that he does not purify himself.** That is, this unbeliever will not be guided or believe. You are only a messenger, and your fault is only to convey the message.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty

commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away**, Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him**, and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man

Surat Abasa 80:7

And there is no blame upon you that he should not be purified.

came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum**, who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him**. And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun**. Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder**, meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatadah and al-Suddi said: **No indeed! It is a reminder**, meaning the Qur'an. **So whoever wills, let him remember it**, meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified**. That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes**. Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters**. Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

I do not leave the embassy among people one day, I walk with deceit if I walk

Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards**. Narrated by the group on the authority of Qatadah.

Fath al-Qadir

7- **And there is nothing wrong with you if he does not become Muslim or is guided**. That is, what is wrong with you if he does not submit or is guided? You are only responsible for conveying the message, so do not worry about the matter of someone like this among the disbelievers. It is possible for *ma* to be negative: that is, there is nothing wrong with you if the one you confronted and turned towards does not become purified. The sentence would be in the accusative case as a state of the pronoun *confronted*.

Tafsir al-Baghawi

7- **And it is not your fault that he does not purify himself**, that is, that he does not believe or find guidance. Your fault is only to convey the message.

Tafsir al-Baidawi

7- "And there is nothing wrong with you if he does not purify himself with Islam, until your eagerness for him to become a Muslim leads you to turn away from someone who has become a Muslim. "Your only duty is to convey the message."

Surat Abasa 80:8

And as for he who comes to you striving

Tafsir al-Jalalayn

8 - **And as for he who comes to you striving** a state of the subject of came

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **But as for he who comes to you striving, * and he fears God.** He says: But as for this blind man who comes to you striving, and he fears God and is pious to Him.

Tafsir al-Qurtubi

God Almighty says: **But as for he who comes to you striving** seeking knowledge for the sake of God.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He

has the perfect wisdom and the conclusive proof.

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Surat Abasa 80:8

And as for he who comes to you striving

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Fath al-Qadir

Then the Almighty increased the rebuke to His Messenger, may God bless him and grant him peace, saying: 8- **And as for he who comes to you striving**, meaning he comes to you while he is hurrying to come to you, asking you to guide him to goodness and admonish him with God's admonitions.

Tafsir al-Baghawi

8- **And as for he who comes to you running**, walking means: Ibn Umm Kulthum.

Tafsir al-Baidawi

8- **And as for he who comes to you striving** he hastens seeking good.

Surat Abasa 80:9

And he feared

Tafsir al-Jalalayn

9 - **And he fears** God is a state of the subject of *strives* which is the blind man.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And he fears.**

Tafsir al-Qurtubi

God Almighty says: **And he fears** meaning he fears God.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told

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Surat Abasa 80:9

And he feared

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right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards**. Narrated by the group on the authority of Qatadah.

Fath al-Qadir

Sentence 9- **And he fears** is a state of the subject of *strives* in the overlap, or of the subject of **came to you** in the synonymy.

Tafsir al-Baghawi

9- **And he fears** God Almighty.

Tafsir al-Baidawi

9- **And he fears** God or the harm of the infidels in coming to you, or the stumble on the road because he is blind and has no guide.

Surat Abasa 80:10

Then you are distracted from it.

Tafsir al-Jalalayn

10 - **So you are distracted from it** The other taa' was deleted in the original, meaning you are preoccupied.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **But you are distracted from it.** He says: So you turn away from it, and are preoccupied with something else and are negligent.

Tafsir al-Qurtubi

The Almighty says: **Then you are distracted from it** meaning you turn your face away from it and are busy with something else. Its root is *tatalaha* being **distracted from something**, it is said: **I was distracted from something** meaning I was preoccupied with it. *Tatalaha* being **distracted from it** means to ignore it. *Hayt* **I was distracted from it** and *tatalahay* being **distracted from it** have the same meaning.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of

God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away**, Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him**, and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be

Surat Abasa 80:10

Then you are distracted from it.

purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum**, who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him**. And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun**. Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder**, meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatadah and al-Suddi said: **No indeed! It is a reminder**, meaning the Qur'an. **So whoever wills, let him remember it**, meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified**. That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes**. Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters**. Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

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Fath al-Qadir

10- **So you are distracted from it** meaning you are preoccupied with it and turning away from it, and the same is true of **I was distracted**. His saying: **Preoccupation and neglect**, it is said **I was distracted from the matter** meaning I was preoccupied with it, and the same is true of **I was distracted**.

Tafsir al-Baghawi

10- **You are distracted from it**, you are busy and turn away from it.

Tafsir al-Baidawi

10- **So you are distracted from him** you are preoccupied, it is said to her that she is distracted from him and **is distracted**, and perhaps the mention of giving charity and being distracted is to indicate that the reproach is for his heart being preoccupied with the rich and being distracted from the poor, and someone like him should not do that.

Surat Abasa 80:11

No indeed! It is a reminder.

Tafsir al-Jalalayn

11 - *No* do not do such a thing. *It* is a reminder, a sermon for creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *No!* The matter is not as you do, O Muhammad, that you frown at someone who comes to you running and he fears, and that you confront someone who is self-sufficient. **It is a reminder.** He says: This sermon and this surah are a reminder. He says: A sermon and a lesson.

Tafsir al-Qurtubi

The Almighty says: **No! It is a reminder.** *Kalla* is a word of deterrence and admonition, meaning the matter is not as you do with both groups, meaning do not do the same after it: by turning to the rich, and turning away from the poor believer. What the Prophet (peace and blessings of God be upon him) did was leave the first as mentioned above, and if it was interpreted as a minor sin, it would not be far-fetched, as stated by Al-Qushayri. Stopping at *Kalla* in this manner is permissible. It is also permissible to stop at *talha* and then begin *Kalla* with the meaning of *truly*. "It **meaning the surah or verses of the Quran** is a reminder" meaning an admonition and insight for creation.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps

he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

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Fath al-Qadir

And His saying: 11- "No" is a deterrent to him, may God bless him and grant him peace, from what he was reprimanded for: meaning, do not do after this action of yours the same of turning away from the poor, and confronting the rich and being preoccupied with him, while he is not one of those who purify themselves from the guidance that came to you from the people of purification and acceptance of admonition. This action of the Prophet, may God bless him and grant him peace, is from the category of leaving what is best, so God, the Exalted, guided him to what is best for him. "Indeed, it is a reminder," meaning that these verses or surah are an admonition that should be taken admonition from, accepted, and acted upon, and all your nation should act upon it. "So whoever wills, let him remember it," meaning whoever desires it, let him take admonition from it, memorize it, and act upon it. And whoever turns away from it, as the one who is self-sufficient does, then there is no need to pay attention to his matter. It was said that the two pronouns in "it **and in his remembrance**" refer to the Qur'an, and the feminine of the first is due to the feminine of its predicate. It was also said that the first refers to the surah, or the previous verses. The second is for the reminder because it is in the sense of remembrance.

Tafsir al-Baghawi

11- "No, a warning, meaning do not do the same after that, it" means this sermon. Muqatil said: The verses of the Qur'an are "a reminder, a sermon and a reminder to mankind.

Tafsir al-Baidawi

11- No" is a deterrent against the one being reprimanded or against repeating the same thing. "It is a reminder."

Surat Abasa 80:12

So whoever wills may remember Him.

Surat Abasa 80:12

So whoever wills may remember Him.

Tafsir al-Jalalayn

12 - **So whoever wishes to remember it** let him memorize it and learn from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So whoever wills, let him remember it.** He says: So whoever among God's servants wills, let him remember it. He says: Let him remember God's revelation and His revelation. The *ha* in His statement **it is** is for the surah, and in His statement **he mentioned it** is for the revelation and the revelation.

Tafsir al-Qurtubi

The Almighty's statement: **So whoever wills may remember it** means take admonition from the Quran. Al-Jurjani said: (*It*) meaning the Quran, and the Quran is a reminder, except that since He made the Quran a reminder, He used the word *reminder*, and if He had mentioned it, it would have been permissible, as the Almighty said in another place: **No indeed! It is a reminder** (al-Muddaththir 74:54). What indicates that He meant the Quran is His statement: **So whoever wills may remember it** meaning he memorizes it and does not forget, and He mentioned the pronoun because reminder has the meaning of reminder and admonition. Ad-Dahhak narrated from Ibn Abbas regarding the Almighty's statement: **So whoever wills may remember it** he said: **Whoever God the Blessed and Exalted wills, He inspires.**

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that**

perhaps he may be purified? That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

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Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and

was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum**, who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him**. And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun**. Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder**, meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatadah and al-Suddi said: **No indeed! It is a reminder**, meaning the Qur'an. **So whoever wills, let him remember it**, meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified**. That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes**. Ibn Abbas, Mujahid,

Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters**. Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

I do not leave the embassy among people one day, I walk with deceit if I walk

Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards**. Narrated by the group on the authority of Qatadah.

Fath al-Qadir

It was said that the meaning of 12- **Whoever wills, let him remember it** is that whoever God wills, He inspires him and makes him understand the Qur'an so that he may remember it and be admonished by it, and the first is more appropriate.

Tafsir al-Baghawi

12- **Whoever wills**, of God's servants, **may remember it**, meaning, take heed of it. Muqatil said: Whoever God wills may remember it and understand it, and take heed of His will and His making it understood. The *ha* in **may remember it** refers to the Qur'an, the revelation, and the preaching.

Tafsir al-Baidawi

12- **Whoever wishes to remember it** will memorize it or take heed from it. The two pronouns refer to the Qur'an, or the mentioned reproach. The first is feminine because its predicate is feminine.

Surat Abasa 80:13
In honored pages

Surat Abasa 80:13

In honored pages

Tafsir al-Jalalayn

13 - **in newspapers** a second piece of report because it and what preceded it are an interruption *honor* from God

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **In scrolls** meaning that it is a reminder. **In honored scrolls, raised and purified** meaning in the Preserved Tablet, which is raised and purified by God.

Tafsir al-Qurtubi

Then he spoke about His Majesty, saying: **In the scriptures** is the plural of scripture, *honored* meaning with God, as al-Suddi said. At-Tabari said: *honored* in religion because of what is in it of knowledge and wisdom. It was also said: *honored* because it was sent down by the noble guardians, or because it was sent down from the Preserved Tablet. It was also said: *honored* because it was sent down from a noble one, because the honor of a book comes from the honor of its owner. It was also said that what is meant are the books of the prophets, the proof of which is: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses** (al-A'la 87:18-19).

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But**

as for him who is self-sufficient, * To him you attend. That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God

bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

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And the Almighty's saying: **No indeed! It is a reminder**, meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatadah and al-Suddi said: **No indeed! It is a reminder**, meaning the Qur'an. **So whoever wills, let him remember it**, meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

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the authority of Ibn Abbas: **Safrah in Nabataean means the reciters**. Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

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Fath al-Qadir

Then the Almighty informed about the greatness and majesty of this reminder, saying: 13- **In scriptures**, meaning that it is a reminder contained in scriptures. The preposition and its object are an attribute of reminder, and what is between them is an interruption. The scriptures are the plural of scripture, and the meaning of *honored* is that it is honored by God because of the knowledge and wisdom it contains, or because it was revealed from the Preserved Tablet. It was said that what is meant by scriptures are the books of the prophets, as in His statement: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses**.

Tafsir al-Baghawi

Then He spoke about His majesty with Him, saying: 13- **In honored scrolls**, meaning the Preserved Tablet. It was also said: The books of the prophets, peace be upon them, as evidenced by the Almighty's saying: **Indeed, this is in the former scriptures, * The scriptures of Abraham and Moses** (al-A'la 87:18-19).

Tafsir al-Baidawi

13- **In the pages** in which there is an established description of a reminder, or a second piece of report, or report of something omitted. **An honor** with God.

Surat Abasa 80:14
Exalted and purified.

Surat Abasa 80:14

Exalted and purified.

Tafsir al-Jalalayn

14 - *raised* in the sky *purified* free from the touch of the devils

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **raised and purified.**

Tafsir al-Qurtubi

The Almighty said: *Exalted* of high status with God. It was also said: Exalted with Him, the Blessed and Exalted. It was also said: Exalted in the seventh heaven, as said by Yahya ibn Salam. At-Tabari: Exalted in mention and status. It was also said: Exalted from doubt and contradiction. *Purified* Al-Hasan said: From all filth. It was also said: Protected from being reached by the disbelievers. This is the meaning of Al-Suddi's statement. Al-Hasan also said: Purified from being sent down to the polytheists. It was also said: That is, the Qur'an was established for the angels in scrolls that they read, so it is honored, exalted, and purified.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you**

striving * And he fears, that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

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between people for peace and good, as the poet said:

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Fath al-Qadir

The meaning of 14- *exalted* is that it is of high status with God, and it was said that it is raised to the seventh heaven. Al-Wahidi said: The commentators said: Honored, meaning the Preserved Tablet. *Exalted* means in the seventh heaven. Ibn Jarir said: Exalted in status and mention, and it was said that it is raised from doubt and contradiction. *Purified* means pure, and none touch it except the purified. Al-Hasan said: Purified from all filth. Al-Suddi said: Protected from the disbelievers, and they cannot reach it.

Tafsir al-Baghawi

14- *Exalted*, of high status with God Almighty. It was also said that *exalted* means in the seventh heaven. *Purified*, of which only the purified ones, who are the angels, may touch it.

Tafsir al-Baidawi

14- *Exalted* in power. *Purified* and free from the hands of the devils.

Surat Abasa 80:15
By the hands of scribes

Surat Abasa 80:15

By the hands of scribes

Tafsir al-Jalalayn

15 - **in the hands of scribes** scribes who copy it from the Preserved Tablet

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **In the hands of scribes** means: The honored scrolls are in the hands of scribes, the plural of scribe.

The interpreters differed about who they were. Some of them said: They are scribes.

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, **in the hands of scribes**, he said: scribes.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **in the hands of scribes**, he said: the scribes.

Others said: They are the readers.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "So whoever wills, let him remember it. * In honored pages * Exalted and purified * In the hands of scribes." He said: They are the reciters.

Others said: They are the angels.

Who said that?

Muhammad bin Saad told me: My father told us: My uncle told us: My father told me, on the authority of his father, on the authority of Ibn Abbas: **In the hands of scribes * Noble and pious** meaning the angels.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **In the hands of scribes, noble and righteous**, he said: The scribes are those who count the deeds.

The most correct of the sayings is the one that says: They are the angels who travel between God and His Messenger with revelation. The ambassador of the people is the one who seeks to reconcile them. It is said: I traveled between the people, meaning I reconciled them. From this is the saying of the poet:

I do not leave the embassy among my people, nor do I walk deceitfully when I walk.

If the interpretation is directed to what we said: it is possible to interpret what was said by those who say they are the scribes, and what was said by those who say they are the readers, because the angels are the ones who read the books and communicate between God and His messengers.

Tafsir al-Qurtubi

The Almighty said: **In the hands of scribes** meaning the angels whom God made ambassadors between Him and His messengers. They are righteous and have not been defiled by disobedience. Abu Saleh narrated on the authority of Ibn Abbas who said: It is a purifier that purifies whoever carries it. **In the hands of scribes** he said: scribes. Mujahid also said this. They are the honorable angels who record the deeds of the servants in the scrolls, which are books, the singular of which is: safir, like you say: katib and kataba. It is also said: safrat, meaning I wrote, and the book is the journey, and its plural is asfar. Al-Zajaj said: The reason for calling a book a journey, with a kasra on the seen, and for a writer a safir, is that it means that he clarifies and explains something. It is said: the morning became bright, and a woman became safrat, if she uncovered her face. He said: And from this, she traveled between the people asfar safara: she reconciled between them. Al-Farra' said it, and he recited:

I do not claim to be an ambassador among my people, nor do I walk deceitfully when I walk.

The ambassador: the messenger and the reformer between people. The plural is ambassadors, like faqih and jurists. The copyists are called ambassadors in Hebrew. Qatada said: The scribes here are the furriers, because they read the books. Ibn Abbas also said the same. Wahb ibn Munabbih said: ((In the hands of scribes. Noble and pious)) They are the companions of the Prophet, may God bless him and grant him peace. Ibn al-Arabi said: The companions of the Messenger of God, may God bless him and grant him peace, were scribes, noble and pious, but they are not meant by this verse, nor did they come close to those meant by it. Rather, it is a term specific to the angels when it is used generally, and no one else shares it with them, and no one else is included in its scope. It was narrated in Sahih on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: ((The example of the one who recites the Qur'an and has memorized it is with the noble and pious scribes. The example of the one who recites it and studies it, finding it difficult, is twofold.)) Agreed upon, and the wording is from al-Bukhari.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him

and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God, may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof. Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He

frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything? -** and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum,** who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him.** And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun.** Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder,** meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatada and al-Suddi said: **No indeed! It is a reminder,** meaning the Qur'an. **So whoever wills, let him remember it,** meaning whoever

Surat Abasa 80:15

By the hands of scribes

wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified.** That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected.

Exalted means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes.** Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters.** Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

I do not leave the embassy among people one day, I walk with deceit if I walk

Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards.** Narrated by the group on the authority of Qatadah.

Fath al-Qadir

15- **In the hands of scribes.** Sifra is the plural of safar, like kataba and katib, and the meaning is: that it is in the hands of scribes from the angels who copy the books from the Preserved Tablet. Al-Farra' said: The safrah here are the angels who travel with the revelation between God and His Messenger, from the word safarah, which means striving between people, and he recited:

I do not leave the embassy among my people, nor do I walk without a close relative

Al-Zajaj said: The book is called a book *safar* with a kasra on the seen, and the book is a traveler, because its meaning is that it is clear. It is said that the morning became bright, and that a woman uncovered her face, and from this, she traveled between the people asfar safarah, meaning she reconciled between them. Mujahid said: They are the noble angels who record the deeds of the servants. Qatadah said: The safarah

here is the reading because they read the books. Wahb ibn Munabbih said: They are the companions of the Prophet, may God bless him and grant him peace.

Tafsir al-Baghawi

15- **In the hands of scribes,** Ibn Abbas and Mujahid said: scribes, and they are the honorable recording angels, and one of them is a safir, it is said: safirat, meaning I wrote. And from this, the word scribe is safir, and the word katab is safir, and the plural is asfar.

Others said: They are the messengers from the angels, and one of them is an ambassador, which is the messenger, and the ambassador of the people is the one who seeks to reconcile them, and you travel between the people if you reconcile between them.

Tafsir al-Baidawi

15- **In the hands of scribes** are scribes from the angels or prophets who copy books from the tablet or revelation, or ambassadors who travel with the revelation between God Almighty and His messengers, or the nation is the plural of traveler from travel, or embassy and the construction of revealing, it is said that a woman traveled if she revealed her face.

Surat Abasa 80:16

Noble and dutiful.

Tafsir al-Jalalayn

16 - **Noble and righteous** obedient to God Almighty, and they are the angels

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Noble and pious people**. And pious people is the plural of pious, just as infidels is the plural of infidel, and magicians is the plural of magician. However, what is known from the speech of the Arabs is that when they pronounce a singular form, they say: a pious man, and a pious woman. And when they make it plural, they return it to the plural of fa'il, just as they said a secret man, then they said in its plural: a people of secrets. And the standard for its singular form is that it be sari. And it has been reported by hearing from some of the Arabs: a people of good and pious people. And the singular of good is good, and pious people is pious.

Tafsir al-Qurtubi

The Almighty says: *honorable* meaning honorable to their Lord, as Al-Kalbi said. Al-Hasan: honorable from sins, so they raise themselves above them. Ad-Dahhak narrated on the authority of Ibn Abbas regarding (*honorable*), he said: they are honored to be with the son of Adam when he is alone with his wife, or when he defecates. It was also said: that is, they prefer the benefits of others over their own benefits. *Barra* is the plural of barr, like kafir *unbeliever* and kafirs *unbelievers*, sahir *magicians* and sahir *sorcerers*, fajir *wicked* and fajirs **wicked people**. It is said: barr *good* and barr *good* if he is worthy of truthfulness, and from this, someone is barr *good* in his oath: meaning he is truthful, and someone is righteous to his Creator and obeys Him: meaning he obeys Him. So the meaning of (*barra*) is obedient to God, truthful to God in their deeds. In Surah Al-Waqi'ah, the Almighty says: ((**Indeed, it is a noble Qur'an * In a protected Book * None shall touch it except the purified ones** (Al-Waqi'ah: [77-79])). They are the honorable and righteous ones in this Surah.

Tafsir Ibn Kathir

More than one of the commentators mentioned that the Messenger of God, may God bless him and grant him peace, was one day addressing some of the leaders of the Quraysh and he had hoped that he would convert to Islam. While he was addressing him and whispering to him, Ibn Umm Maktum, who had been one of those who had converted to Islam long ago, came and began asking the Messenger of God,

may God bless him and grant him peace, about something and insisting on him. The Prophet, may God bless him and grant him peace, wished that he could spare that moment so that he could address that man, hoping and desiring that he would be guided. And he frowned at Ibn Umm Maktum, turned away from him and turned to the other man, so God revealed: **He frowned and turned away * When the blind man came to him * And what do you know that perhaps he may be purified?** That is, he will attain purity and self-purification. **Or be reminded and the reminder will benefit him.** That is, he will attain admonition and be deterred from forbidden things. **But as for him who is self-sufficient, * To him you attend.** That is, as for the rich, you approach him that perhaps he may be guided. **And it is not upon you that he does not purify.** That is, you are not required to do so if he does not attain purity. **But as for him who comes to you striving * And he fears,** that is, he intends you and follows you in order to be guided by what you say to him, **You are distracted from him.** That is, you are preoccupied. From here, God the Almighty commanded His Messenger (peace and blessings of God be upon him) not to single out anyone for warning, but rather to treat the noble and the weak, the poor and the rich, the masters and the slaves, the men and women, the young and the old, then God the Almighty guides whomever He wills to the straight path, and He has the perfect wisdom and the conclusive proof.

Al-Hafiz Ayu Ya'la said in his Musnad: Muhammad bin Mahdi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, regarding the words of God Almighty: **He frowned and turned away,** Ibn Umm Maktum came to the Prophet, may God bless him and grant him peace, while he was speaking to Ubayy bin Khalaf, so he turned away from him. Then God Almighty revealed: **He frowned and turned away, because the blind man came to him,** and after that the Prophet, may God bless him and grant him peace, would honor him.

Qatada said: Anas bin Malik told me: I saw him on the day of Al-Qadisiyyah wearing a suit of armor and carrying a black banner, meaning Ibn Umm Maktum. Abu Ya'la and Ibn Jarir said: Sa'id bin Yahya Al-Umawi told us, my father told me: This is what we presented to Hisham bin Urwah on the authority of his father on the authority of Aisha who said: **He frowned and turned away** was revealed about the blind Ibn Umm Maktum. "He came to the Messenger of God (peace and blessings of God be upon him) and kept saying, 'Guide me.' She said: And with the Messenger of God (peace and blessings of God be upon him) was a man from the leaders of the polytheists. She said: The Prophet (peace and blessings of God be upon him) kept turning away from him and turning to the other one and saying, 'Do you see anything wrong with what I am saying?' He said, 'No!' It was for this that 'He frowned and turned away' was revealed." Al-Tirmidhi narrated this hadith on the authority of Sa'id bin Yahya Al-Umawi with a similar chain of transmission. Then he said: Some of them narrated it on the authority of Hisham bin Urwah on the authority of his father who said: He frowned and turned away was revealed about Ibn Umm Maktum and did not mention Aisha in it. **I said** This is how it is in Al-Muwatta'.

Surat Abasa 80:16

Noble and dutiful.

Then Ibn Jarir and Ibn Abi Hatim also narrated through Al-Awfi from Ibn Abbas, his saying: **He frowned and turned away * Because the blind man came to him.** He said: "While the Messenger of God, may God bless him and grant him peace, was conversing with Utbah ibn Rabi'ah, Abu Jahl ibn Hisham, and Al-Abbas ibn Abdul Muttalib, and he was often confronting them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards him while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, teach me from what God has taught you. The Messenger of God, may God bless him and grant him peace, turned away from him, frowned in his face, turned away, and disliked his words, and turned to the others. When the Messenger of God, may God bless him and grant him peace, had finished his conversation and was about to return to his family, God took away some of his sight and he shook his head. Then God, the Most High, revealed: "He frowned and turned away * Because the blind man came to him. And what do you know that he may be purified * Or that he may be reminded and the reminder may benefit him?"

When what was revealed about him was revealed, the Messenger of God, may God bless him and grant him peace, honored him and spoke to him and the Messenger of God, may God bless him and grant him peace, said to him: **What is your need? Do you want anything?** - and when he left him, he would say: **Do you have a need for anything?** This is because God, the Most High, revealed: "But he who is self-sufficient, you attend to him. And it is not to do with you that he should not be purified." There is strangeness and oddity in it, and its chain of transmission has been criticized. Ibn Abi Hatim said: Ahmad bin Mansur al-Ramadi told us, Abdullah bin Salih told us, al-Layth told us, Yunus told me, on the authority of Ibn Shihab, who said: Salim bin Abdullah said, on the authority of Abdullah bin Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Bilal calls the adhan at night, so eat and drink until you hear the adhan of Ibn Umm Maktum,** who is the blind man about whom God, the Most High, revealed: **He frowned and turned away, because the blind man came to him.** And he used to call the adhan with Bilal. Salim said: He was a blind man, so he would not call the adhan until the people, when they saw the break of dawn, would say to him, **The adhan has begun.** Thus, Urwah ibn al-Zubayr, Mujahid, Abu Malik, Qatadah, al-Dahhak, Ibn Zayd, and more than one of the early and later generations mentioned that it was revealed about Ibn Umm Maktum, and it is well-known that his name is Abdullah, and it is also said that it is Amr, and God knows best.

And the Almighty's saying: **No indeed! It is a reminder,** meaning this surah or the commandment to treat people equally in conveying knowledge, between the noble and the lowly. Qatada and al-Suddi said: **No indeed! It is a reminder,** meaning the Qur'an. **So whoever wills, let him remember it,** meaning whoever wills, let him remember God Almighty in all his affairs. It is possible that the pronoun refers back to the

revelation, as the statement indicates it.

And the Almighty's saying: **In honored scrolls, exalted and purified.** That is, this Surah or the sermon, and both are intertwined. Rather, the entire Qur'an is in honored scrolls, that is, revered and respected. *Exalted* means of high status. *Purified* that is, from defilement, excess, and deficiency. And the Almighty's saying: **In the hands of scribes.** Ibn Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd said: They are the angels. Wahb ibn Munabbih said: They are the companions of Muhammad, peace and blessings be upon him. Qatadah said: They are the reciters. Ibn Jurayj said on the authority of Ibn Abbas: **Safrah in Nabataean means the reciters.** Ibn Jarir said: The correct view is that the safrah are the angels, and the safrah means between God Almighty and His creation, and from this it is said the ambassador is the one who strives between people for peace and good, as the poet said:

I do not leave the embassy among people one day, I walk with deceit if I walk

Al-Bukhari said: *Safra*: The angels, they travel and reconcile between them. When the angels descend with the revelation of God Almighty and deliver it, they are like ambassadors who reconcile between people. God Almighty said: **Noble and righteous** meaning their creation is noble, good and honorable, and their morals and actions are righteous, pure and complete. From here, the bearer of the Quran should be on the right path and in his actions. Imam Ahmad said: Ismail told us, Hisham told us, on the authority of Qatadah, on the authority of Zurarah ibn Awfa, on the authority of Sa'd ibn Hisham, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **He who recites the Quran and is proficient in it will be with the noble and righteous scribes, and he who recites it but finds it difficult will have two rewards.** Narrated by the group on the authority of Qatadah.

Fath al-Qadir

Then the Almighty praised the scribes, saying: 16- **Noble and pious.** That is, noble in the sight of their Lord. This is what Al-Kalbi said. Al-Hasan said: Noble in avoiding sins, so they raise themselves above them. It was also said that they are honored to be with the son of Adam when he is alone with his wife, or when he relieves himself. It was also said that they give precedence to the benefits of others over their own. It was also said that they are honored to the believers by asking forgiveness for them. And righteous is the plural of barr like kufrah and kafir: that is, pious, obedient to their Lord, sincere in their faith, and its explanation has been mentioned above.

Tafsir al-Baghawi

Then he praised them and said: 16- **Noble and pious,** meaning: noble in the sight of God, pious/obedient, plural of righteous.

Tafsir al-Baidawi

16- *Generous* are dear to God or compassionate towards the believers, speaking to them and asking forgiveness for them. *Pious* are pious.

Surat Abasa 80:17

Man is destroyed. How ungrateful he is!

Surat Abasa 80:17

Man is destroyed. How ungrateful he is!

Tafsir al-Jalalayn

17 - **killing a human being** cursing the unbeliever **how unbelieving he is** a question of rebuke, meaning what led him to unbelief

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **How ungrateful a man is!** God Almighty says: Cursed is the ungrateful man, how ungrateful he is!

Mujahid said something similar to what we said about that.

Musa bin Abdul Rahman Al-Masruqi told me: Abdul Hamid Al-Hammani told us, on the authority of Al-A'mash, on the authority of Mujahid, who said: Whenever the Qur'an says **killing a human being** or something done to a human being, it refers to the unbeliever.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **How ungrateful a person is to be killed.** I was informed that he means the unbeliever.

In his saying: **I disbelieve in him**, there are two aspects: One of them is astonishment at his disbelief, despite God's kindness to him and His favors to him. The other is: What is it that I disbelieve in, meaning what thing do I disbelieve in?

Tafsir al-Qurtubi

The Almighty said: **The killing of man - how ungrateful he is!** *Qal'at* means cursing. It was also said: tormenting. And the ungrateful man. Al-A'mash narrated on the authority of Mujahid who said: Whatever was in the Qur'an, **The killing of man** only meant the ungrateful man. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: It was revealed about Utbah bin Abi Lahab, who had believed. When **By the Star** was revealed, he apostatized and said: I believe in the entire Qur'an except for An-Najm. Then God, the Exalted, revealed about him: **Killing man**, meaning He cursed Utbah because he disbelieved in the Qur'an. The Messenger of God, may God bless him and grant him peace, invoked God against him, saying: **O God, unleash Your dog, the lion of Ghadir against him.** So he immediately set out to trade with him to Ash-Sham. When he reached Ghadir, he remembered the supplication of the Prophet, may God bless him and grant him peace, so he promised whoever was with him a thousand dinars if he lived in the morning. So they put him in the middle of the group,

and they placed the provisions around him. While he was like that, the lion approached, and when he came close to the saddle, it pounced on him and tore him apart. His father had mourned him and wept and said: Muhammad never said anything but it happened. Abu Salih narrated on the authority of Ibn Abbas: **How ungrateful he is!** What thing do I disbelieve in? It was said that *how* expresses amazement, and the Arabs usually say when they are amazed by something: May God kill him, how good he is! May God disgrace him, how unjust he is. The meaning is: They were amazed at the ingratitude of man for all that we have mentioned after this. It was also said: How ungrateful he is to God and His blessings, despite his knowledge of the abundance of His kindness to him, also expressing amazement. Ibn Jurayj said: That is, how intense his disbelief is. It was also said: *What* is an interrogative, that is, what made him disbelieve? It is a question of rebuke. *What* can express amazement, or it can mean *which*, so it is an interrogative.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live

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God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:17. And look at the bones - how We raise them up and then cover them with flesh 2:17.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihis on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the

earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalaban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and**

Surat Abasa 80:17

Man is destroyed. How ungrateful he is!

turned away, and when he came to this verse: **And fruit and herbage**, he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage**, and His saying, the Most High: **Provision for you and your livestock**, meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

17- **Killing man, how ungrateful he is!** That is, cursing the ungrateful man, how intense his ungratefulness is. It was also said that he was punished. It was also said that what is meant by it is Utbah ibn Abi Lahab, and the meaning of **how ungrateful he is** is amazement at the excess of his ungratefulness. Al-Zajjaj said: Its meaning is, be amazed at his ungratefulness. It was also said that what is meant by man is the one mentioned previously in His statement, **But he who is self-sufficient**. It was also said that what is meant by it is the genus, and this is the most appropriate, so every ungrateful person who is intensely ungrateful is included under it, and whoever was the primary reason for the revelation of the verse is included under it.

Tafsir al-Baghawi

God Almighty said: 17- **Killing a human being**, meaning cursing the disbeliever. Muqatil said: **How ungrateful he is** was revealed about Utbah ibn Abi Lahab. How intensely he disbelieved in God despite the many favors and blessings He bestowed upon him, expressing amazement. Al-Zajjaj said: Its meaning is: Be amazed at his disbelief. Al-Kalbi and Muqatil said: *What* is an interrogative, meaning: What made him disbelieve?

Tafsir al-Baidawi

17- **How ungrateful man is! Kill him!** This is a supplication against him with the most heinous supplications and an expression of astonishment at his extreme ungratefulness. Despite its brevity, it indicates great anger and severe condemnation.

Surat Abasa 80:18

From what thing did He create him?

Tafsir al-Jalalayn

18 - **From what did He create Him?** is a question of confirmation. Then He explained it by saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He mentioned: From what did the disbelieving human being create his Lord that he would be arrogant and haughty about obeying his Lord and acknowledging His Oneness!

Tafsir al-Qurtubi

God Almighty says: **From what did He create him?** That is, from what did God create this unbeliever that he should be arrogant? That is, be amazed at His creation.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him,** meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God**

buried him. And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And **I expelled so-and-so from me** and **God expelled him,** meaning He made him an outcast. Al-A'sha said:

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God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

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And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies

after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

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And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

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said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?**

This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away**, and when he came to this verse: **And fruit and herbage**, he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage**, and His saying, the Most High: **Provision for you and your livestock**, meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

Then the Almighty mentioned what this disbeliever should have considered in order to be deterred from his disbelief and cease his transgression, saying: 18- **From what did He create him?** That is, from what did God create this disbeliever? The question is for confirmation.

Tafsir al-Baghawi

Then he explained his affair so that he should know that God is his Creator, saying: **From what did He create him?** Its wording is a question, but its meaning is a statement.

Tafsir al-Baidawi

18- **From what thing did He create it?** This is a statement of what He bestowed upon it, especially the beginning of its occurrence. The question is for disparagement, and so He answered it by saying:

Surat Abasa 80:19

From a sperm-drop He created him and proportioned him.

Tafsir al-Jalalayn

19 - **From a sperm-drop He created him and proportioned him** a clot, then a lump of flesh, until the end of his creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Then He, the Most High, explained from whom He created him, saying: **From a sperm-drop He created him and proportioned him** in various states: sometimes a sperm-drop, then a clot, then a lump of flesh, until his states came to pass while he was in his mother's womb.

Tafsir al-Qurtubi

The Almighty says: **From a sperm-drop** meaning from a small, insignificant, inanimate water. **He created him.** So he did not make a mistake in himself?! Al-Hasan said: How can someone who came out of the urinary tract twice be arrogant? **Then He proportioned him** in his mother's womb. This is what Ad-Dahhak narrated from Ibn Abbas: meaning He proportioned his hands, feet, eyes, and the rest of his organs, and made him handsome and ugly, short and tall, miserable and happy. It was also said: **Then He proportioned him** means He made him proportioned, as He said: **Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man?** (al-Kahf 18:37) and He said: **Who created you and proportioned you?** (al-Infitar 82:7). It was also said: **Then He proportioned him** in stages, meaning from one state to another, sperm-drop then clot, until his creation was complete.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said,

"From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him,** meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And **I expelled so-and-so from me** and **God expelled him,** meaning He made him an outcast. Al-A'sha said:

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And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into

the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas:

Ab is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

Then he explained that by saying: 19- **From a sperm-drop He created him** meaning from a despised water, and this is to belittle him. Al-Hasan said: How can someone who came out of the urinary tract twice be arrogant? The meaning of **and He proportioned him** is that He made him proportioned and prepared him for his own interests, and created for him hands, feet, eyes, and all the other tools and senses. It was said that He proportioned him in stages from one state to another, a sperm-drop then a clot until his creation was complete.

Tafsir al-Baghawi

Then he explained it and said: 19- **From a sperm-drop He created him and proportioned him,** stages: sperm-drop, then clot, until the end of his creation. Al-Kalbi said: He proportioned his creation, his head, his eyes, his hands, and his feet.

Tafsir al-Baidawi

19- **From a sperm-drop He created him and proportioned him.** He prepared him for the appropriate limbs and forms, or **proportioned him** in stages until his creation was complete.

Surat Abasa 80:20

Then He made the way easy for him.

Surat Abasa 80:20

Then He made the way easy for him.

Tafsir al-Jalalayn

20 - **Then the way** meaning the path of his exit from his mother's womb **He made easy for him**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then He made the way easy for him**. He says: Then He made the way easy for him, meaning the road.

The interpreters differed about the path that He made easy for her. Some of them said: It is his exit from his mother's womb.

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 the path is made easy for him**, meaning by that his exit from his mother's womb is made easy for him.

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Saleh: **Then the path is made easy for him**. He said: The path of kinship.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Suddi: **Then the path is made easy for him**. He said: His exit from his mother's womb.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then the path is made easy for him**. He said: His exit from his mother's womb.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then He made the way easy for him**. He said: He brought him out from his mother's womb.

Others said: Rather, the meaning of this is: the path of truth and falsehood. We made it clear to him and informed him, and made it easy for him to act upon it.

Who said that?

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **Then He made the way easy for him**. He said: It is like His saying, **Indeed, We guided him to the way, be he grateful or ungrateful**. (al-Insan 76:3)

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 He made the way easy for him**, he said: It is similar to, **Indeed, We have guided him to the way** (al-Insan 76:3).

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 path of misery and happiness, and it is like His saying: **Indeed, We guided him to the way** (al-Insan 76:3).

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Al-Hasan said, regarding His statement, **Then He made the way easy for him**, he said: The way of good.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then He made the way easy for him**, he said: He guided him to Islam, which He made easy for him, and informed him of it, and the way is the way of Islam.

The first of the two interpretations of this, in my opinion, is the correct one, which says: Then the path, which is the exit from his mother's womb, is easy for him.

We said that this is the more correct of the two interpretations, because it is more similar to the apparent meaning of the verse. This is because the report from God before and after it is about His description of His creation, His management of His body, and His disposition of it in various conditions. So it is better for the middle of that to be similar to what came before and after it.

Tafsir al-Qurtubi

God the Almighty said: **Then the way is made easy for him**. Ibn Abbas said in the narration of Ata', Qatadah, As-Suddi and Muqatil: He made it easy for him to emerge from his mother's womb. Mujahid said: He made the path of good and evil easy for him, i.e. He made it clear to him. His evidence is: **Indeed, We showed him the way** (al-Insan 76:3) and **We showed him the two paths** (al-Balad 90:10). Al-Hasan, Ata' and Ibn Abbas also said it in the narration of Abu Salih from him. Mujahid also said: The path of misery and happiness. Ibn Zayd said: The path of Islam. Abu Bakr ibn Tahir said: He made easy for everyone what He created for him and decreed for him, his evidence is the saying of the Prophet (peace be upon him): **(Work, for everyone is facilitated for what he was created for)**.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and

lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him,** meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: I **buried the man** if that turned away from him, and **God buried him.** And I **bit the bull's horn** and **God bit it.** And I **cut off the camel's tail** and **God cut it off.** And I **expelled so-and-so from me** and **God expelled him,** meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11.** **And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihns on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan

Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The**

Surat Abasa 80:20

Then He made the way easy for him.

father is the grass. Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

20- **Then the path was made easy for him** meaning He made the path to good and evil easy for him. Al-Suddi, Muqatil, Ata', and Qatadah said: He made it easy for him to emerge from his mother's womb, but the former is more appropriate. Similar to this is His statement: **And We showed him the two ways** and the path being in the accusative case by an implied noun indicated by the aforementioned verb: meaning He made the path easy, He made it easy for him.

Tafsir al-Baghawi

20- **Then He made the way easy for him,** meaning the way he came out of his mother's womb. Al-Suddi, Muqatil, Al-Hasan, and Mujahid said: It means the path of truth and falsehood, and He made knowledge of it easy for him, as He said: **Indeed, We showed him the way** (al-Insan 76:3) **And We showed him the two ways** (al-Balad 90:10). It was also said: He made easy for everyone what He created for him and decreed for him.

Tafsir al-Baidawi

20- **Then the way is made easy for him.** Then He made his exit from his mother's womb easy by opening the opening of the womb and inspiring him to repent, or He made the way of good and evil easy for him. He made the way easy with a verb that is explained by the apparent meaning to exaggerate the facilitation, and defining it with the lam without the addition to indicate that it is a general way, and in it, in the last meaning, is an indication that the world is a way and the destination is other than it, and therefore He followed it with His saying:

Surat Abasa 80:21

Then He caused him to die and buried him.

Tafsir al-Jalalayn

21 - **Then He caused him to die and buried him** He placed him in a grave that covered him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then He caused him to die and buried him**, meaning: Then He took his soul, and caused him to die after that. By his saying **He caused him to die**, he means: He made him have a grave. The graver is the one who buries the dead with his own hand, as Al-A'sha said:

If you lean a dead person on your throat, he will live and not be transferred to the grave.

The grave: is God, who ordered his servants to bury him after his death, so he made him have a grave. The Arabs say, as he mentioned to me: I cut off the camel's tail, may God cut it off. I bit the bull's horn, may God make it bitten. I expelled so-and-so from me, may God expel him, I made him an outcast.

Tafsir al-Qurtubi

The Almighty said: **Then He caused him to die and buried him** meaning He made a grave for him in which to be buried as an honor, and He did not make him one of those thrown on the face of the earth to be eaten by birds and wild animals, as Al-Farra' said. Abu Ubaidah said: **He made a grave for him** means He made a grave for him and ordered that he be buried. Abu Ubaidah said: When Umar ibn Hubayrah killed Salih ibn Abdur-Rahman, Banu Tamim said and entered upon him: We buried Salih, so he said: Take him here. He said: **He made his grave** and did not say his grave, because the one who buries someone is the one who buries with his own hand, as Al-A'sha said:

If you lean a dead person on your throat, he will live and not be transferred to the grave.

It is said: **I buried the dead**: if you buried him, **May God bury him**: meaning, He made him a place where he would be buried, and made a grave for him. The Arabs say: **I cut off the camel's tail**, and **May God cut it off**, "I bit the bull's horn," and **May God bite it**, "I expelled so-and-so," and **May God expel him**, meaning He made him an outcast.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu

Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him**. And **I bit the bull's horn** and **God bit it**. And **I cut off the camel's tail** and **God cut it off**. And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihns on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has**

Then He caused him to die and buried him.

not yet fulfilled what he was commanded. He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that: Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass

is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said:

Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage,** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

21- **Then He caused him to die and buried him.** That is, after He caused him to die, He made him have a grave in which to be buried, out of respect for him. He did not make him one of those who are thrown on the face of the earth to be eaten by wild beasts and birds. This is what Al-Farra' said. Abu Ubaidah said: He made a grave for him and ordered that he be buried in it. He did not say his grave, because the one who buries someone is the one who buries him with his own hand.

This is the saying of Al-A'mashi:

If she rested a dead person on her chest, he would live and not be transferred to the grave

Tafsir al-Baghawi

21- **Then He caused him to die and buried him**, He made a grave for him in which to be buried. Al-Farra' said: He made him buried and did not make him one of those who are found like wild beasts and birds. It is said: **I buried the dead** if you bury him, and **God made him a grave** means He placed him in a place where he would be buried, and He made him have a grave, just as one says: **I expelled so-and-so and God expelled him** meaning He made him an outcast.

Tafsir al-Baidawi

21- **Then He caused him to die and buried him.**

Surat Abasa 80:22

Then, when He wills, He spreads it out.

Surat Abasa 80:22

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Tafsir al-Jalalayn

22 - **Then if He wills, He will resurrect him** for resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then if God wills, He will resurrect him.** He says: Then if God wills, He will resurrect him after his death and bring him back to life. It is said: God resurrected the dead, meaning: He brought him back to life. And resurrecting the dead means that he brought himself back to life. From this is the saying of the poet:

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

Tafsir al-Qurtubi

The Almighty said: **Then if He wills, He will resurrect him** meaning He will bring him back to life after his death. The common reading is (*ansharuhu*) with an alif. Abu Haywah narrated on the authority of Nafi' and Shu'ayb ibn Abi Hamzah (**shaa`a nasharuhu**) without an alif, two eloquent expressions with the same meaning. It is said: God resurrected the dead and brought him forth. Al-A'sha said:

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

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for

him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him,** meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And **I expelled so-and-so from me** and **God expelled him,** meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into

the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaa'z Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaa'z ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

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transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

22- **Then if He wills, He will resurrect him** meaning, then if He wills to resurrect him, He will resurrect him: meaning He will bring him back to life after his death. The resurrection is linked to the will to indicate that its time is not specific, but rather it is dependent on the will. The majority read *ansharuhu* with an alif, and Abu Haywah narrated on the authority of Nafi' and Shu'ayb ibn Abi Hamza that he resurrected it without an alif, and they are two eloquent languages.

Tafsir al-Baghawi

22- **Then if He wills, He will resurrect him,** He will revive him after his death.

Tafsir al-Baidawi

22- **Then if He wills, He will resurrect him.** He promised death and burial in the blessings because death is a connection in general to eternal life and pure pleasures, and the command to be buried is an honor and protection from wild beasts. In **if He wills,** there is

Surat Abasa 80:22

Then, when He wills, He spreads it out.

a notification that the time of resurrection is not specific in itself, but rather it is entrusted to His will, the Most High.

Surat Abasa 80:23

No! He has not yet accomplished what he was commanded.

Tafsir al-Jalalayn

23 - *No* indeed, **he has not yet** done **what his Lord has commanded him** to do.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **No, he has not yet fulfilled what he was commanded to do.** God Almighty says: No, the matter is not as this disbelieving man says, that he has fulfilled God's right over him, in himself and his wealth, but he has not yet fulfilled what his Lord commanded him to do, he has not fulfilled the obligations that his Lord imposed upon him.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **when he has not fulfilled what he was commanded to do**, he said: No one ever fulfills what was required of him. Al-Harith said: as it was required of him.

Tafsir al-Qurtubi

God the Almighty says: **No, he has not yet fulfilled what he was commanded to do.** Mujahid and Qatadah said: **He has not yet fulfilled** means no one fulfills what he was commanded to do. Ibn Abbas used to say: **He has not yet fulfilled what he was commanded to do** He did not fulfill the covenant that he took from Adam's loins. Then it was said: *No* is a deterrent and a warning, meaning that the matter is not as the disbeliever says, for when the disbeliever is informed of the resurrection, he says: **And if I am returned to my Lord, indeed, I will have with Him the best [reward]** (Fussilat 41:50). Perhaps he says, **I have fulfilled what I was commanded to do.** So he said: **No, he did not fulfill anything, rather he is a disbeliever in Me and in My Messenger.** Al-Hasan said: Meaning, truly, he did not fulfill what he was commanded to do. The word *ma* in the phrase *lama when* is a pillar of speech, like the Almighty's statement: **Then, by mercy from God** (Al Imran 3:159) and His statement: **In a little while, they will surely become regretful** (al-Mu'minin 23:40). Imam Ibn Fawrak said: meaning: No, God did not decree for this disbeliever what He commanded him to do regarding faith, but rather He commanded him with what He did not decree for him. Ibn al-Anbari said: Stopping at *kala* is ugly, but stopping at *amrahu* and *ansharuhu* is good, so *kala* in this sense means truly.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn and God bit it.** And **I cut off the camel's tail and God cut it off.** And **I expelled so-and-so from me and God expelled him**, meaning He made him an outcast. Al-A'sha said:

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No! He has not yet accomplished what he was commanded.

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

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Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

23- **No, he has not yet fulfilled what he was**

commanded. No, this is a deterrent and warning to the disbelieving human being: that is, the matter is not as he says. The meaning of **he has not yet fulfilled what he was commanded to do** is that he has not fulfilled what God commanded him to do in terms of obeying Him and avoiding His sins. It was also said that it refers to humans in general, and that he has not done what God commanded him to do over a long period of time because he is not free from shortcomings. Al-Hasan said: That is, he truly did not do what he was commanded to do. Ibn Fawrak said: That is, no, he has not yet fulfilled what this disbeliever was commanded to do in terms of faith. Rather, he was commanded to do what he had not yet fulfilled. Ibn Al-Anbari said: Stopping at *both* is ugly, but stopping at **His command** is good. According to this, *both* means *truly*. It was also said that the meaning is: when all individuals of a human being have not yet fulfilled what he was commanded to do, rather, he has failed to do it: some through disbelief, and some through disobedience, and only a few have fulfilled what God commanded them to do.

Tafsir al-Baghawi

23- *No*, in response to him, meaning: It is not as this infidel says and thinks. Al-Hasan said: Truly. **He has not yet fulfilled what he was commanded to do**, meaning he did not do what God commanded him to do and did not perform what was imposed upon him.

Tafsir al-Baidawi

23- *No* is a deterrent to man regarding his condition. **He has not yet fulfilled what he was commanded.** Up to this point, Adam had not fulfilled what God commanded him to do, as no one is free from some shortcoming.

Surat Abasa 80:24
So let man look at his food

Surat Abasa 80:24

So let man look at his food

Tafsir al-Jalalayn

24 - **So let man look** with consideration **at his food** how it has been measured and arranged for him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Let this unbelieving man, who denies the Oneness of God, look at his food and how he manages it.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **So let a person look at his food** and his drink. He said: at his food and drink.

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 let man look at his food**: is a sign for them.

The reciters differed in reading **ana sabbana al-ma' sababan I poured the water in abundance**. The majority of the reciters of Medina and Basra read it with a kasra on the alif of *ina* as a new sentence. The majority of the reciters of Kufa read it with a fatha on the alif, meaning: So let the person look at /, so they put / in the position of a genitive with the intention of repeating the genitive. It may be permissible for it to be a genitive if the intention is that **his food is poured out, I poured the water in abundance**.

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

Tafsir al-Qurtubi

The Almighty says: **So let man look at his food**. When He, the Most High, mentioned the beginning of man's creation, He mentioned what was made easy of his provision, meaning, let him look at how God created his food. This looking is the looking of the heart with thought, meaning, let him reflect on how God created his food, which is the foundation of his life, and how He provided him with the means of livelihood, so that he may prepare with them for the Hereafter. It was narrated on the authority of Al-Hasan and Mujahid that they said: (**So let man look at his food**), meaning at his entrance and exit. Ibn Abi Khaithama narrated on the authority of Ad-Dahhak bin Sufyan Al-Kalabi that he said:

The Prophet (peace and blessings be upon him) said to me: **O Dahhak, what is your food?** I said: **O**

Messenger of God! Meat and milk. He said: **Then it becomes what?** I said: **What you know**. He said: **God has given an example of what the son of Adam brings forth for the world**. Ubayy ibn Ka'b said: The Prophet (peace and blessings be upon him) said: "The food of the son of Adam has been made an example of the world, even his scum and his salt. So look at what it becomes." Abu al-Walid said: I asked Ibn Umar about a man who enters the toilet and looks at what comes out of it. He said: An angel comes to him and says: **Look at what you were stingy with and what it has become**.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him**. Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him**. And **I bit the bull's horn** and **God bit it**. And **I cut off the camel's tail** and **God cut it off**. And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11**. Ibn Abi Hatim said:

My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfilled everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is

eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

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Surat Abasa 80:24

So let man look at his food

We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage, and His saying, the Most High: **Provision for you and your livestock**, meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

Then the Almighty proceeded to enumerate His blessings upon His servants so that they would be grateful for them and refrain from being ungrateful for them after mentioning the blessings related to His occurrence. He said: 24- **So let man look at his food.** That is, let him look at how God created his food which He made the cause of his life? And how He provided him with the means of livelihood to prepare for the happiness in the hereafter. Mujahid said: Its meaning is let man look at his food: that is, at its entrance and exit, and the former is more appropriate.

Tafsir al-Baghawi

When He mentioned the creation of the son of Adam, He mentioned his provision so that he might consider. He said: 24- **So let man consider his food**, how his Lord has determined it for him and arranged it for him and made it a cause of his life. Mujahid said: its entrance and exit.

Tafsir al-Baidawi

24- **Let man look at his food** following the intrinsic blessings with the external blessings.

Surat Abasa 80:25

Indeed, We poured down water in abundance.

Tafsir al-Jalalayn

25 - **We poured water** from the clouds *pouring*

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **We poured down water abundantly** means: We sent down rain from the sky abundantly, and poured it down upon them abundantly.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We poured out the water in abundance.** The general reading is (*inna*) with a kasra, as a resumption. The Kufians and Ruways on the authority of Ya'qub read (*ana*) with a fatha on the hamza, so (*-ana*) is in the accusative case as a translation of the food, so it is a substitute for it, as if he said: **(So let man look at his food) to (ana we poured),** so it is not good to stop at **(his food)** completely. It is said: The meaning of (*ana*) is where, except that it is a metaphor for the faces, and its interpretation is: from which face We poured the water. Al-Kumait said:

Where and how can I cry with joy, without passion or doubt?

(We poured down water in abundance): meaning rain and downpour.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih,

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God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

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create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

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Fath al-Qadir

Then He, the Almighty, explained that by saying: 25- **Indeed, We poured down water in torrents.** The majority of reciters read *indeed* with a kasra as a new sentence. The Kufians and Ruways on the authority of Ya'qub recited it with a fatha as a substitute for his food, a substitute of inclusion because the rain falling was a reason for obtaining the food, so it is like what includes it, or by estimating the lam of reason. Al-Zajjaj said: The kasra is for the beginning and resumption, and the fatha is to mean a substitute for the food. The meaning is: So let man consider that We poured down water in torrents, and by pouring down water he meant rain. Al-Hasan bin Ali recited it with a fatha and imala.

Tafsir al-Baghawi

Then he explained and said: 25- /The people of Kufa read / with the fat-ha as a repetition of the preposition, meaning: So let him look at /. The others read it with the kasra as a new sentence. **We poured down the water abundantly,** meaning the rain.

Tafsir al-Baidawi

25- **We poured the water out in torrents** is a resumption explaining how the food was created. The

Kufians read it with the fat-ha as a substitute for it, a substitute for inclusion.

Surat Abasa 80:26

Then We split the earth with [complete] divisions.

Surat Abasa 80:26

Then We split the earth with [complete] divisions.

Tafsir al-Jalalayn

26 - **Then We split the earth** with plants *splitting*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then We split the earth open.** He says: Then We split the earth open and made it sprouting plants.

Tafsir al-Qurtubi

The Almighty says: **Then We split the earth open:** meaning with plants.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him,** meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And I

expelled so-and-so from me and **God expelled him,** meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies

after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?**

This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away**, and when he came to this verse: **And fruit and herbage**, he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage**, and His saying, the Most High: **Provision for you and your livestock**, meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

26- **Then We split the earth with a split** meaning We split it with the plants that emerge from it due to the rain falling, a wonderful split with what emerges from it in terms of smallness, largeness, shape, and form.

Tafsir al-Baghawi

26- **Then We split the earth open**, with plants.

Tafsir al-Baidawi

26- **Then We split the earth open** meaning with plants or vines. The splitting is attributed to the split itself as the action is attributed to the cause.

Surat Abasa 80:27

Then We caused to grow therein grain

Surat Abasa 80:27

Then We caused to grow therein grain

Tafsir al-Jalalayn

27 - **Then We caused to grow therein grain** such as wheat and barley

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then We caused to grow therein grain**: meaning the grain of the crop, which is everything that the earth produces of grains, such as wheat, barley, and other things.

Tafsir al-Qurtubi

God Almighty says: **Then We caused to grow therein grain**, meaning wheat, barley, sorghum, and everything else that is harvested and stored.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: I

buried the man if that turned away from him, and **God buried him.** And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

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asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

Then he explained the reason for this split and what it happened for, saying: 27- **Then We caused to grow in it grain,** meaning the grains that nourish it, and the meaning is: that the plant continues to grow and increase until it becomes grain.

Tafsir al-Baghawi

27- **Then We caused to grow therein grain,** meaning the seeds that feed it.

Tafsir al-Baidawi

27- **Then We caused to grow therein grain** such as wheat and barley.

Surat Abasa 80:28
and grapes and stalks

Surat Abasa 80:28

and grapes and stalks

Tafsir al-Jalalayn

28 - **and grapes and stalks** is the fresh grass

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And grapes** meaning: And vineyards. **And qadhab** meaning by qadhab: fresh dates, and the people of Mecca call qat qadhab.

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 reeds**, meaning: alfalfa.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And reeds**. He said: And reeds are the willows.

Abu Jaafar, may God have mercy on him, said: Alfalfa is the fresh date.

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 fresh dates**, meaning fresh dates.

Bishr told us, he said: Abd al-Wahid ibn Ziyad told us, he said: Yunus told us, on the authority of al-Hasan, he omitted his statement, **and fodder**, he said: Fodder is the fodder.

Tafsir al-Qurtubi

God the Almighty says: **And grapes and reeds** which is fodder and animal feed. Al-Hasan said: It is called thus because it is pruned, i.e. cut after appearing, time after time. Al-Qutbi and Tha'lab said: The people of Mecca call qat qadab. Ibn Abbas said: It is the fresh fruit because it is pruned from the palm tree, and because he mentioned grapes before it. He also said: It is alfalfa, which is fresh qat. Al-Khalil said: Al-Qadab is the fresh alfalfa. It was also said: with a seen, so when it dries it is qat. He said: Al-Qadab is a name given to what is pruned from the branches of the tree, to make arrows or bows from them. It is said: Qadaban, meaning everything that is pruned, like qat, leeks, and all other legumes that are cut so that their roots grow. In Al-Sahah: The qadbah and the fresh qadbah, which is asphalt in Persian, and the place where it grows is Maqsaba.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him**. And **I bit the bull's horn** and **God bit it**. And **I cut off the camel's tail** and **God cut it off**. And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will

decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalaban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God,

he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

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Fath al-Qadir

And His statement: 28- **And grapes** is in apposition to *grain*: meaning, and We caused grapes to grow therein. It was said that it is not a necessary

Surat Abasa 80:28 and grapes and stalks

consequence of apposition to restrict the conjoined with everything that restricted the conjoined to, so there is no harm in the growth of grapes not having a crack in the ground. Al-Qadhab: is the fresh grass that is cut time and time again, to which animals cling. That is why it is called Qadban, based on the source of Qadabah: meaning he cut it, as if it were cut repeatedly in the same way. Al-Khalil said: Al-Qadhab is the fresh alfalfa, and when it dries, it is the grass. He said in Al-Sahah: Al-Qadbah and Al-Qadhab are fresh. He said: And the place where it grows is Maqsaba. Al-Qatibi and Tha'lab said: The people of Mecca call grapes Al-Qadhab. And the olive is what oil is squeezed from, and it is the well-known olive tree, and Al-Nakhl is the plural of Nakhl.

Tafsir al-Baghawi

28- **And grapes and reeds**, which is fresh grass, and it is called this because it is cut every day. Al-Hasan said: Reeds are fodder for animals.

Tafsir al-Baidawi

28- **And grapes and reeds** meaning fresh dates. It is named after the root word *qadbah* which means to cut it because it is cut again and again.

Surat Abasa 80:29

and olives and palm trees

Tafsir al-Jalalayn

29 - And olives and palm trees

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And olives** which are the olives from which oil is made, **and palm trees**.

Tafsir al-Qurtubi

The Almighty says: **And olives** meaning the olive tree, **and palm trees** meaning palm trees.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him,** meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn and God bit it.** And **I cut off the camel's tail and God cut it off.** And **I expelled so-and-so from me and God expelled him,** meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live

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God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:17. And look at the bones - how We raise them up and then cover them with flesh 2:17.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

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Surat Abasa 80:29 and olives and palm trees

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Fath al-Qadir

29- And olives and palm trees.

Tafsir al-Baghawi

29- **And olives,** which is what oil is pressed from, and **palm trees,** plural of palm tree.

Tafsir al-Baidawi

29-And olives and palm trees.

Surat Abasa 80:30

And gardens of darkness

Tafsir al-Jalalayn

30 - and gardens of Galba orchards with many trees

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And thick gardens.** We have already explained that a garden is a fenced orchard, and His saying *thick* means: thick. And by His saying *thick* He means trees in thick orchards. Al-Ghab is the plural of Aghlab, which is a thick-necked man, and from this is the saying of Al-Farazdaq:

He howled and aroused the most of the wrath. Woe to Ibn al-Maragha for what he aroused.

The people of interpretation said something similar to what we said about it, with differences in their explanation of it. Some of them said: It is what is intertwined and gathered from the tree.

Who said that?

Abu Kurayb told us: Ibn Idris told us, on the authority of Asim bin Kulayb, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And gardens of dense trees**, he said: Gardens are what are intertwined and gathered together.

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 gardens of abundance**, he said: good.

Others said: Gardens: all tree growth.

Who said that?

Abu Hisham told us, he said: Ibn Fadil told us, he said: Asim told us, on the authority of his father: Gardens: all tree growth.

Muhammad bin Sinan Al-Qazzaz told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **And gardens of abundant shade.** He said: The trees are for shade in Paradise.

Others said: Rather, al-Ghalb means: the tall ones.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And gardens of Ghaleb**, meaning: tall.

Others said: Are the palm trees generous?

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 gardens of abundant rain**, and abundant rain means the noble palm trees.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And gardens of abundant trees**, he said: The noble palm trees.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And gardens of Ghalaban**,: The great trunks of palm trees. He said: And the Ghalab among men: the great necks. It is said: He is the one with the greatest neck: its greatness.

Ibn Hamid told us, he said: Ibn Hamid told us, he said: Sufyan told us, on the authority of his father, on the authority of Ikrimah, **Ghalba's gardens**, he said: The bones of the middle.

Tafsir al-Qurtubi

The Almighty said: **And gardens** meaning orchards, the singular of which is garden. Al-Kalbi said: Everything that is surrounded by palm trees or trees is a garden, and whatever is not surrounded by is not a garden. *Ghalba* is its tree, it is said: a ghalba tree, and the lion is called: the most powerful, because it has a stiff neck and does not turn around except all at once. Al-Ajjaj said:

I still twist my back and head on the day of separation until I became like most people

A man who is most powerful among the powerful is called a man with a thick neck. The origin of the description of *powerful* is the necks, so it was used metaphorically. Amr ibn Ma'di Karib said:

He walks with it, conquering the necks, as if they were two kohl-lined camels, full of majesty.

Ghalbā' garden: intertwined. Ghalb gardens. The grass became dense and intertwined. Ibn Abbas said: Ghalb is the plural of Aghlab and Ghalbā', which are the thick ones. Also from him: the tall ones. Qatada and Ibn Zayd: Ghalb is the noble palm trees. Also from Ibn Zayd and Ikrimah: the large, medium-sized, and trunks. Mujahid: intertwined.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He

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created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him**. And **I bit the bull's horn** and **God bit it**. And **I cut off the camel's tail** and **God cut it off**. And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

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Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face**

of the earth is the father. Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

30- **And gardens of Ghalib** is the plural of garden, which is an orchard, and the Ghalib are the great ones with thick necks. Qatada and Muqatil said: The Ghalib is the one that is intertwined with each other. It is said: a man is Aglab: if he has a large neck, and the lion is called Aglab because it has a solid neck that does not turn except all around. Al-Ajjaj said:

I still twist my back and head on the day of separation until I became like most people

The plural of aghlab and ghalbaa is ghalab, just as the plural of ahmar and hamraa is hamra. Qatada and Ibn Zayd said: ghalab are the noble palm trees. Also from Ibn Zayd and Ikrimah: they are those with thick middles and trunks. Fruit is what people eat from the fruits of trees such as grapes, figs, peaches and the like. *Ab* is everything that the earth produces that people do not eat or plant of pasture and other types of irrigation. From this is the saying of the poet:

Our grandfather Qais and Najd are our home, and our father and Al-Mukraa are in it

Ad-Dahhak said: **Father is everything that grows on the face of the earth.** Ibn Abi Talha said: **It refers to fresh fruits.** It was also narrated from Ad-Dahhak that he said: **It refers specifically to figs,** but the first is more appropriate.

Tafsir al-Baghawi

30- **And thick gardens,** thick trees, singular: aglab, and from this the thick-necked person is called aglab. Mujahid and Muqatil said: Ghalab is the intertwined trees, some of them intertwined with others. Ibn Abbas said: Tall.

Tafsir al-Baidawi

30- **And gardens of great abundance** is a description of gardens due to their density and the abundance of their trees, or because they have thick trees borrowed from the description of necks.

Surat Abasa 80:31
and fruits and herbage

Surat Abasa 80:31

and fruits and herbage

Tafsir al-Jalalayn

31 - **And fruits and pasture** what the animals graze on, and it was said that it is straw

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *Fruit* is what people eat from the fruits of trees, and *father* is what animals eat from grass and plants.

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

Who said that?

Abu Kuraib told us, he said: Waki' told us, on the authority of Mubarak, on the authority of Al-Hasan, **And fruit**, he said: What the son of Adam eats.

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, **And fruits**, he said: What people eat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And fruit**. He said: As for the fruit, it is for you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **and fruit**, he said: The fruit is for us.

Humayd ibn Mas'adah narrated: Bishr ibn al-Mufaddal narrated: Humayd narrated: Anas ibn Malik said: Umar recited, **He frowned and turned away**, until he came to this verse, **And fruits and herbage**. He said: We know what fruit is, but what is herb? Then I think al-Tabari was unsure. He said: This is an exaggeration.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Hamid, on the authority of Anas, who said: Umar ibn al-Khattab, may God be pleased with him, recited, **He frowned and turned away**, and when he came to this verse, **And fruits and herbage**, he said: We know what fruit is, but what is herb? He said: By your life, O Ibn al-Khattab, this is indeed an exaggeration.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Musa bin Anas, on the authority of Anas, who said: 'Umar recited **and fruits and father** while he had a stick in his hand. He said: What is father? Then he said: What we have learned is sufficient for us, and he threw the stick from his hand.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us:

Shu'bah told us, on the authority of Khalid Ibn Ja'far, on the authority of Abu Iyas Mu'awiyah Ibn Qurrah, on the authority of Umar, may God be pleased with him, who said: This is the effort.

He said: Qatada told me, on the authority of Anas, on the authority of Umar, a hadith similar to this entire hadith.

Abu Kurayb, Abu al-Sa'ib, and Ya'qub told us: Ibn Idris told us: I heard Asim ibn Kulayb, on the authority of his father, on the authority of Ibn Abbas, who said: He counted seven, made his sustenance in seven, and made it from seven, and said at the end of that: The father is what the earth produces, of which people do not eat.

Abu Hisham told us, he said: Ibn Fadil told us, he said: Asim told us, on the authority of his father, on the authority of Ibn Abbas, he said: The father is the plant of the earth that animals eat but people do not eat.

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us: Abd al-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: The father is what the earth produces for livestock. This is the wording of Abu Kurayb's hadith. Abu al-Sa'ib said in his hadith: He said: The earth produces what people eat and livestock eat.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: The father is all grass and pasture.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Abu Razin, who said: The father is the plant.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin, the same.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash or someone else, on the authority of Mujahid, he said: The father is the pasture.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan. Mujahid said: **And Aba** means pasture.

Abu Kuraib told us, he said: Waki' told us, on the authority of Mubarak, on the authority of Al-Hasan, **and Aba**, he said: The father is what the livestock eat.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **and father**, he said: Father: what the livestock eat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: As for the father: your livestock are blessings from God that are evident.

Ibn Bishr told us, he said: Abd al-Wahid told us, he said: Yunus told us, on the authority of al-Hasan, regarding his statement, **and father**, he said: Father is

the grass.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan and Qatada, regarding his statement, **and father**, they said: It is what animals eat.

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 Abu**, meaning: the pasture.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And father**, he said: The father is for our livestock. He said: And the father is what they graze. And he recited, **Provision for you and for your livestock** (Abasa 80:32).

He said: Ibn Wahb told us, he said: Yunus and Amr ibn al-Harith told me, on the authority of Ibn Shihab, that Anas ibn Malik told him that he heard Umar ibn al-Khattab, may God be pleased with him, say: God said, **And grass, and olives, and palm trees, and gardens dense with trees, and fruits, and fodder**. We have explained all of this, so what is fodder? Then he struck his hand, then said: By your life, this is an exaggeration, and follow what is made clear to you in this Book. Umar said: And whatever is made clear, then stick to it, and whatever is not, then leave it.

Others said: Father: the moist fruit.

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 saying **and Abu** means: fresh fruits.

Tafsir al-Qurtubi

The Almighty said: **And fruits** meaning what people eat from the fruits of trees, such as figs, peaches, and others. **And grass** is what animals eat from the grass. Ibn Abbas and Al-Hasan said: *Grass* is everything that the earth produces, which people do not eat. What humans eat is the harvest, and from it the poet said in praise of the Prophet, may God bless him and grant him peace:

He has an auspicious invitation, its fragrance is pleasant, and God causes the harvest and the father to grow.

It was said: He was called Abu because he returns, that is, he takes refuge and resorts. The father and mother are two brothers. He said:

Our trunk is Qais and Najd is our home, and our father is in it and the one who raised his head

Ad-Dahhak said: *Ab* is everything that grows on the surface of the earth. Abu Razin said the same: It is the hyena. This is indicated by the statement of Ibn Abbas, who said: *Ab* is what the earth grows of what people and livestock eat. Also from Ibn Abbas and Ibn Abi Talha: *Ab* is the fresh fruits. Ad-Dahhak said: It is the fig specifically. This is also narrated from Ibn Abbas, who said: The poet said:

They have no pasture for livestock, and their father is able to do so.

Al-Kalbi: It is every plant except fruit. It was said: Fruit is the fresh fruit, and *Ab* is the dry fruit. Ibrahim Al-Taymi said: Abu Bakr Al-Siddiq **may God be pleased with him** was asked about the interpretation of fruit *Ab*, so he said: Which sky will shade me, and which land will bear me if I say: In the Book of God is that which I do not know. Anas said: I heard Omar bin Al-Khattab **may God be pleased with him** recite this verse and then say: We have known everything, but what is *Ab*? Then he raised a stick that was in his hand and said: This, by God, is a stretch, and what is wrong with you, O son of Umm Omar, that you do not know what *Ab* is? Then he said: Follow what has been made clear to you from this Book, and leave what is not. It was narrated from the Prophet (peace and blessings of God be upon him) that he said:

(You were created from seven, and you were provided with sustenance from seven, so prostrate to God for seven). What He meant by His statement: **(You were created from seven)** is **from a sperm-drop, then from a clinging clot, then from a lump of flesh** (al-Hajj 22:5), and sustenance is from seven, and it is the statement of the Most High: {Then We caused to grow therein grain * and grapes"} until His statement: **and fruit**, then He said: **and herbage**, which indicates that it is not a sustenance for the son of Adam, and that it is specific to animals. And God knows best.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him**. Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him,

Surat Abasa 80:31 and fruits and herbage

meaning He made him have a grave. The Arabs say: I **buried the man** if that turned away from him, and **God buried him**. And I **bit the bull's horn** and **God bit it**. And I **cut off the camel's tail** and **God cut it off**. And I **expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best, is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face of the earth is the father.** Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab

told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage**. He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?**

This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him**. As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away**, and when he came to this verse: **And fruit and herbage**, he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage**, and His saying, the Most High: **Provision for you and your livestock**, meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

from *ab* for something if it is prepared for it because it is prepared for grazing, or dry fruit that returns for the winter.

Fath al-Qadir

31- **And fruits and herbage**.

Tafsir al-Baghawi

31- **And fruit**, meaning the various types of fruit, **and pasture**, meaning grass and pasture that people have not cultivated, which livestock and animals eat.

Akrima said: Fruit is what people eat, and squash is what animals eat. Qatada said something similar: Fruit is for you, and squash is for your livestock.

Saeed bin Jubair said on the authority of Ibn Abbas, who said: What the earth produces of what people and livestock eat.

It was narrated on the authority of Ibrahim Al-Taimi that Abu Bakr was asked about his statement: **And fruits and herbage**, so he said: What sky will shade me and what land will bear me if I say about the Book of God what I do not know?

Ibn Shihab narrated on the authority of Anas that he heard Umar ibn al-Khattab reciting this verse and then saying: We know all of this, but what is the father? Then he threw away a stick that was in his hand and said: By God, this is, by God, an effort. What is wrong with you, O son of Umm Umar, that you do not know what the father is? Then he said: Follow what is made clear to you from this Book, and leave what is not made clear.

Tafsir al-Baidawi

31- **Fruit and pasture** and pasture from *ab* if it is mother because it is used for grazing and pasture, or

Surat Abasa 80:32

For your enjoyment and for your livestock.

Surat Abasa 80:32

For your enjoyment and for your livestock.

Tafsir al-Jalalayn

32 - *Enjoyment* enjoyment or enjoyment as mentioned in the surah before it **for you and your livestock** it was mentioned in it also

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **For your enjoyment** means: We caused these things that the children of Adam eat to grow as enjoyment for you, O people, and as a benefit for you, and which the livestock eat for your livestock. The origin of livestock is camels, and then it is used for every grazing animal.

And what we said about that was said by the people of interpretation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, regarding His statement, **Provision for you and your livestock**, he said: Provision for you is fruit, and for your livestock is grass.

Tafsir al-Qurtubi

The Almighty's statement: **For your enjoyment** is in the accusative case as a source of emphasis, because the growth of these things is a enjoyment for all living things. This is a metaphor for God's striking of resurrecting the dead from their graves, like the growth of crops after they have been buried, as has been explained in more than one place. It also includes gratitude to them for what He has bestowed upon them, and this has been mentioned in more than one place as well.

Tafsir Ibn Kathir

God Almighty says, blaming those of the children of Adam who deny the resurrection and the Hereafter: **How ungrateful is man!** Ad-Dahhak said on the authority of Ibn Abbas: **How ungrateful is man!** Abu Malik said the same: This applies to the human race who denies because of their frequent denial without any basis, but rather due to mere exaggeration and lack of knowledge. Ibn Jurayj said: **How ungrateful is he!** meaning how intensely ungrateful he is. Ibn Jarir said: It is possible that what is meant is what made him a denier, i.e. what made him deny the Resurrection. Al-Baghawi narrated it on the authority of Muqatil and

Al-Kalbi. Qatada said, **How ungrateful he is!** How cursed he is! Then God explained to him how He created him from something insignificant and that He is able to restore him as He began him. God said, "From what thing did He create him? From a sperm-drop He created him. Then He proportioned for him." That is, He proportioned his lifespan, his provision, his deeds, and whether he would be wretched or blessed. **Then He made the way easy for him.** Al-Awfi said on the authority of Ibn Abbas: Then He made his emergence from his mother's womb easy for him. This is what Ikrimah, Al-Dahhak, Abu Salih, Qatada, and Al-Suddi said, and Ibn Jarir chose it. Mujahid said, **This is like the statement of God, the Most High, 'Indeed, We guided him to the way, be he grateful or ungrateful.'** This is what Al-Hasan and Ibn Zayd said, and this is what is most likely, and God knows best. And the Almighty's saying: **Then He caused him to die and buried him**, meaning that after He created him, He caused him to die and buried him, meaning He made him have a grave. The Arabs say: **I buried the man** if that turned away from him, and **God buried him.** And **I bit the bull's horn** and **God bit it.** And **I cut off the camel's tail** and **God cut it off.** And **I expelled so-and-so from me** and **God expelled him**, meaning He made him an outcast. Al-A'sha said:

If she rested a dead person on her chest, he would live and not be transferred to the grave

God the Almighty said: **Then, if He wills, He will resurrect him** meaning He will raise him up after his death. From this we say resurrection and rising again. **And among His signs is that He created you from dust; then, suddenly, you are human beings, dispersed 2:11. And look at the bones - how We raise them up and then cover them with flesh 2:11.** Ibn Abi Hatim said: My father told us, Asbagh ibn al-Faraj told us, Ibn Wahb told us, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dust consumes everything of the human being except his coccyx.** It was said: **What is it, O Messenger of God?** He said: **Like a mustard seed from which you grow.** This hadith is proven in the two Sahihs on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, without this addition. Its wording is: "Every son of Adam will decay except the coccyx. From it he was created and in it he will be rebuilt."

And the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** Ibn Jarir said: God Almighty says: **No, he has not yet fulfilled what he was commanded.** He says: He has not fulfilled the obligations imposed upon him by his Lord, the Almighty and Majestic. Then he and Ibn Abi Hatim narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, the Almighty's saying: **No, he has not yet fulfilled what he was commanded.** He said: No one ever fulfills everything that was imposed upon him. Al-Baghawi narrated it on the authority of Al-Hasan Al-Basri in a similar manner, and I did not find any words from the earlier scholars on it other than this. What I find in the meaning of that, and God knows best,

is that the meaning is: **Then if He wills, He will resurrect him.** That is, He will send him. **No, he has not yet fulfilled what he was commanded.** That is, he will not do it now until the period expires and the decree is fulfilled for the children of Adam, from those whom God has decreed that they will exist and come out into the world. God Almighty has commanded it in creation and in destiny. So when that reaches the end with God, God will resurrect the creation and return them as He began them. Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih, who said: Uzair, peace be upon him, said: The angel who came to me said: The graves are the belly of the earth, and the earth is the mother of creation. So when God creates what He wants to create and these graves that He extended are completed, the world will come to an end, and those on it will die, and the earth will vomit out what is in its belly, and the graves will bring out what is in them. This is similar to what we said about the meaning of the verse, and God Almighty knows best.

And the Almighty's saying: **So let man look at his food.** In it is gratitude and in it is evidence of the revival of plants from the lifeless earth to the revival of bodies after they were rotten bones and torn dust. **We poured down water in torrents.** That is, We sent it down from the sky to the earth. **Then We split the earth open.** That is, We made it settle in it, so it entered its borders and penetrated the parts of the grain deposited in it, so it grew and rose and appeared on the surface of the earth. **Then We caused to grow therein grain * And grapes and herbage.** Grain is everything that is mentioned of grains, and grapes are well-known, and herbage is the alfalfa that animals eat when it is wet, and it is also called qat. Ibn Abbas, Qatadah, Ad-Dahhak, and As-Suddi said that. Al-Hasan Al-Basri said: The herbage is fodder. **And olives.** It is well-known, and it is fat, and its juice is fat, and it is used for lighting and anointing. **And palm trees.** It is eaten as dates, unripe dates, fresh dates, and dried dates, raw or cooked, and from which syrup and vinegar are squeezed. **And gardens in abundance.** That is, orchards. Al-Hasan and Qatadah said: **Ghalban is palm trees.** Ghalaaz Karam, Ibn Abbas and Mujahid said: Everything that is intertwined and gathered. Ibn Abbas also said: Ghalaban, the tree that provides shade under, and Ali bin Abi Talha said on the authority of Ibn Abbas: **And tall gardens** meaning tall, and Ikrimah said: Ghalaban means thick-necked. In another narration: Ghalaaz ar-Raqab, have you not seen a man who has a thick neck, it is said: By God, he is the most victorious, narrated by Ibn Abi Hatim. Ibn Jarir recited for al-Farazdaq:

He howled and aroused the wrath of the oppressor, so woe to Ibn al-Maragha for what he aroused.

And the Almighty said: **And fruits and grass.** As for fruit, it is everything that is enjoyed from fruits. Ibn Abbas said: Fruit is everything that is eaten fresh, and grass is what the earth produces that animals eat but people do not eat. In a narration from him: It is grass for animals.

Mujahid, Saeed bin Jubair and Abu Malik said: **The father is the grass.** Mujahid, Al-Hasan, Qatadah and Ibn Zayd said: **The father is to animals as fruit is to humans.** Ata' said: **Everything that grows on the face**

of the earth is the father. Ad-Dahhak said: **Everything that the earth grows except fruit is the father.**

Ibn Idris said, on the authority of Asim ibn Kulaib, on the authority of his father, on the authority of Ibn Abbas: *Ab* is the plant of the earth that animals eat but people do not eat. Ibn Jarir narrated it through three chains of transmission on the authority of Ibn Idris. Then he said: Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, Abdul-Malik told us, on the authority of Sa'id ibn Jubayr, who said: Ibn Abbas counted and said: *Ab* is what the earth produces for livestock. This is the wording of the hadith of Abu Kurayb. Abu al-Sa'ib said in his hadith: **What the earth produces of what people eat and livestock eat.** Al-Awfi said on the authority of Ibn Abbas: *Ab* is the grass and pasture. Mujahid, al-Hasan, Qatadah, Ibn Zayd, and others said the same. Abu Ubaid al-Qasim ibn Salam said: Muhammad ibn Yazid told us, al-A'wam ibn Hawshab told us, on the authority of Ibrahim al-Taymi, who said: Abu Bakr al-Siddiq **may God be pleased with him** was asked about the verse: **And fruits and herbage.** He said: **Which sky will shade me and which land will bear me if I say about the Book of God what I do not know?** This is an interruption between Ibrahim al-Taymi and al-Siddiq **may God be pleased with him.** As for what was narrated by Ibn Jarir, where he said: Ibn Bashir told us, Ibn Abi Uday told us, Hamid told us on the authority of Anas, who said: Umar ibn al-Khattab **may God be pleased with him** recited **He frowned and turned away,** and when he came to this verse: **And fruit and herbage,** he said: We know fruit, but what is herb? He said: By your life, O Ibn al-Khattab, this is a stretch, so it is a sound chain of transmission. More than one person has narrated it on the authority of Anas. This is understood to mean that he wanted to know its shape, type, and essence, otherwise it and everyone who recites this verse knows that it is from the plants of the earth, because of His saying: **Then We caused to grow therein grain, * And grapes and herbage, * And olives and palm trees, * And gardens dense with trees, * And fruit and herbage,** and His saying, the Most High: **Provision for you and your livestock,** meaning a livelihood for you and your livestock in this world until the Day of Resurrection.

Fath al-Qadir

32- **For your enjoyment and for your livestock.**

Tafsir al-Baghawi

32- **For your enjoyment,** meaning fruit, **and for your livestock,** meaning grass.

Tafsir al-Baidawi

32- **For your enjoyment and for your livestock.** Some of the mentioned types are food and some are fodder.

Surat Abasa 80:33

Then when there comes the Deafening Blast

Surat Abasa 80:33

Then when there comes the Deafening Blast

Tafsir al-Jalalayn

33 - **Then when the Deafening Blast comes** the second blast

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when the Deafening Blast comes**, he mentioned that it is one of the names of the Day of Resurrection, and I think it was taken from their saying: So-and-so cried out to the voice of so-and-so, if he listened to him, except that it is said from this: he is listening to him, and perhaps the voice is the one who cried out, so if that is the case, then it should have been said that it was for the blowing of the trumpet.

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, **Then when the Deafening Blast comes**, he said: This is one of the names of the Day of Resurrection, which God has made great and warned His servants about.

Tafsir al-Qurtubi

The Almighty's saying: {And when the Deafening Blast comes} After mentioning the matter of livelihood, He mentioned the matter of the afterlife, so that they may provision themselves for it with righteous deeds, and with spending from what He has bestowed upon them. The Deafening Blast is the shout that will bring about the Resurrection, and it is the second blast. It will deafen the ears: that is, it will deafen them so that they will not hear anything except what is called for the living. Some of the commentators said: The ears will be attentive to it, from your saying: He listened to such-and-such: that is, he listened to it. And from this is the hadith:

(There is no creature but that it is silent on Friday, fearing the Hour, except the jinn and mankind.)

The poet said: The sun neither rises nor sets except

He listens to the report as a singer listens to another singer.

Some scholars said: This is taken as a matter of acceptance of the ancients. As for the language, the first statement is required. Al-Khalil said: The deafening sound is a shout that deafens the ears with its intense impact. The root of the word in the language is: a severe slap. It was said: It is taken from the word *sahha* with a stone: if it slaps. Al-Zajir said:

My neighbor, would you like to fight like a whip?

From this chapter is the saying of the Arabs: Their health is deafening and their night is the disaster, which is the calamity. Al-Tabari: I think it is from the word *sakh* which means to deafen someone. Ibn Al-Arabi said: The deafness that causes deafness, and it is in his ears, and this is from the wonders of eloquence, so much so that some of the young of age and young of time said:

The mourner is deaf to you, even if he is the most hearing

Another said:

Their secret made me deaf during the days of their separation. Have you heard of a secret that causes deafness?

By God, the shout of the Resurrection will deafen the ears of the world, but will hear the matters of the Hereafter.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see.** She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from what you see. His son will say: O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything. God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: Myself, myself, I ask of You today only myself. Even Jesus, son of Mary, will say: I ask of Him today only myself. I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest,

then the closest, because of the horror of that Day.

God the Almighty says: **Every man among them, that Day, will have enough to occupy him.** That is, he will be preoccupied with something that will distract him from others. Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, al-Walid ibn Salih told us, Thabit Abu Zayd al-Abadani told us, on the authority of Hilal ibn Khabab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **You will be gathered barefoot, naked, walking, and uncircumcised.** His wife said: **O Messenger of God, will we see or will we see the private parts of one another?** He said: "Every man among them, that Day, will have enough to occupy him—or he said: something that will distract him from looking."

Al-Nasa'i narrated it alone on the authority of Abu Dawud on the authority of Arim on the authority of Thabit bin Yazid, who is Abu Zaid Al-Ahwal Al-Basri, one of the trustworthy ones, on the authority of Hilal bin Khabab on the authority of Saeed bin Jubair on the authority of Ibn Abbas on his authority. It was narrated by Al-Tirmidhi on the authority of Abd ibn Humayd, on the authority of Muhammad ibn al-Fadl, on the authority of Thabit ibn Yazid, on the authority of Hilal ibn Khabbab, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered barefoot, naked, and uncircumcised.** A woman said: **Will some of us see or perceive the private parts of others?** He said: **O so-and-so, on that Day each person will have enough to suffice him.** Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated through other chains of transmission on the authority of Ibn Abbas, may God be pleased with them both. Al-Nasa'i said: Amr ibn Uthman informed me, Baqiyyah informed us, Al-Zubaidi informed us, Al-Zuhri informed me, on the authority of Urwah, on the authority of Aishah, that the Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.** Aishah said: **O Messenger of God, what about the private parts?** He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?'" He said: 'Barefoot and naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.' She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

She said: Which verse is that, O Prophet of God? He

said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharihi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us, al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked ones** meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

Then the Almighty proceeded to explain the conditions of the Resurrection, saying: 33- **So when the Deafening Blast comes** meaning the blast on the Day of Resurrection. It is called a deafening blast because of its loudness, as it deafens the ears, meaning it deafens them so that they cannot hear. It was also said that it was called a deafening blast because the ears listen to it, from the saying **asak ila kadha** meaning **he listened to it.** The first is more correct. Al-Khalil said: The deafening blast is a blast that deafens the ears until it deafens them with its loudness. The root of the word in the language is taken from the word **sak hard hitting.** It is said that someone hit someone with a stone, meaning they hit it with it. The answer to *if* is omitted, as indicated by His saying: **Every person among them that Day will have enough**

Surat Abasa 80:33

Then when there comes the Deafening Blast

to occupy him. That is, when the Deafening Blast comes, everyone will be busy with himself.

Tafsir al-Baghawi

Then he mentioned the Resurrection and said: 33- **Then when the Deafening Blast comes**, meaning the Blast of the Resurrection. It is called that because it deafens the ears, that is, it is so intense in the ears that it almost deafens them.

Tafsir al-Baidawi

33- **So when the Deafening Blast comes** meaning the blast, it was described as such metaphorically because people listen to it.

Surat Abasa 80:34

The Day a man will flee from his brother

Tafsir al-Jalalayn

34 - The Day when a man will flee from his brother

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **On the Day when a man will flee from his brother**, meaning: So when the deafening blast comes, on this day when a man will flee from his brother, and by his saying flee from his brother he means fleeing from his brother.

Tafsir al-Qurtubi

God the Almighty says: {The Day a man will flee from his brother} meaning he will flee, that is, the Deafening Blast will come on this day when he will flee from his brother, that is, from befriending and speaking to his brother, because he will not have time for that, due to his being preoccupied with himself, as He says after that: {Each man, that Day, will have something to occupy him} meaning something that will distract him from others. It was said: He flees only out of caution from their demands of him, because of the consequences between them. It was also said: So that they do not see the hardship he is in. It was also said: Because of his work that they will not benefit him or avail him at all, as He said: {The Day when no protector will avail another at all} (al-Dukhan 44:41). Abdullah ibn Tahir Al-Abhari said: He flees from them because of their inability and lack of resourcefulness, to the One who has the power to remove those distresses and worries from him. If that had become apparent to him in this world, he would not have relied on anything except his Lord the Almighty.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved**

from what you see. She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from what you see. His son will say: O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything. God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: Myself, myself, I ask of You today only myself. Even Jesus, son of Mary, will say: I ask of Him today only myself. I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest, then the closest, because of the horror of that Day.

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private parts? He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?' He said: 'Barefoot and naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.' She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

She said: Which verse is that, O Prophet of God? He said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharihi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us, al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked**

ones meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

The circumstance in His statement: 34- **The Day a man will flee from his brother, and his mother, and his father, and his wife, and his children** is either a substitute for *if* it came, or it is accusative with an implied meaning: i.e. I mean, and it is an explanation of the deafening noise, or a substitute for it built on the fat-ha, and He specifically mentioned these people because they are the closest relatives, and their children are the ones with the most tenderness and compassion, so fleeing from them is only due to great terror and a terrible calamity.

Tafsir al-Baghawi

34- **The Day when a man will flee from his brother.**

Tafsir al-Baidawi

34- **The Day when a man will flee from his brother.**

Surat Abasa 80:35

and his mother and his father

Tafsir al-Jalalayn

35 - and his mother and his father

Tafsir al-Suyuti

Tafsir al-Tabari

His mother and father.

Tafsir al-Qurtubi

God Almighty says: **and his mother and his father.**

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see.** She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: **O my son, I need an atom's weight of your good deeds so that I may be saved from what you see.** His son will say: **O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything.** God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: **Myself, myself, I ask of You today only myself.** Even Jesus, son of Mary, will say: **I ask of Him today only myself.** I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest, then the closest, because of the horror of that Day.

God the Almighty says: **Every man among them, that Day, will have enough to occupy him.** That is, he will

be preoccupied with something that will distract him from others. Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, al-Walid ibn Salih told us, Thabit Abu Zayd al-Abadani told us, on the authority of Hilal ibn Khabab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **You will be gathered barefoot, naked, walking, and uncircumcised.** His wife said: **O Messenger of God, will we see or will we see the private parts of one another?** He said: "Every man among them, that Day, will have enough to occupy him—or he said: something that will distract him from looking."

Al-Nasa'i narrated it alone on the authority of Abu Dawud on the authority of Arim on the authority of Thabit bin Yazid, who is Abu Zaid Al-Ahwal Al-Basri, one of the trustworthy ones, on the authority of Hilal bin Khabab on the authority of Saeed bin Jubair on the authority of Ibn Abbas on his authority. It was narrated by Al-Tirmidhi on the authority of Abd ibn Humayd, on the authority of Muhammad ibn al-Fadl, on the authority of Thabit ibn Yazid, on the authority of Hilal ibn Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered barefoot, naked, and uncircumcised.** A woman said: **Will some of us see or perceive the private parts of others?** He said: **O so-and-so, on that Day each person will have enough to suffice him.** Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated through other chains of transmission on the authority of Ibn Abbas, may God be pleased with them both. Al-Nasa'i said: Amr ibn Uthman informed me, Baqiyyah informed us, Al-Zubaidi informed us, Al-Zuhri informed me, on the authority of Urwah, on the authority of Aishah, that the Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.** Aishah said: **O Messenger of God, what about the private parts?** He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?' He said: 'Barefoot and naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.' She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

She said: Which verse is that, O Prophet of God? He said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharhi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us,

Surat Abasa 80:35 and his mother and his father

al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked ones** meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

35- And his mother and his father.

Tafsir al-Baghawi

35- And his mother and his father.

Tafsir al-Baidawi

35- And his mother and his father.

Surat Abasa 80:36

and his wife and his sons

Tafsir al-Jalalayn

36 - **And his companion** his wife **and his sons** day instead of if and its answer indicates it

Tafsir al-Suyuti

Tafsir al-Tabari

And his companion meaning his wife who was his wife in this world **and his children** to avoid their demanding from him the consequences and injustices between him and them.

Some of them said: The meaning of his saying: **A man flees from his brother** is: He flees from his brother so that he does not see him and what befalls him.

Tafsir al-Qurtubi

The Almighty says: **And his wife** meaning his wife. **And his children** meaning his sons.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see.** She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from what you see. His son will say: O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything. God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: Myself, myself, I ask of You today only myself. Even Jesus,

son of Mary, will say: I ask of Him today only myself. I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest, then the closest, because of the horror of that Day.

God the Almighty says: **Every man among them, that Day, will have enough to occupy him.** That is, he will be preoccupied with something that will distract him from others. Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, al-Walid ibn Salih told us, Thabit Abu Zayd al-Abadani told us, on the authority of Hilal ibn Khabab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **You will be gathered barefoot, naked, walking, and uncircumcised.** His wife said: **O Messenger of God, will we see or will we see the private parts of one another?** He said: "Every man among them, that Day, will have enough to occupy him—or he said: something that will distract him from looking."

Al-Nasa'i narrated it alone on the authority of Abu Dawud on the authority of Arim on the authority of Thabit bin Yazid, who is Abu Zaid Al-Ahwal Al-Basri, one of the trustworthy ones, on the authority of Hilal bin Khabab on the authority of Saeed bin Jubair on the authority of Ibn Abbas on his authority. It was narrated by Al-Tirmidhi on the authority of Abd ibn Humayd, on the authority of Muhammad ibn al-Fadl, on the authority of Thabit ibn Yazid, on the authority of Hilal ibn Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered barefoot, naked, and uncircumcised.** A woman said: **Will some of us see or perceive the private parts of others?** He said: **O so-and-so, on that Day each person will have enough to suffice him.** Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated through other chains of transmission on the authority of Ibn Abbas, may God be pleased with them both. Al-Nasa'i said: Amr ibn Uthman informed me, Baqiyyah informed us, Al-Zubaidi informed us, Al-Zuhri informed me, on the authority of Urwah, on the authority of Aishah, that the Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.** Aishah said: **O Messenger of God, what about the private parts?** He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?' He said: 'Barefoot and naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.'"

Surat Abasa 80:36 and his wife and his sons

She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

She said: Which verse is that, O Prophet of God? He said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharihi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us, al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked ones** meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

36- **And his wife and his children.**

Tafsir al-Baghawi

36- **And his wife and his children**, he does not pay attention to any of them because they are busy with

themselves.

It was narrated on the authority of Qatada that he said regarding this verse, **On the Day when a man will flee from his brother, and his mother and his father, and his wife and his children**, he said: Abel will flee from Cain, the Prophet, may God bless him and grant him peace, will flee from his mother, Abraham, peace be upon him, will flee from his father, Lot, peace be upon him, from his wife, and Noah, peace be upon him, from his son.

Tafsir al-Baidawi

36- **And his wife and his children** because he was preoccupied with his own affairs and knew that they would not benefit him, or to be wary of demanding from them what he had neglected to do to them and delaying the most beloved, then the most beloved, for the sake of exaggeration, as if it was said: He flees from his brother, rather from his parents, rather from his wife and his children.

Surat Abasa 80:37

Every man among them, that Day, will have enough to make him indifferent to others.

Tafsir al-Jalalayn

37 - **Every man among them, that Day, will have enough to make him indifferent to the affairs of others**
A state that will distract him from the affairs of others, meaning that each one will be occupied with himself.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **For every one of them** meaning the man, his brother, his mother, his father, and all those mentioned in this verse **on that Day** meaning the Day of Resurrection when the deafening blast comes on the Day of Resurrection **will have an affair that will suffice him** meaning: an affair that will suffice him and distract him from the affair of others.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Every man among them, that Day, will have enough to make him indifferent to people**, means that every person will have something to occupy him from the people.

Abu Umara Al-Marwazi Al-Hussein bin Harith narrated to us: Al-Fadl bin Musa narrated to us, on the authority of Aaidh bin Shuraih, on the authority of Anas, who said: "Aisha asked the Messenger of God, may my father and mother be sacrificed for you, I ask you about a hadith that you yourself informed me of! He said: If I have knowledge of it, she said: O Prophet of God, how will the men be gathered? He said: Barefoot and naked. Then she waited for a while and said: O Prophet of God, how will the poor be gathered? He said: Likewise, barefoot and naked. She said: Woe to the Day of Resurrection! He said: And about that you ask me? A verse was revealed to me: It does not matter whether you have clothing or not. She said: Which verse is that, O Prophet of God? He said: 'Every man among them that Day will have enough to make him independent of others.'"

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **For every man of them, that Day, will be a matter that will make him indifferent to his companion**, he said: A matter that will distract him from his companion.

Tafsir al-Qurtubi

The Almighty said: **For every man, that Day, will be sufficient for him**. In Sahih Muslim, on the authority of Aisha, may God be pleased with her, she heard the Messenger of God, may God bless him and grant him peace, say: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised**. I said: **O Messenger of God! Will men and women all**

look at each other? He said: **O Aisha, the matter is more serious than for them to look at each other**. Narrated by Al-Tirmidhi on the authority of Ibn Abbas:

The Prophet (peace and blessings of God be upon him) said: **They will be gathered barefoot, naked, and uncircumcised**. A woman said: **Will some of us see or look at the private parts of others?** He said: **O so-and-so**, "Everyone among them that Day will have something to occupy him." He said: A good and authentic hadith. The reading of the common people is with the voiced ghayn, meaning a state that distracts him from his relatives. Ibn Muhaisin and Hamid read *ya'nihu* with the fatha on the ya' and an unvoiced 'ayn, meaning his matter concerns him. Al-Qutbi said: *ya'nihu* means it turns him away and diverts him from his relatives. From this it is said: **'aan 'anni wajhika** meaning turn him away and divert him from the foolish person. Khafaf said:

The war of Bani Malik will concern you about obscenity and ignorance in the assembly

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see**. She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear**. He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from what you see. His son will say: O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything. God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: Myself, myself, I ask of You today only myself. Even Jesus, son of Mary, will say: I ask of Him today only myself. I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest, then the closest, because of the horror of that Day.

Every man among them, that Day, will have enough to make him indifferent to others.

God the Almighty says: **Every man among them, that Day, will have enough to occupy him.** That is, he will be preoccupied with something that will distract him from others. Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, al-Walid ibn Salih told us, Thabit Abu Zayd al-Abadani told us, on the authority of Hilal ibn Khabab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **You will be gathered barefoot, naked, walking, and uncircumcised.** His wife said: **O Messenger of God, will we see or will we see the private parts of one another?** He said: "Every man among them, that Day, will have enough to occupy him—or he said: something that will distract him from looking."

Al-Nasa'i narrated it alone on the authority of Abu Dawud on the authority of Arim on the authority of Thabit bin Yazid, who is Abu Zaid Al-Ahwal Al-Basri, one of the trustworthy ones, on the authority of Hilal bin Khabab on the authority of Saeed bin Jubair on the authority of Ibn Abbas on his authority. It was narrated by Al-Tirmidhi on the authority of Abd ibn Humayd, on the authority of Muhammad ibn al-Fadl, on the authority of Thabit ibn Yazid, on the authority of Hilal ibn Khabbab, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered barefoot, naked, and uncircumcised.** A woman said: **Will some of us see or perceive the private parts of others?** He said: **O so-and-so, on that Day each person will have enough to suffice him.** Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated through other chains of transmission on the authority of Ibn Abbas, may God be pleased with them both. Al-Nasa'i said: Amr ibn Uthman informed me, Baqiyyah informed us, Al-Zubaidi informed us, Al-Zuhri informed me, on the authority of Urwah, on the authority of Aishah, that the Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.** Aishah said: **O Messenger of God, what about the private parts?** He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?'" He said: 'Barefoot and naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.' She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

She said: Which verse is that, O Prophet of God? He

said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharihi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us, al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked ones** meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

37- **For every man, that Day, will be concerned to distract him from his relatives.** That is, on the Day of Resurrection, each person will have concerns that will distract him from his relatives and divert him from them. It was said that he flees from them out of fear of them demanding what is between them. It was also said that he flees from them so that they do not see the hardship he is in. It was also said that it is because he knows that they will not benefit him or avail him at all, as God the Almighty said: **On the Day when no protector will avail another at all.** The sentence is a new sentence introduced to explain the reason for fleeing. Ibn Qutaybah said: *Yughnihu* means **it will distract him from his relatives.** From this it is said:

Aghni 'anni wajha means **divert it**. The majority of scholars read *yughnihu* with the voiced ghayn. Ibn Muhaysin read it with the silent 'ayn and the fatha on the ya': meaning it concerns him, from **anahu al-amr** if it concerns him.

Tafsir al-Baghawi

37- Every man among them, that Day, will have something to occupy him, which will distract him from the affairs of others.

Ahmad ibn Ibrahim al-Sharafi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, al-Husayn ibn Muhammad ibn Abdullah told me, Abdullah ibn Abd al-Rahman told us, Muhammad ibn Abd al-Aziz told us, Ibn Abi Uways told us, my father told us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God, may God bless him and grant him peace, said: 'People will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the earlobes.' I said: 'O Messenger of God, how wretched is it that we will look at one another?' He said: 'People will be busy, and each one of them will have his own business that will occupy him.'"

Tafsir al-Baidawi

37- Every man among them, that Day, will have enough to concern him. It is sufficient for him to care about it. It was read **to concern him**, meaning it concerns him.

Surat Abasa 80:38

Faces, that Day, will be radiant.

Surat Abasa 80:38

Faces, that Day, will be radiant.

Tafsir al-Jalalayn

38 - **Faces that Day will be radiant** shining

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On that Day, some faces will be radiant**. God Almighty says: Some faces on that Day will be radiant and shining, and they are the faces of the believers with whom God is pleased. It is said: So-and-so's face is radiant: if it is handsome, and from this comes the word **the morning is radiant**: if it shines, and everything that is radiant is radiant. As for *travel* without an alif, it is only said of a woman if she removes her veil or burqa from her face. It is said: A woman has unveiled her face, if she does that, so she is safir. From this comes the saying of Tawbah ibn al-Humayr:

Whenever I visited Laila, I would cover myself with a veil, because her unveiling had made me suspicious the next morning.

What he means by his saying **her unveiling** is her removing her veil from her face.

Tafsir al-Qurtubi

The Almighty says, **Some faces, that Day, will be radiant**, meaning bright and luminous. You will know what victory and bliss they will have, and they will be the faces of the believers.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see**. She will say: **How easy that you have asked for is, but I cannot give you something that**

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they give birth only to wicked disbelievers. The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

38- **On that Day some faces will be radiant.** Faces is the subject, even though it is a general noun because it is in the context of detail, and this is one of the justifications for starting with an indefinite noun. On that Day is related to it, and radiant is its predicate. The meaning of radiant is: bright and shining, and they are the faces of the believers because they will know then what bliss and honor they will have. It is said that the morning has dawned: if it has illuminated. Ad-Dahhak said: radiant from the effects of ablution, and it was said from standing in prayer at night.

Tafsir al-Baghawi

38- **Some faces, that Day, will be radiant,** bright and luminous.

Tafsir al-Baidawi

38- **Some faces, that Day, will be radiant** shining from the light of dawn.

Surat Abasa 80:39
Laughing and cheerful

Surat Abasa 80:39

Laughing and cheerful

Tafsir al-Jalalayn

39 - **laughing and cheerful** happy and he is the believers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *Laughing* meaning: Laughing with joy at what God has given her of bliss and honor. *Rejoicing* at what she hopes for of increase.

And in a similar manner to what we said about the meaning of his saying *unveiled*, 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 saying: *Musafira* means bright.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Some faces, that Day, will be radiant, laughing and rejoicing**, he said: These are the people of Paradise.

Tafsir al-Qurtubi

The Almighty says: *Laughing* meaning happy and joyful. *Blessed* meaning with what God has given her of honor. Ata' Al-Khurasani said: *Blessed* from the length of time she has been covered in dust in the path of God, the Most High. Abu Nu'aym mentioned it. Ad-Dahhak: from the effects of ablution. Ibn Abbas: from standing in prayer at night, as narrated in the hadith:

(Whoever prays a lot at night, his face will be beautiful during the day) It is said: The morning has dawned when it has become bright.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because

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Fath al-Qadir

39- **Laughing and cheerful** meaning happy with the great reward she received.

Tafsir al-Baghawi

39- *Laughing*, with joy *cheering*, happy with what she has received of the honor of God Almighty.

Tafsir al-Baidawi

39- **Laughing and cheerful** at what she sees of bliss.

Surat Abasa 80:40

And faces that Day will be covered with dust.

Surat Abasa 80:40

And faces that Day will be covered with dust.

Tafsir al-Jalalayn

40 - **And faces that Day will be covered with dust** Dust

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And faces that Day will be covered with dust.** God Almighty says: And faces, which are the faces of the disbelievers that Day, will be covered with dust. He mentioned that the animals that God will turn into dust on that Day after judgment has been passed between them, will turn that dust into dust in the faces of the disbelievers.

Tafsir al-Qurtubi

God Almighty says: **And faces that Day will be covered with dust** meaning dust and smoke.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see.** She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from what you see. His son will say: O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything. God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: Myself,

myself, I ask of You today only myself. Even Jesus, son of Mary, will say: I ask of Him today only myself. I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest, then the closest, because of the horror of that Day.

God the Almighty says: **Every man among them, that Day, will have enough to occupy him.** That is, he will be preoccupied with something that will distract him from others. Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, al-Walid ibn Salih told us, Thabit Abu Zayd al-Abadani told us, on the authority of Hilal ibn Khabab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **You will be gathered barefoot, naked, walking, and uncircumcised.** His wife said: **O Messenger of God, will we see or will we see the private parts of one another?** He said: "Every man among them, that Day, will have enough to occupy him—or he said: something that will distract him from looking."

Al-Nasa'i narrated it alone on the authority of Abu Dawud on the authority of Arim on the authority of Thabit bin Yazid, who is Abu Zaid Al-Ahwal Al-Basri, one of the trustworthy ones, on the authority of Hilal bin Khabab on the authority of Saeed bin Jubair on the authority of Ibn Abbas on his authority. It was narrated by Al-Tirmidhi on the authority of Abd ibn Humayd, on the authority of Muhammad ibn al-Fadl, on the authority of Thabit ibn Yazid, on the authority of Hilal ibn Khabbab, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered barefoot, naked, and uncircumcised.** A woman said: **Will some of us see or perceive the private parts of others?** He said: **O so-and-so, on that Day each person will have enough to suffice him.** Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated through other chains of transmission on the authority of Ibn Abbas, may God be pleased with them both. Al-Nasa'i said: Amr ibn Uthman informed me, Baqiyyah informed us, Al-Zubaidi informed us, Al-Zuhri informed me, on the authority of Urwah, on the authority of Aishah, that the Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.** Aishah said: **O Messenger of God, what about the private parts?** He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?' He said: 'Barefoot and

naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.' She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

She said: Which verse is that, O Prophet of God? He said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharihi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us, al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked ones** meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

Then when he finished mentioning the state of the believers, he mentioned the state of the disbelievers, saying: 40- **And faces that Day will be covered with dust** meaning dust and a darkening of what they see of the punishment that God has prepared for them.

Tafsir al-Baghawi

40- **And faces that Day will be covered with dust,** blackness and gloom of worry and sadness.

Tafsir al-Baidawi

40- **And faces that Day will be covered with dust.** Dust and gloom.

Surat Abasa 80:41

A heavy rain will overwhelm her.

Surat Abasa 80:41

A heavy rain will overwhelm her.

Tafsir al-Jalalayn

41 - **It exhausts her** It is covered with **a layer of** darkness and blackness.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **A darkness will cover them.** He says: A darkness will cover those faces, which is dust.

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, **It will be covered by a state of humiliation**, meaning: It will be covered by humiliation.

Yusun told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **A darkness will overwhelm it**, he said: These are the faces of the people of Hellfire. He said: And darkness comes from dust. He said: They are one and the same. He said: As for in this world, darkness is that which rises and reaches the sky, and the wind lifts it. The Arabs call it darkness, and that which is lower on the earth is dust.

Tafsir al-Qurtubi

The Almighty said: **It will overwhelm it** meaning it will be covered by **a darkness** meaning an eclipse and blackness. This is what Ibn Abbas said. And also from him: humiliation and severity. And qutr in the speech of the Arabs means dust, the plural of qutra, on the authority of Ay Ubaid, and Al Farazdaq recited:

Crowned with the king's robe, followed by waves above which you can see the banners and flags

In the hadith: When the animals turn to dust on the Day of Resurrection, that dust will be turned into the faces of the unbelievers. Zayd ibn Aslam said: Qatrah is what rises to the sky, and dust is what descends to the ground, and dust and dust are the same.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means

the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see.** She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from what you see. His son will say: O my father, what you have asked for is easy, but I fear the same as you fear, so I cannot give you anything. God the Almighty says: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. In the authentic hadith about intercession, it is stated that if anyone of strong will is asked to intercede with God for the creation, he will say: Myself, myself, I ask of You today only myself. Even Jesus, son of Mary, will say: I ask of Him today only myself. I do not ask of Him Mary who gave birth to me. For this reason God the Almighty said: {The Day when a man will flee from his brother, * And his mother and his father, * And his wife and his children}. Qatadah said: The most beloved, then the most beloved, the closest, then the closest, because of the horror of that Day.

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uncircumcised. A woman said: **Will some of us see or perceive the private parts of others?** He said: **O so-and-so, on that Day each person will have enough to suffice him.** Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated through other chains of transmission on the authority of Ibn Abbas, may God be pleased with them both. Al-Nasa'i said: Amr ibn Uthman informed me, Baqiyyah informed us, Al-Zubaidi informed us, Al-Zuhri informed me, on the authority of Urwah, on the authority of Aishah, that the Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.** Aishah said: **O Messenger of God, what about the private parts?** He said: **On that Day each person will have enough to suffice him.** Al-Nasa'i alone transmitted it from this chain of transmission. Then Ibn Abi Hatim also said: My father informed us, Azhar ibn Hatim informed us, Al-Fadl ibn Musa informed us, on the authority of A'idh ibn Shuraih, on the authority of Anas. Ibn Malik said: Aisha asked the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, may my father and mother be sacrificed for you, I am going to ask you about a hadith, so you tell me about it.** He said: "If I have knowledge of it, then she said: 'O Prophet of God, how will the men be gathered?' He said: 'Barefoot and naked.' Then she waited for a while and then she said: 'O Messenger of God, how will the women be gathered?' He said: 'Likewise, barefoot and naked.' She said: 'Woe to me on the Day of Resurrection.' He said: 'And about which of that are you asking? Indeed, a verse has been revealed to me: 'It does not harm you whether you have clothing or not.'"

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Fath al-Qadir

41- **A darkness will overwhelm it** meaning it will be covered and covered by blackness and eclipse. It was also said that it means humiliation, and it was also said that it means severity. In the speech of the Arabs, qatr means dust. This is what Abu Ubaidah said, and he recited the words of Al-Farazdaq:

Crowned with the king's robe, followed by a regiment, above which you can see the banners and the qatra

What Abu Ubaidah said before mentioning dust is rejected, as it is the same as qubra. Zaid bin Aslam said: qutra is what rises to the sky, and qubra is what descends to the ground.

Tafsir al-Baghawi

41- **A darkness will cover it**, darkness and an eclipse will cover it and engulf it. Ibn Abbas said: humiliation will cover it. Ibn Zayd said: The difference between dust and qatra is that qatra is the dust that rises and reaches the sky, while dust is what is lower on the earth.

Tafsir al-Baidawi

41- **A period of time exhausts her** and she is covered by blackness and darkness.

Surat Abasa 80:42

Those are the disbelieving, the wicked.

Surat Abasa 80:42

Those are the disbelieving, the wicked.

Tafsir al-Jalalayn

42 - *Those* people of this state **are the disbelieving immoral ones** who combine disbelief and immorality.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those are the disbelieving, wicked ones.** God Almighty says: These are the ones whose description on the Day of Resurrection is the disbelievers in God. They were wicked in their religion in this world, not caring about the sins they committed against God and the things they committed that He prohibited. So God punished them for their evil deeds, as He informed His servants of.

Tafsir al-Qurtubi

The Almighty's saying: **Those are the disbelievers.** The plural of *disbeliever* is *al-fajr*, which is the liar who slanders God the Almighty. It was also said: the immoral, it is said: he committed immorality, meaning he committed immorality, and *fajr* means he lied. Its root is: inclination, and *al-fajr* means the one who inclines. Its explanation and discussion have already passed.

Tafsir Ibn Kathir

Ibn Abbas said: The Noise Scream is one of the names of the Day of Resurrection, which God has made great and warned His servants about. Ibn Jarir said: Perhaps it is a name for the blowing of the trumpet. Al-Baghawi said: The Noise Scream means the shout on the Day of Resurrection. It was called this because it will deafen the ears, i.e., it will be heard so loudly that it will almost deafen them. **The Day when a man will flee from his brother, his mother, his father, his wife, and his children**, meaning he will see them and flee from them and stay away from them because the terror will be great and the matter will be serious. Ikrimah said: A man will meet his wife and say to her: **O, what a husband was I to you?** She will say: **What a good husband I was**, and will praise him as much as she can. He will say to her: **Today I ask of you one good deed that you give me so that I may be saved from what you see.** She will say: **How easy that you have asked for is, but I cannot give you something that I fear as much as you fear.** He said: A man will meet his son and cling to him, and he will say: **O, my son, what a father was I to you?** He will praise him with good. He will say to him: O my son, I need an atom's weight of your good deeds so that I may be saved from

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She said: Which verse is that, O Prophet of God? He said: **Every man, that Day, will have enough to make him indifferent to others.** Al-Baghawi said in his Tafsir: Ahmad ibn Ibrahim al-Sharihi informed us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us, al-Husayn ibn Abdullah informed us, Abdullah ibn Abd al-Rahman informed us, Muhammad ibn Abd al-Aziz informed us, Ibn Abi Uways informed us, my father informed us, on the authority of Muhammad ibn Abi Ayyash, on the authority of Ata' ibn Yasar, on the authority of Sawdah, the wife of the Prophet (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: "The people will be resurrected barefoot, naked, and uncircumcised, with sweat bridling them and reaching the fat of their ears. I said: O Messenger of God, how wretched is it that we will look at one another?" He said: **People will be busy on that Day, for each one of them has a matter that will suffice him.** This is a very strange hadith from this aspect. Ibn Jarir narrated it in this way on the authority of Abu Ammar al-Husayn ibn Harith al-Marwazi on the authority of al-Fadl ibn Musa, but Abu Hatim al-Razi said: A'idh ibn Shuraih is weak, and there is weakness in his hadith. The Almighty said: **Some faces, that Day, will be radiant, laughing and rejoicing.** That is, the people will be in two groups: radiant faces, that is, illuminated. **Laughing and rejoicing.** That is, happy and joyful from the happiness in their hearts, and joy will appear on their faces. These are the people of Paradise. "And faces, that Day, will be covered with dust. Darkness will cover them." That is, darkness will rise and cover them. Ibn Abi Hatim said: My father told us, Sahl ibn Uthman al-Askari told us, Abu Ali Muhammad, the client of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Sweat will bridle the disbeliever, then dust will fall on their faces.** He said: So this is the Almighty's saying: **And faces, that Day, will be covered with dust.** Ibn Abbas said: **A darkness will cover their faces** meaning blackness will cover their faces. And the Almighty said: **Those are the disbelieving wicked ones** meaning the disbelievers have wicked hearts and are wicked in their actions, as the Almighty said: **And they give birth only to wicked disbelievers.** The end of the interpretation of Surat Abasa. All praise and thanks are due to God.

Fath al-Qadir

42- *Those* meaning the owners of the faces **are the disbelieving immoral ones** meaning those who combine disbelief in God and immorality. It is said that *fajar* means immorality, and *fajar* means lying. Its root is deviation, and the immoral person is the one who deviates from the truth.

At-Tirmidhi narrated **and authenticated** that Ibn al-Mundhir, Ibn Hibban, al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Aishah who said: "This verse was revealed about Umm Maktum, the blind man. He came to the Messenger of God (peace and blessings of God be upon him) and began to say: 'O Messenger of God, guide me.' While there was a prominent polytheist with the Messenger of God (peace and blessings of God be upon him), the Messenger of God (peace and blessings of God be upon him) kept turning away from him and turning to the other, saying: 'Do you see anything wrong with what I am saying?' He would say: 'No, for this is why it was revealed.' 'Abd al-Razzaq, 'Abd ibn Humayd and Abu Ya'la narrated on the authority of Anas who said: "'Abdullah ibn Umm Maktum came while he was speaking to Ubayy ibn Khalaf, and he turned away from him. Then God revealed: 'He frowned and turned away, because the blind man came to him.' After that, the Prophet (peace and blessings of God be upon him) used to honor him." Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "While the Messenger of God (peace and blessings of God be upon him) was conversing privately with Utbah ibn Rabi'ah, al-Abbas ibn Abd al-Muttalib, and Abu Jahl ibn Hisham, and he was often trying to stand up to them and was eager for them to believe, a blind man called Abdullah ibn Umm Maktum came walking towards them while he was conversing with them. Abdullah began to recite a verse from the Qur'an to the Prophet (peace and blessings of God be upon him). He said: 'O Messenger of God, teach me from what God has taught you.' The Messenger of God (peace and blessings of God be upon him) turned away from him, frowned, turned away, disliking his words and turning to the others. When the Messenger of God (peace and blessings of God be upon him) had finished his private conversation and was about to return to his family, God took some of his sight away, and he shook his head. Then God revealed the verse: 'He frowned and turned away.' When what was revealed about him was revealed, the Prophet of God (peace and blessings of God be upon him) honored him and spoke to him and said to him: 'What is your need? Do you want anything?' And when he left him, he said: 'Do you need anything?'" Ibn Kathir said: There is something strange about it, and its chain of transmission has been criticized. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **In the hands of scribes**, meaning scribes. Ibn al-Mundhir and Ibn Abi Hatim narrated from him, **In the hands of scribes**, meaning readers in Nabataean. Ibn Jarir also narrated from him, **Noble and pious**, meaning angels. Al-Bukhari, Muslim, and others narrated from Aisha that she said: The Messenger of God, peace and blessings be upon him, said: **He who recites the Quran and is proficient in it will be with the noble and pious scribes, and he who**

Surat Abasa 80:42

Those are the disbelieving, the wicked.

recites it and finds it difficult will have two rewards. Ibn Jarir narrated from Ibn Abbas, **Then the path is made easy for him**, meaning his emergence from his mother's womb. Ibn al-Mundhir narrated from Abdullah ibn al-Zubayr, regarding his statement, **So let man look at his food**, he said, at his entrance and exit. Ibn Abi al-Dunya narrated from Ibn Abbas, **So let man look at his food**, he said, at his excrement. Ibn al-Mundhir narrated from him, **We poured down water in torrents**, he said, **Then We split the earth into fragments**, he said, about plants. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: **And reeds**, he said: Alfalfa means the cattail. **And gardens of thickets**, he said: Tall. **And fruits and Abba**, he said: Fresh fruits. Abd Ibn Humaid, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him. He said: Gardens are all intertwined things, and Ghalab is what is thick, and Abba is what the earth grows that animals eat but people do not eat. Abd Ibn Humaid and Ibn Al-Mundhir also narrated from him. **And gardens of thickets**, he said: Trees in Paradise that one seeks shade under but do not bear anything. Ibn Jarir also narrated from him. He said: Abba is grass and pasture. Abu Ubaid narrated in his Fada'il and Abd Ibn Humaid from Ibrahim Al-Taimi who said: Abu Bakr As-Siddiq was asked about Abba, what is it? He said: Which sky will shade me and which land will bear me if I say about the Book of God what I do not know? Abd Ibn Humaid narrated from Abdullah Ibn Yazid who said: A man asked Umar about his statement: **And Abba**, and when he saw them saying that, he turned to them with a whip. Ibn Sa'd, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, al-Bayhaqi in al-Shu'ab, and al-Khatib narrated on the authority of Anas that Umar recited on the pulpit: **And We cause to grow therein grain and grapes** until the verse: **and vines**. He said: We know all of this, but what is vines? Then he raised a stick that was in his hand and said: By God, this is an exaggeration, so what is it that you do not know what vines are? Follow what has been made clear to you in this Book and act upon it, and whatever you do not know, leave it to its Lord. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, who said: The Noise is one of the names of the Day of Resurrection. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: *bright*, he said: shining. And regarding His statement: **darkness will overwhelm it**, he said: hardship and humiliation will cover it. Ibn Abi Hatim narrated on his authority: *Qatra*, he said: blackness of the face.

combined disbelief with immorality, and therefore dust was added to the blackness of their faces.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Abasa will come on the Day of Resurrection with a smiling and cheerful face.**

Tafsir al-Baghawi

42- *Those*, to whom this is done, **are the unbelieving wicked ones**, the plural of unbeliever and wicked one.

Tafsir al-Baidawi

42- **Those are the disbelieving immoral people** who

Surat al-Takwir 81:1

When the sun is wrapped up

Tafsir al-Jalalayn

1 - **If the sun is wrapped up** it is wrapped up and its light is gone

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **When the sun is wrapped up**. Some of them said: The meaning of this is: When the sun's light disappears.

Who said that?

Al-Husayn ibn al-Harith narrated to us: Al-Fudayl ibn Musa narrated to us, on the authority of Al-Husayn ibn Waqid, on the authority of Al-Rabi' ibn Anas, on the authority of Abu Al-Aaliyah, who narrated to me: Ubayy ibn Ka'b narrated to me: There are six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun has gone. While they are like that, the stars will scatter. While they are like that, the mountains will fall to the face of the earth, and it will move, shake, and burn. The jinn will flee to the humans, and the humans will flee to the jinn. The animals, birds, and wild animals will mingle and swarm among themselves. **And when the wild beasts are gathered together** - he said: mixed. **And when the ten-year-olds are neglected** - he said: their people have neglected them. **And when the seas are set ablaze** - he said: the jinn will say to the humans: We will bring you report. He said: So go to the seas, and behold, they will be a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, the wind will come to them and kill them.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **When the sun is wrapped up**, meaning: it becomes dark.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **When the sun is wrapped up**, means: it goes away.

Muhammad bin Amara told me, and Ubaidullah bin Musa told me, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **When the sun is wrapped up**, he said: It fades and disappears.

Ibn Bashar and Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Qatada, regarding His statement, **When the sun is wrapped up**, he said: Its light is gone, so it has no light.

Ibn Hamid told us: Yaqub al-Qummi told us, on the

authority of Ja'far, on the authority of Sa'id, regarding his statement, **When the sun is wrapped up**, he said: It is covered, and in Persian it is kwar takwar.

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, **When the sun is wrapped up**, the wrapping up of the sun means its disappearance.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **When the sun is wrapped up**, he said: It is wrapped up in Persian.

Others said: The meaning of this is: He threw it.

Who said that?

Abu Kuraib told us, he said: Othman bin Ali told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Saleh, regarding his statement, **When the sun is wrapped up**, he said, **it is lowered**.

Muhammad bin Abdul Rahman Al-Masruqi told me, he said: Muhammad bin Bishr told us, he said: Ismail told us, on the authority of Abu Saleh, the same.

Muhammad bin Al-Muthanna told us, he said: Badal bin Al-Muhabbir told us, he said: Shu'bah told us, he said: I heard Ismail, he heard Abu Salih regarding his statement, **When the sun is wrapped up**, he said: It is thrown down.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Rabi' bin Khaitham: **When the sun is wrapped up**, he said: It is thrown down.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi' bin Khaitham, the same.

The correct thing to say about that, according to us, is to say **was rolled up** as God Almighty said. Rolling up in the speech of the Arabs means gathering some things together, such as rolling up a turban, which is wrapping it around the head, and rolling up a garment, which is gathering some clothes together and wrapping them up. Likewise, His statement, **When the sun is rolled up**, means: gathering some of it together, then rolling it up and throwing it away. And when that was done to it, its light went away. So, according to the interpretation that we interpreted and explained for both of the statements that you mentioned from the people of interpretation, there is a correct view, and that is that if it is rolled up and thrown away, its light goes away.

Tafsir al-Qurtubi

It was revealed in Mecca according to all opinions. It has twenty-nine verses. In Al-Tirmidhi: On the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said:

Surat al-Takwir 81:1

When the sun is wrapped up

‘Whoever would like to look at the Day of Resurrection as if he is seeing it with his own eyes, let him recite “When the sun is wrapped up,” **When the sky is split open, and When the sky is split open.**’ He said: This is a hasan gharib hadith.

God the Almighty said: **When the sun is wrapped up.** Ibn Abbas said: Wrapping it up means entering it into the throne. Al-Hasan: Its light goes away. Qatada and Mujahid said it, and it was also narrated from Ibn Abbas. Saeed bin Jubair: It became uncovered. Abu Ubaidah: It was wrapped up like wrapping up a turban, it was destroyed and wiped out. Al-Rabi bin Khaitham said: (*Kawrat*) means he threw it, and from this: He wrapped it up so it fell down.

I said: The root of takwir is to gather, taken from the verb kar turban on his head, meaning to wrap it, and gather it, so it is takwir and its light is erased, then it is thrown into the sea. And God knows best. And on the authority of Abu Salih: kuwarat means to fold it.

Tafsir Ibn Kathir

Interpretation of Surat At-Takwir

Imam Ahmad said: Abd al-Razzaq told us, Abdullah ibn Buhair al-Qass told us, Abd al-Rahman ibn Yazid al-San'ani told him that he heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Whoever would like to look at the Day of Resurrection as if he is seeing it with his own eyes, let him recite ‘When the sun is wrapped up’, ‘When the sky is split’, and ‘When the sky is split’.** And this is how al-Tirmidhi narrated it on the authority of al-Abbas ibn Abd al-Azim al-Anbari on the authority of Abd al-Razzaq.

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

Ali ibn Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up**, meaning it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed ibn Jubayr said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown.** He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground.** Ibn Jarir said: **The correct statement in our view is that ‘takwir** means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away.” Ibn Abi Hatim said: “Abu Sa’id al-Ashja’ and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, “When the sun is wrapped up,” meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire.” Aamer al-Sha’bi said the same. Then Ibn Abi

Hatim said: “My father told us, Abu Salih told us, Mu’awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: “When the sun is wrapped up,” he said: **Wrapped up in Hell.**

Al-Hafiz Abu Ya’la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire.** This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection.** Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: “I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:” I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out.** Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the

seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah

said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it**. It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together**. God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze**. Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea**. He said: **I do not think he is anything but truthful**. And the set ablaze sea. **And when the seas are set ablaze**. Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea**. Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea**. This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses**. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work**. That is because God, the Almighty, says: "And you were three types. * The

companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, he said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl**

buried alive is asked, meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No.* We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us,

Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahri told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away**, Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze**, As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near**, Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought**, this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said:

My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought**, he said: This is why he included the hadith.

Fath al-Qadir

It consists of twenty-nine verses.

It is Meccan without dispute. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: Surah **When the sun is wrapped up** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Aisha and Ibn Az-Zubayr. Ahmad, At-Tirmidhi **who authenticated it**, Ibn Al-Mundhir, At-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Umar who said: The Messenger of God (blessings and peace of God be upon him) said: "Whoever would like to look at the Day of Resurrection as if he is seeing it with his own eyes, let him recite: 'When the sun is wrapped up,' 'When the sky is split,' and 'When the sky is split.'"

His saying: 1- **When the sun is wrapped up.** The rising of the sun is by an omitted verb that is explained by what follows it as being occupied. This is according to the Basrans. As for the Kufians and Akhfash, it is raised as a beginning. And takwir is the plural, and it is taken from kar turban on the head, yakruhu. Al-Zajjaj said: He wrapped as the turban is wrapped. It is said: I wrapped the turban on my head, I wrap it up, and I wrapped it up, meaning I rolled it up. Abu Ubaidah said: It was wrapped up like the rolling up of the turban, it was wrapped up and gathered. Al-Rabi' bin Khathim said: It was thrown down, and from this it is rolled up, so it fell down. Qatadah and Al-Kalbi said: Its light went away. Mujahid said: It vanished. Al-Wahidi said: The commentators said: The sun is gathered together, then it is wrapped up and thrown down. So the conclusion is that takwir either means wrapping its mass, or wrapping its light, or throwing it down.

Tafsir al-Baghawi

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Abu Al-Hasan Ali bin Muhammad bin Sahl Al-Sarakhsi told us by dictation, Abu Al-Wafa Al-Mu'ammal bin Al-Hasan bin Isa Al-Masarjisi told us, Ahmad bin Mansur Al-Ramadi told us, Ibrahim bin Khalid told us, Abdullah bin Buhair Al-Qadi told us, he said I heard Abd Al-Rahman bin Zaid Al-San'ani say I heard Ibn Umar say: "The Messenger of God, may God bless him and grant him peace, said: Whoever wants to see the conditions of the Day of Resurrection, let him read: 'When the sun is wrapped up.'"

God the Almighty said: 1- **When the sun is wrapped up.** Ali bin Abi Talha narrated from Ibn Abbas: It became dark. Qatada, Muqatil, and Al-Kalbi said: Its light is lost. Saeed bin Jubair said: It was hidden. Mujahid said: It disappeared. Al-Zajjaj said: It was wrapped up as a

Surat al-Takwir 81:1

When the sun is wrapped up

turban is wrapped up. It is said: I wrapped the turban around my head, I wrapped it up and I wrapped it up, if I rolled it up. The root of wrapping is to gather some things together, so its meaning is that the sun gathers some parts together then it is wrapped up, so if that is done to it, its light is lost.

Ibn Abbas said: God will roll the sun, moon and stars into the sea on the Day of Resurrection, then He will send a violent wind upon them that will strike them and they will become fire.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Abdul Aziz bin Al-Mukhtar told us, Abdullah Al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The sun and the moon will be rolled up on the Day of Resurrection.**

Tafsir al-Baidawi

1- **If the sun is wrapped up** Wrapped from the word *kurt* the turban if you wrap it up meaning raised because if you want to raise the garment you wrap it up, or wrap its light so its spreading in the horizons is lost and its effect is removed, and it is thrown from its orbit from its thrust so it is wrapped up if you throw it gathered and the construction is for the will and the gathering and the sun rising by an action that is explained by what comes after it is more appropriate because *if* the conditional requires the action.

Surat al-Takwir 81:2

And when the stars are scattered

Tafsir al-Jalalayn

2 - **And when the stars are scattered** they fall and fall to the earth

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when the stars are scattered**, meaning: And when the stars are scattered from the sky and fall. The root of *inkadar* is *pouring*, as Al-Ajjaj said:

I saw the vandals of Vankder's space

Meaning by saying *Ankadar*: to be set up.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi', Khaitham: **And when the stars are scattered**. He said: They are scattered.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi', Khaitham, the same.

Muhammad bin Amara told me, he said: Ubaid God told us, he said: Israel told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And when the stars are scattered**, he said: they are scattered.

Muhammad bin Musa bin Abd al-Rahman al-Masruqi told me, he said: Muhammad bin Bishr told us, he said: Ismail told us, on the authority of Abu Salih, regarding his statement, **And when the stars are scattered**, he said: They are scattered.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when the stars are scattered**, he said: they fall and crumble.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when the stars are scattered**, he said: They are thrown from the sky to the earth.

Others said: It became disturbed: it changed.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And when the stars are scattered**, meaning: they change.

Tafsir al-Qurtubi

And when the stars are scattered meaning they fall and scatter. Abu Ubaidah said: They are scattered like an eagle when it is broken. Al-Ajjaj said, describing a falcon:

I saw a space ruin and I was afraid the falcon would kill me if the falcon broke

Abu Saleh narrated on the authority of Ibn Abbas, who said:

The Messenger of God (peace and blessings of God be upon him) said: "On that Day, not a single star will remain in the sky except that it will fall to the earth, until the people of the seventh earth will be terrified by what it has suffered and what has befallen the highest," meaning the earth. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: **They will fall**. That is because they are lanterns suspended between the sky and the earth by chains of light, and those chains are in the hands of angels of light. When the first blast comes, everyone on earth and in the heavens will die, and those stars will scatter and the chains will fall from the hands of the angels, because whoever was holding them has died. It is possible that their falling will erase their traces. The stars are called stars because of their appearance in the sky by their light. Ibn Abbas also said: They fell and changed, so they no longer had light because they moved from their places. The meanings are similar.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: Kurrat is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire.** This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection.** Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say." I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of

God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said:

The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission

on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us,

Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Aabaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And

Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed,

Umar said: When he reached **A soul will know what it has brought**, he said: This is why he included the hadith.

Fath al-Qadir

2- **And when the stars are scattered** meaning they fall, swoop down and become scattered. It is said that a bird is scattered from the air: if it swoops down. The root of *nakdaa* is **pouring down**. Al-Khalil said: It is said that the saying **ankadara alayhim** means if they come in groups and are scattered against them. Abu Ubaidah said: It is scattered like an eagle is scattered. Al-Kalbi and Ata' said: The sky will rain stars on that day, and there will not be a star in the sky except that it will fall on the earth. It was said that its swooping down means its light is extinguished.

Tafsir al-Baghawi

2- **And when the stars are scattered**, meaning they are scattered from the sky and fall to the ground. It is said: **The bird is scattered**, meaning it falls from its nest. Al-Kalbi and Ata' said: On that day the sky will rain stars, and not a star will remain that does not fall.

Tafsir al-Baidawi

2-**And when the stars are scattered** He said:

I saw the vandals of Vankder's space

Or it became dark from the turbidity of the water, so it became cloudy.

Surat al-Takwir 81:3

And when the mountains are set in motion

Surat al-Takwir 81:3

And when the mountains are set in motion

Tafsir al-Jalalayn

3 - **And when the mountains are set in motion** They are removed from the face of the earth and become scattered dust.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And when the mountains are set in motion**, meaning: And when God sets the mountains in motion, they become a mirage and scattered dust.

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

Who said that?

Muhammad bin Amara told me, he said: Ubaid God told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **And when the mountains are set in motion**, he said: They go away.

Tafsir al-Qurtubi

The Almighty's saying: **And when the mountains are set in motion** means they are uprooted from the earth and set in motion in the air. This is similar to His saying: **And the Day We set the mountains in motion and you see the earth appearing as a barren plain** (al-Kahf 18:47). It has been said that setting them in motion means they will change from being stones, and they will become a heap of sand, that is, liquid sand, and they will be like wool, and they will be scattered dust, and they will be a mirage, like a mirage that is nothing. And the earth will return to being a flat, smooth plain, and you will see no crookedness or unevenness in it. This has been mentioned before in more than one place, and praise be to God.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir** means gathering something together, and from this is the folding of a turban and gathering some clothes

together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away." Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection**. Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith**.

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered**. The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the

mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts**

are gathered together means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze**, Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are**

paired means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the

devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No.* We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us,

Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is**

brought near, Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

3- **And when the mountains are set in motion** meaning they are uprooted from the earth and set in motion in the air. From this is His statement: **And the Day We set the mountains in motion and you see the earth exposed.**

Tafsir al-Baghawi

3- **And when the mountains are set in motion,** they are uprooted from the face of the earth and become scattered dust.

Tafsir al-Baidawi

3- **And when the mountains are set in motion** off the face of the earth or in the air.

Surat al-Takwir 81:4

And when the tithes are neglected

Surat al-Takwir 81:4

And when the tithes are neglected

Tafsir al-Jalalayn

4 - **And when the pregnant camels are left idle** they are left without a shepherd or without firewood because of the matter that has befallen them, and there is no wealth more pleasing to them than it.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **And when the ten-month-old pregnant woman is neglected.** "Ashar" is the plural of *Ashra'*, which is the woman who has completed ten months of her pregnancy. God Almighty says: And when these pregnant women, over whom their families compete, are neglected and abandoned, due to the severity of the terror that has befallen them, then how about others?!

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

Who said that?

Al-Husayn ibn Al-Harith told us: Al-Fudayl ibn Musa told us, on the authority of Al-Husayn ibn Waqid, on the authority of Al-Rabi' ibn Anas, on the authority of Abu Al-A'aliyah, who said: Abi ibn Ka'b told me: **And when the tithes are neglected**, meaning: when their owners neglect them.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Ar-Rabi' ibn Khaitham: **And when the camels are neglected**, he said: Their owners are gone, they are not milked or milked.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi' bin Khaitham: **And when the camels are neglected**, he said: They are not milked or milked, and their owners abandon them.

Muhammad bin Amr told me, he said: Ubaid God told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding the statement of God, **And when the tithes are neglected**, he said: They are left alone, they are abandoned.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told 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 when the camels are neglected**, he said: The camels' tenths.

Ibn Bashar told us: Hudha told us: Aouf told us, on the authority of Al-Hasan: **And when the camels are**

neglected, he said: Her people let her go, so she did not give milk, nor did she milk, and there was no wealth in the world more pleasing to them than her.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And when the camels are neglected**, he said: The camels' tenths are left alone.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And when the shepherds are neglected**, meaning: They have no shepherd.

Tafsir al-Qurtubi

The Almighty said: **And when the ten-month-old camels are idle** meaning the pregnant camels that have their young in their bellies, one of which is 'Ashra', or the one that has been pregnant for ten months, then that is still her name until she gives birth, and after she gives birth also. It is the custom of the Arabs to give something by its previous name even if it has passed that, a man says to his horse when it has become sore: Bring my dowry, and bring my dowry near, naming it by its previous name, Antara said:

Do not mention my dowry and what I have coveted, lest your skin be like the skin of a mangy person.

He also said:

She carried my dowry in her middle and carried it

The she-camels were mentioned specifically because they are the most precious to the Arabs, and their owners will not neglect them except on the Day of Resurrection. This is by way of a metaphor, because on the Day of Resurrection there will not be a she-camel that is not ten years old. Rather, what was meant by it is a metaphor, that the horror of the Day of Resurrection will be such that if a man had a she-camel that he would neglect it and be preoccupied with himself. It was said that when they rise from their graves, and see each other, and see the water basins and the beasts gathered, and in them is their she-camels, which were the most precious of their wealth, they will not pay attention to them, and their affair will not concern them. The Arabs were addressed about the she-camels because most of their wealth and livelihood comes from camels. Ad-Dahhak narrated on the authority of Ibn Abbas: **They were neglected**: their owners neglected them because they were preoccupied with themselves. Al-A'sha said:

He is the giver of the hundred chosen ones, either in childbirth or as a tithe.

Another said:

You see a person abandoned if his wealth is little, while the house of the rich is given to him as a gift and visited.

What good is the money of the visitor to the host if he sends him a sack and a tax?

It is said: a ten-year-old she-camel, two ten-year-old she-camels, ten-year-old she-camels, and ten-year-old she-camels. They replace the feminine hamza with a waw. The she-camel became ten-year-old. It was also said: the ten-year-old is the cloud that is deprived of what it contains, which is water, so it does not rain. The Arabs liken the clouds to a pregnant woman. It was also said: the houses are deprived and not inhabited. It was also said: the land whose crops are deprived of ten-year-old crops is deprived and not planted. The first is more common, and most people agree with it.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir** means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away." Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it

well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection**. Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith**.

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered**. The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report**. He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them.

Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said:

The sea. He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their**

mates. Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired**, he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired**, he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired**, and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired**, meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked**, meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin

Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikhah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then

Surat al-Takwir 81:4

And when the tithes are neglected

he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

4- And when the ten-month-old camels are neglected

The 'Ashar are the pregnant camels that have their young in their bellies. One of them is 'Ashra', and she is the one that has been pregnant for ten months and that continues to be their name until she gives birth. The 'Ashar was specified because it is the most precious and valuable property to the Arabs, and the meaning of 'Atallat' is left neglected without a shepherd, and that is because of what they witnessed of the great terror. It was said that this is by way of a metaphor because on the Day of Resurrection there will be no ten-month-old camel, but rather what is meant is that if a man had a ten-month-old camel on that day or ten-month-old camels, he would leave

them and not pay attention to them, being preoccupied with the terror he will face on the Day of Resurrection. And the end of the discussion, God willing, will indicate that this is in this world. It was said that the 'Ashar are the clouds, because the Arabs liken them to the pregnant ones, and from this is His statement: **And the pregnant ones are pregnant** and neglecting them is the lack of rain. The majority read *Atallat* with a shaddah, and Ibn Kathir read it in a narration from him with a light 'Atallat. It was said that what is meant is that the houses are neglected and cannot be inhabited, and it was said that the land whose crops are tithed is neglected and cannot be cultivated.

Tafsir al-Baghawi

4- **And when the ten-month-old camels are neglected,** which are the pregnant camels that have been pregnant for ten months, the singular of which is 'ashra', and that is their name until they give birth at the end of a year, and they are the most valuable property among the Arabs. *Targeted:* they are left neglected without a shepherd, neglected by their owners, and they were attached to their tails, and they had no property more pleasing to them than them, because of the horrors of the Day of Resurrection that came to them.

Tafsir al-Baidawi

4- **And when the ten-month-old camels are pregnant** is the plural of *ashraa'*. *At'alat* is left neglected, or the clouds were prevented from rain, and it was read with a light pronunciation.

Surat al-Takwir 81:5

And when the wild beasts are gathered together

Tafsir al-Jalalayn

5 - **And when the beasts are gathered together** They are gathered after the resurrection so that some may take revenge on others, then they will turn to dust.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed over the meaning of his statement, **And when the wild beasts are gathered together**, so some of them said: The meaning of that is: they died.

Who said that?

Ali bin Muslim Al-Tusi told me: Ibad bin Al-Awam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God, **And when the wild beasts are gathered together**, he said: The gathering of the beasts means their death, and the gathering of everything means death, except for the jinn and mankind, for they will be stopped on the Day of Resurrection.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Rabi' ibn Khaitham: **And when the wild beasts are gathered together**, he said: God's command will come upon them. Sufyan said: My father said: So I mentioned it to Ikrimah, and he said: Ibn Abbas said: Their death will gather them together.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi' bin Khaitham, in a similar manner.

Others said: Rather, the meaning of this is: And when the beasts mix.

Who said that?

Al-Husayn bin Harith told us, on the authority of Al-Fadl bin Musa, on the authority of Al-Husayn bin Waqid, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-A'lia, who said: Abi bin Ka'b told me, **And when the wild beasts are gathered together**, he said: They will mix together.

Others said: Rather, the meaning of this is **I gathered**.

Who said that?

Bishr told us, he said: Saeed told us, on the authority of Qatada, **And when the wild beasts are gathered together**, that these creatures will meet on the Day of Resurrection, and God will decide for them what He wills.

The most correct of the sayings on this matter is the

saying of those who said: The meaning of hashrat is: gathered and killed, because the well-known meaning of hashrat in the speech of the Arabs is: gathering, and from that is the saying of God, **And the birds are gathered** (Surah Sad: 19), meaning gathered, and His saying, **So he gathered and called out** (Surah al-Nazi'at 79:23). Rather, the interpretation of the Qur'an is to be carried on the most prevalent and apparent of its interpretations, not on the most unknown and unknown.

Tafsir al-Qurtubi

God the Almighty said: **And when the wild beasts are gathered together** meaning gathered. Gathering means gathering. It was narrated from Al-Hasan, Qatadah and others. Ibn Abbas said: Their gathering means their death. It was narrated from him by Ikrimah. And the gathering of everything means death except for the jinn and mankind, for they will meet on the Day of Resurrection. It was also narrated from Ibn Abbas that he said: Everything will be gathered, even the creeping things. Ibn Abbas said: The wild beasts will be gathered tomorrow-Saff 61: meaning they will be gathered until retribution is taken from some of them against others, so retribution will be taken from the horned ones, then it will be said to them, **Become dust**, and they will die. This is more authentic than what Ikrimah narrated from him, and we have explained it in full in the book *At-Tadhkirah*, and part of it has passed in Surat Al-An'am. Meaning, if the wild beasts are in this state, then what will the children of Adam be like? It was said: What is meant by this is that despite their aversion to people today and their being scattered in the desert, they will join the people tomorrow because of the horrors of that day. Ubayy ibn Ka'b said this meaning.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir" means gathering something together, and from this is the folding of a turban and gathering some clothes together**. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away." Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer

al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell.**

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire.** This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection.** Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out.** Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the

seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered,** meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered,** meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered,** he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion,** meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected,** Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his

interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people**

who used to do his work. That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.** He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl**

buried alive is asked, meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhahah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malukah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Daharani told me, Hafs ibn Umar Al-Adani told us,

Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Daharani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatadah said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away**, Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze**, As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near**, Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought**, this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said:

On that Day man will be informed of what he has sent forth and what he has left behind. Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought**, he said: This is why he included the hadith.

Fath al-Qadir

5- And when the wild beasts are gathered together Wild beasts are all wild land animals. The meaning of gathered is: they are sent out so that some of them may exact retribution from others, so the horned one will exact retribution from the horned one. It was said that their gathering is their death, and it was said that with their estrangement from people today and their dispersal in the deserts, they will be gathered to them on that day. The majority read *hashara* with a light pronunciation, while Al-Hasan and Amr bin Maymun read it with a heavy pronunciation.

Tafsir al-Baghawi

5- And when the wild beasts, meaning the land animals, **are gathered together**, gathered after the resurrection so that some of them may exact retribution from others. Ikrimah narrated on the authority of Ibn Abbas that he said: **They will be gathered together** means their death. He said: **The gathering of everything will be death, except for the jinn and mankind, for they will both be stopped on the Day of Resurrection.** Ubayy ibn Ka'b said: **They will be mixed up.**

Tafsir al-Baidawi

5- And when the wild beasts are gathered together they are gathered from every side or sent for retribution. They are returned to dust or killed. This is from their saying: When the year is unfair to people, it gathers them together. It is read with emphasis.

Surat al-Takwir 81:6

And when the seas are set on fire

Surat al-Takwir 81:6

And when the seas are set on fire

Tafsir al-Jalalayn

6 - **And when the seas are set ablaze** with emphasis and ignition, they are lit and become fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when the seas are set ablaze.** The people of interpretation differed regarding the meaning of that. Some of them said: The meaning of that is when the seas are set ablaze with fire and become blazing.

Who said that?

Al-Husayn ibn Harith told us: Al-Fadl ibn Musa told us: Al-Husayn ibn Waqid told us, on the authority of Al-Rabi' ibn Anas, on the authority of Abu Al-A'aliyah, who said: Abi ibn Ka'b told me: **And when the seas are set ablaze.** He said: The jinn said to the humans: We will bring you report, so go to the seas, and they will be blazing with fire.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Sa'id ibn al-Musayyab, he said: Ali, may God be pleased with him, said to a Jewish man: Where is Hell? He said: The sea. He said: I see him as none but truthful. **And the sea set ablaze** (al-Tur 52:6), **And when the seas are set ablaze** is a lightened form.

Hawthara bin Muhammad Al-Manqari told me, he said: Abu Usamah told us, he said: Mujalid told us, he said: An old man from Bajila told me on the authority of Ibn Abbas, regarding His statement, **When the sun is wrapped up**, he said: God wraps the sun, the moon, and the stars in the sea, then sends upon them a violent wind, which blows it until it becomes fire. That is what He said, **And when the seas are set ablaze.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And when the seas are set ablaze**, he said: They will be set ablaze on the Day of Resurrection. They claimed that this setting ablaze is in the speech of the Arabs.

Ibn Hamid told us: Ya'qub told us, on the authority of Hafs ibn Hamid, on the authority of Shammar ibn 'Atiyyah, regarding His statement, **And the sea set ablaze** (al-Tur 52:6), he said: It is like the set ablaze **And when the seas are set ablaze** like it.

He said: Mahran told us, on the authority of Sufyan, **And when the seas are set ablaze**, he said: lit.

Others said: The meaning of this is: it overflowed.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Rabi' bin Khaitham: **And when the seas are set ablaze**, he said: they overflow.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Rabi', similarly.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Kalbi, regarding his statement, **And when the seas are set ablaze**, he said: Filled. Do you not see that he said, **And the sea set ablaze** (al-Tur 52:6).

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 when the seas are set ablaze**, meaning: they burst forth.

Others said: Rather, he meant that its water was gone.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when the seas are set ablaze**, he said: Its water is gone and not a drop remains in it.

Muhammad bin Abdul A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And when the seas are set ablaze.** He said: Its water will sink and disappear.

Al-Husayn bin Muhammad Al-Dhara' told me: Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Al-Husayn, regarding this word **And when the seas are set ablaze**, he said: They dry up.

Al-Husayn bin Muhammad told us: Yazid bin Zari' told us: Abu Raja' told us, on the authority of Al-Hasan, similarly.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **And when the seas are set ablaze**, he said: They dry up.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of that is: it was filled until it overflowed, then it burst forth and flowed as God described it in another place, when He said: And when the seas burst forth. The Arabs say of a river or a filled pool: **flowing water**. From this is the saying of Labid:

They were in the middle of the secret show and a crack, closed and adjacent to her pen

Filled with water.

The reciters differed in their reading of this. The majority of the reciters of Medina and Kufa read it as *sajart* with a shaddah on the *j*.

Some Basra readers read it with a light jim.

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

Tafsir al-Qurtubi

God the Almighty says: **And when the seas are set ablaze** meaning they are filled with water. The Arabs say: **I set the Cistern ablaze** if you fill it, and it is set ablaze. *Masjoor* and *sajir* in the language mean *full*. Ar-Rabi' ibn Khaitham narrated: *Sajarat* means *overflowed* and *filled*. This was also said by Al-Kalbi, Muqatil, Al-Hasan, and Ad-Dahhak. Ibn Abi Zamanin said: *Sajarat* means *filled*, so some of it overflows into others, so they become one thing, and this is the meaning of what Al-Hasan said. It was also said: He sent its fresh water upon its salty water, and its salty water upon its fresh water, until it was filled. Ad-Dahhak and Mujahid mentioned: **Meaning it burst forth and became one sea**. Al-Qushayri said: That is, God will lift the barrier mentioned in His statement: **Between them is a barrier so neither of them transgresses** (al-Rahman 55:20). So when that barrier is lifted, the waters of the seas will burst forth and cover the entire earth, and the seas will become one sea. It was said: It became a single sea of scalding water for the people of Hell. Also narrated by Al-Hasan, Qatadah, and Ibn Hayyan: It dried up so that not a drop of its water remained. Al-Qushayri: It is from the verb *sajartu tannu* to heat the oven *asjaruhu sajran* to heat it up, and if ignition is directed at it, the moisture in it dries up, and the mountains move at that time, and the seas and the entire earth become a single carpet, by filling the place of the seas with the dust of the mountains. An-Nahhas said: The sayings may be in agreement, that it may be that the water dries up after it overflows, some of it into others, and turns into fire.

I said: Then the mountains will move at that time, as Al-Qushayri mentioned, and God knows best. Ibn Zayd, Shimir, Atiyah, Sufyan, Wahb, Ubayy, Ali ibn Abi Talib, and Ibn Abbas, in the narration of Al-Dahhak from him, said: It was lit and became fire. Ibn Abbas said: God will roll the sun, moon, and stars into the sea, then God will send upon them a violent wind that will blow it away until it becomes fire. And likewise in some of the hadith: God, the Most High, will command the sun, moon, and stars, and they will scatter into the sea, then God, the Most High, will send a violent wind that will ignite them into fire. That is the Great Fire of God, with which He will punish the disbelievers. Al-Qushayri said: It was said in interpretation of Ibn Abbas' statement, **It was lit** that it was lit, that it may mean that Hell is in the depths of the seas, and now it is not lit due to the existence of this world, but when this world ends, it will be lit and all of it will become fire, and God will admit its people into it. And it may mean that there will be fire under the sea, then God will ignite the whole sea and it will become fire. And in the hadith:

(The sea is fire within fire) Muawiyah bin Saeed said: The Roman Sea is in the middle of the earth, below it are wells filled with copper that will be kindled with fire on the Day of Resurrection. It was also said: The sun will be in the sea, so the sea will be fire, the sea of the sun. Then everything in these verses may have

happened in this world before the Day of Resurrection and be among its signs, and it may be on the Day of Resurrection, and these verses will not happen on the Day of Resurrection.

I said: It was narrated on the authority of Abdullah bin Amr: One should not perform ablution with sea water because it is the bottom of Hell. Abi bin Kaab said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun is gone and the stars appear, so they are confused and astonished. While they are thus looking, the stars are scattered and falling. While they are thus, the mountains fall to the face of the earth, so it moves, shakes and burns, so it becomes scattered dust. Humans flee to the jinn and the jinn flee to the humans. The animals, wild animals, insects and birds mingled, and some of them swayed among others. This is what God Almighty said: **And when the wild animals are gathered together**. Then the jinn will say to the humans: We will bring you report. So they set out to the seas, and behold, it is a blazing fire. While they are thus, the earth cracks with a single crack to the seventh lowest earth and to the seventh highest heaven. While they are thus, a wind comes to them and kills them. It was said: The meaning of (*Sajrat*) is the redness of its water, until it becomes like blood, taken from their saying: Ain Sajra, meaning red. Ibn Kathir and Abu Amr also read (*Sajrat*), describing its condition once. The rest read it with emphasis, describing its condition by repeating that from it time after time.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatadah said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: Kurrat is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire.** This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection.** Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say." I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of

God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said:

The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission

on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us,

Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And

Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed,

Umar said: When he reached **A soul will know what it has brought**, he said: This is why he included the hadith.

they return to one sea, from the fire of the oven when it is filled with firewood to heat it. Ibn Kathir, Abu Amr, and Ruh read it with the light pronunciation.

Fath al-Qadir

6- **And when the seas are lit up** meaning lit up and become a blazing fire. Al-Farra' said: They are filled by becoming one sea. It was narrated on the authority of Qatada and Ibn Hibban that the meaning of the verse is: They dry up and not a drop remains in them. It is said that I lit the pool asjaratuhu sajran if I fill it. Al-Qushayri said: It is from sajratu tanur asjaratuhu sajran if I heat it up. Ibn Zayd, Atiyya, Sufyan, Wahb and others said: It was lit up and became a fire. It was said that the meaning of sajratu is that it becomes red like blood, from their saying sajra' spring, meaning red. The majority read *sajratu* with a shaddah on the jim. Ibn Kathir and Abu Amr read it with a light jim.

Tafsir al-Baghawi

6- **And when the seas are set ablaze.** The people of Mecca and Basra read it with a light pronunciation, while the rest read it with a heavy pronunciation. Ibn Abbas said: It is lit and becomes a blazing fire. Mujahid and Muqatil said: It means that some of it bursts into others, the fresh and the salty, so all the seas become one sea. Al-Kalbi said: It is filled. This also means: **And the set ablaze sea** (al-Tur 52:6). Set ablaze means filled. It was also said: Its waters become one sea of scalding water for the people of Hell. Al-Hasan said: It dries up, and this is the opinion of Qatada. He said: Its water is gone and not a drop remains in it.

Abu Al-Aaliyah narrated on the authority of Abi bin Kaab, who said: Six signs will occur before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun disappears. While they are like that, the stars will scatter. While they are like that, the mountains will fall on the face of the earth, moving and shaking. The jinn will flee to the humans, and the humans will flee to the jinn. The animals, birds, and wild animals will mix and swarm among themselves. This is what He said: **And when the wild beasts are gathered together**, mixed. **And when the ten thousand animals are neglected, and when the wild beasts are gathered together, and when the seas are set ablaze.** He said: The jinn will say to the humans, **We will bring you report.** So they went to the sea, and it was a blazing fire. He said: While they were like that, the earth rose in a single crack to the seventh lowest earth, and the heaven split in a single crack, and to the seventh highest heaven. While they were like that, the wind came to them and killed them.

On the authority of Ibn Abbas, he also said: They are twelve characteristics, six in this world and six in the hereafter.

Tafsir al-Baidawi

6- **And when the seas are set ablaze** They are heated or filled by exploding some of them into others until

Surat al-Takwir 81:7
And when souls are paired

Surat al-Takwir 81:7

And when souls are paired

Tafsir al-Jalalayn

7 - **And when the souls are paired** are joined to their bodies

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when souls are paired**, the people of interpretation differed in its interpretation. Some of them said: He attached each person to his form, and he was placed between the types and the examples.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar, may God be pleased with him: **And when souls are paired**, he said: They are two men who do one deed and by it they enter Paradise and by it they enter Hell.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, may God be pleased with him: **And when souls are paired**, he said: They are two men who do a deed and enter Paradise because of it. And he said: **Gather together those who did wrong and their spouses** (al-Saffat 37:22), he said: Their peers.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Al-Nu'man bin Bashir, on the authority of Umar bin Al-Khattab, may God be pleased with him: **And when souls are paired**, he said: They are two men who do a deed, and because of it they will enter Paradise or Hell.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Samak bin Harb, that he heard An-Nu'man bin Bashir say: I heard 'Umar bin Al-Khattab while he was delivering a sermon, and he said: "And you were three groups. The companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - the foremost. Those are the ones brought near." (Al-Waqi'ah: 7-8-9-10-11) Then he said: **And when souls are paired**. He said: Pairs in Paradise and pairs in Hell.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Al-Nu'man bin Bashir, who said: Umar bin Al-Khattab, may God be pleased with him, was asked about the statement of God, **And when souls are paired**, he said: A righteous man will

be paired with a righteous man in Paradise, and an evil man will be paired with an evil man in Hell.

Muhammad bin Khalaf told me: Muhammad bin Al-Sabah Al-Dulabi told us, on the authority of Al-Walid, on the authority of Samak, on the authority of Al-Nu'man bin Bashir, on the authority of the Prophet, may God bless him and grant him peace, and Al-Nu'man, on the authority of Umar, who said: **And when souls are paired**, he said: The pairs are each man with each people who used to do his work, and that is because God says: "And you will be three groups. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." (al-Waqi'ah 56:7-8-9-10) He said: They are the pairs.

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 souls are paired**, he said: That is when people will be in three pairs.

Muhammad bin Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And when souls are paired**, he said: Every person will be joined to his followers.

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, **And when souls are paired**, he said: People of equal status are brought together.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And when souls are paired**, he said: Every person will join his own group, the Jews with the Jews, and the Christians with the Christians.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi' bin Khaitham: **And when souls are paired**, he said: He will be gathered with the one who did his work.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi', who said: A man comes with his employer.

Others said: Rather, what he meant by that is that the souls were returned to the bodies and paired with them: that is, they were given a mate.

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, **And when the souls are paired**, he said: The souls return to the bodies.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Al-Sha'bi, that he said regarding this verse, **And when the souls are paired**, he said: The bodies are paired, so the souls

are returned to the bodies.

Ubaid bin Asbat bin Muhammad told me: My father told me, on the authority of his father, on the authority of Ikrimah: **And when the souls are paired**, he said: The spirits are paired with the bodies.

Al-Hasan bin Zuraiq Al-Tahri told me: Asbat told us, on the authority of his father, on the authority of Ikrimah, the same.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Dawud told us, on the authority of Al-Sha'bi, regarding his statement, **And when the souls are paired**, he said: The souls are paired with the bodies.

The first of the two interpretations of this is the correct one, which was interpreted by Umar ibn al-Khattab, may God be pleased with him, for the reason he cited, which is the statement of God Almighty: **And you were three groups** (al-Waqi'ah 56:7), and His statement: **Gather together those who did wrong and their partners** (al-Saffat 37:22). These are undoubtedly examples and examples, in good and evil, and likewise His statement: **And when souls are paired** with peers and examples in good and evil.

Matar bin Muhammad Al-Dhabi told me: Abd Al-Rahman bin Mahdi told us: Abd Al-Aziz bin Muslim Al-Qasmali told us on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, regarding his statement, **When the sun is wrapped up**, he said: Its beginning will come while the people are watching, and its end will come when the souls are paired.

Tafsir al-Qurtubi

God Almighty said: **And when souls are paired**. Al-Nu'man bin Bashir said:

The Prophet (peace and blessings be upon him) said, **And when souls are paired**. He said, **Every man will be paired with every people who used to do according to his deeds**. Umar ibn al-Khattab said, **The wicked will be paired with the wicked, and the righteous will be paired with the righteous**. Ibn Abbas said, "That will be when people will be in three pairs: the foremost will be paired - meaning a class - the companions of the right will be paired, and the companions of the left will be paired." It was also narrated from him that he said, **The souls of the believers will be paired with the wide-eyed houris, and the disbeliever will be paired with the devils, and so will the hypocrites**. It was also narrated from him that every type will be paired with its type of people from the people of Paradise and the people of Hellfire, so the prominent in obedience will be paired with its type, the average will be paired with its type, and the people of disobedience will be paired with its type. Pairing means pairing something with its type, and the meaning is: And when souls are paired with their type in Paradise and Hellfire. It was also said that every man will be paired with whoever he was obliged to rule or have authority over, as God the Almighty said, **Gather together those who did wrong and their type** 37:22, meaning their type. Ikrimah said: **And when the souls are paired**, the souls are paired with the bodies, i.e. they are returned to them. Al-Hasan

said: Every person is linked to his own group: the Jews with the Jews, the Christians with the Christians, the Magians with the Magians, and everyone who worships something other than God is linked to one another, the hypocrites with the hypocrites, and the believers with the believers. It was said: The seducer is linked to the one who seduced him, whether Satan or human, on the basis of hatred and enmity, and the obedient is linked to the one who called him to obedience from the prophets and believers. It was said: The souls are linked to their deeds, so due to their specialization, they become like a marriage.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: Kurrat is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it

well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out.** Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered,** meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered,** meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered,** he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion,** meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected,** Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners

neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id

ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their**

mates. Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was buried alive] is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin

Surat al-Takwir 81:7

And when souls are paired

Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive**

during the pre-Islamic era. And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

7- **And when souls are paired** meaning a righteous man will be paired with a righteous man in Paradise, and an evil man will be paired with an evil man in Hell. Ata' said: The souls of the believers will be paired with the wide-eyed houris, and the souls of the disbelievers will be paired with the devils. It was also said that each form will be paired with its form in authority, as in His statement: **Gather together those who did wrong and their mates.** Ikrimah said: **And when souls are paired** meaning the souls will be paired with the bodies. Al-Hasan said: Every person will be paired with his own group: the Jews with the Jews, the Christians with

the Christians, the Magians with the Magians, and everyone who worships something other than God will be paired with each other, the hypocrites with the hypocrites, and the believers with the believers. It was also said that the seducer will be paired with the one who seduced him, whether a devil or a human, and the obedient will be paired with the one who called him to obedience from among the prophets and believers. It was also said that souls will be paired with their deeds.

Tafsir al-Baghawi

And it is what God Almighty mentioned in His saying:
7- And when souls are paired.

Al-Nu'man ibn Bashir narrated on the authority of Umar ibn al-Khattab that he was asked about this verse. He said: A righteous man will be paired with a righteous man in Paradise, and an evil man will be paired with an evil man in Hell. This is the meaning of what Ikrimah said.

Al-Hasan and Qatada said: **Each person is affiliated with his own group, the Jew with the Jew and the Christian with the Christian.**

Al-Rabi' ibn Khathim said: **A man will be resurrected with his employer.** It was also said: **Souls are married to their deeds.**

Ata and Muqatil said: The souls of the believers were paired with the houris, and the souls of the unbelievers were paired with the devils.

It was narrated on the authority of Ikrimah that he said: When souls are paired, the spirits will be returned to the bodies.

Tafsir al-Baidawi

7-And when souls are paired they are paired with bodies, or each of them with its form, or with its book and its deeds, or the souls of the believers with the houris and the souls of the unbelievers with the devils.

Surat al-Takwir 81:8

And when the girl buried alive is asked

Surat al-Takwir 81:8

And when the girl buried alive is asked

Tafsir al-Jalalayn

8 - **And when the girl buried alive** the girl buried alive for fear of shame and need **is asked** to rebuke her killer

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when the girl buried alive is asked * For what sin was she killed?** The reciters differed in the reading of that. Abu al-Dhaha Muslim bin Subaih read it **And when the girl buried alive is asked * For what sin was she killed** meaning: The girl buried alive asks the buryers: For what sin did they kill her.

The narration mentioned that:

Abu Al-Sa'ib told me, he said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, regarding his statement **And when the girl buried alive is asked**, he said: She is asked for her blood.

Suwar bin Abdullah Al-Anbari told us: Yahya bin Saeed told us, on the authority of Al-A'mash, who said: Abu Al-Dhaha said: **And when the girl buried alive asks** He said: I asked her killer.

If a reader who read **I asked** had read **For what sin were you killed?** it would have had a point, and the meaning of that would have been for the one who read **For what sin were you killed?** However, if it was a narration, both meanings would be permissible, as it is said: Abdullah said, **For what sin was he struck?** as Antarah said:

The one who insults me is my honor, and I did not insult them, and the one who vows that if I meet them, my blood will be shed

This is because they used to say: If we meet his family, we will kill him. So Antarah narrated their words in his poetry, and likewise the other's words:

Two men from Dhuba told us that they saw a naked man.

Meaning: They told us that, but the speech was based on the narrative method, and some of the common reciters of the regions read it as: **And when the girl buried alive is asked * For what sin was she killed?** meaning the girl buried alive, for what sin was she killed, and the meaning of killed is killed, except that it was returned to the report of the form of a narrative in the manner of the past statement before, and the meaning of that may be directed to be: And when the girl buried alive is asked, her killers and those who buried her alive, For what sin did they kill her? Then it

was returned to what did not name the perpetrator, so it was said: For what sin was she killed.

The first of the two readings in this regard, in our view, is the correct reading: the reading of the one who reads it **I was asked** with a damma on the seen for **what sin were you killed** in the form of a report, due to the consensus of the proof from the reciters on it, and the buried alive is: the one buried alive, and this is what the Arabs used to do with their daughters, and from it is the saying of Al-Farazdaq bin Ghalib:

And among us is he who revived the lost, and the absent and Amr, and among us are those who carry and defend.

It is said: He buried him alive, so he buried him alive, burying him alive.

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 when the girl buried alive is asked:** In some readings it is: **She is asked for what sin she was killed**, not for what sin. The people of the Age of Ignorance would kill their daughter and feed her dog, so God condemned them for that.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "Qais ibn Asim al-Tamimi came to the Prophet, may God bless him and grant him peace, and said: 'I buried eight daughters alive during the pre-Islamic era.' He said: 'Then free a camel for each one.'"

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Al-Rabi' bin Khaitham: **And when the girl buried alive is asked**, he said: The Arabs were among the people who did this.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Rabi' bin Khaitham, with a similar chain of transmission.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when the girl buried alive is asked**, he said: The girls whom the Arab groups used to kill, and he read, **For what sin were you killed?**

Tafsir al-Qurtubi

The Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** The buried alive girl is the one who was killed, and she is a female slave who is buried alive. She is called that because no dirt is thrown over her, which would burden her until she dies. From this is the Almighty's saying: **And their preservation does not burden Him** (al-Baqarah 2:255), meaning it does not burden Him. Mutammam ibn Nuwayrah said:

And a girl buried alive in a desert with her slave girl, blackened and not paved

They used to bury their daughters alive for two reasons. One of them was that they said: The angels are the daughters of God, so they attributed the daughters to Him. The second was either for fear of poverty or captivity and enslavement. This meaning has been fully discussed in Surat An-Nahl, when God the Almighty says: **Or bury him in the dust?** (al-Nahl 16:59). The honorable among them refrained from this and prevented it, so much so that Al-Farazdaq boasted about it and said:

And among us is he who prevented the giving of gifts, so he revived the giving of gifts, so he did not bury them alive.

Meaning his grandfather Sa'sa'ah used to buy them from their fathers, then Islam came and revived seventy buried girls. Ibn Abbas said: When a woman in the pre-Islamic era became pregnant, she would dig a hole and give birth on her head. If she gave birth to a girl, she would throw her into the hole and cover her with dirt. If she gave birth to a boy, she would imprison him. From this is the saying of the rajaz poet:

I named her when she was born and she dies and the grave is the guarantor of my time

The dignified Zamit, and Zamit is an example of the corrupt or from Zamit, and so-and-so is the most dignified of people, meaning he is the most dignified of them, and how severe his devotion is, according to Al-Farra. Qatada said: In the Age of Ignorance, one of them would kill his daughter and feed his dog, so God rebuked them for that and threatened them with His saying: **(And when the buried girl is asked).**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam,

on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadhi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection**. Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith**.

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered**. The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report**. He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim,

Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The Land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the

authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it**. It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together**. God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze**. Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea**. He said: **I do not think he is anything but truthful**. And the set ablaze sea. **And when the seas are set ablaze**. Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea**. Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea**. This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses**. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work**. That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of

the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the hours and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something

similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she**

killed? Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhaharani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatadah said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away**, Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze**, As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near**, Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought**, this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said:

When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought**, he said: This is why he included the hadith.

Fath al-Qadir

8- **And if the buried alive girl is asked** meaning the one buried alive. When the Arabs gave birth to a daughter, they would bury her alive for fear of shame or need. It is said: he buried [wada] wada, so he is wa'id, and the one who is done to is maw'ud. Its origin is taken from the weight because she is buried, and the dirt is spread over her, making her heavy and she dies. From this, **and their preservation does not burden him** meaning it does not weigh him down. From this is the saying of Mutammam ibn Nuwayrah:

And a buried girl in a cave

And from it the saying of the rajaz poet:

I named her if she was born she will die and the grave is a guarantor of the in-laws I threw away

The majority read *al-maw'adah* with a hamza between two silent waws like *al-maw'udah*. Al-Bazzi read it in a narration from him with a dammah then a silent waw. Al-A'mash read *al-maw'adah* with the weight of *al-muzzah*. The majority read *sa'alat* in the passive voice, and Al-Hasan read it with a kasrah on the seen from *sala yaseel*.

Tafsir al-Baghawi

8- **And when the buried alive girl is asked**, which is the girl buried alive, she was called that because of the dirt that is thrown on her, which weighs her down until she dies. The Arabs used to bury their daughters alive for fear of shame and need. It is said: *Awd* This is not correct in terms of structure because the buried alive girl is from *wad* not from *awd*. It is said: **wadda ya'id wadan**, so he is wa'id, and the passive participle is *maw'ud*.

Akrima narrated on the authority of Ibn Abbas: When a woman became pregnant in the pre-Islamic era and the time came for her to give birth, she would dig a hole and urinate at the top of the hole. If she gave birth to a girl, she would throw her into the hole, and if she gave birth to a boy, she would keep him.

Tafsir al-Baidawi

8- **And if the buried alive girl** - the one buried alive - the Arabs used to bury their daughters alive for fear of poverty, or shame that would befall them because of them. **I was asked.**

Surat al-Takwir 81:9

For what sin was she killed?

Tafsir al-Jalalayn

9 - **For what sin were you killed?** It was read with a kasra on the ta', narrating what she was being addressed with, and the answer to it is to say, **I was killed without sin.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **For what sin were you killed?**

Tafsir al-Qurtubi

Umar said regarding the verse, And when the girl [who was] buried alive is asked," he said: Qais bin Asim came to the Prophet, peace and blessings be upon him, and said: O Messenger of God! I buried alive eight daughters who were my daughters during the pre-Islamic era. He said: **(Then free a slave for each one of them.)** He said: O Messenger of God, I am a camel owner. He said: **(Then sacrifice a camel for each one of them if you wish.)** And the verse, **"was asked,"** is a question of rebuke to her killer, just as a child is asked when he hits him: Why were you hit? And what is your sin? Al-Hasan said: God wanted to rebuke her killer, because she was killed without a crime. Ibn Aslam said: For what sin was she hit? And they used to hit her. Some of the scholars mentioned regarding His statement, "was asked," that he said: It was demanded, as if he meant as one demands the blood of the murdered. He said: It is like His statement, "And the covenant of God will be questioned about" (al-Ahzab 33:15), meaning demanded. So it is as if she was demanded from them and they were asked, "Where are your children?!" Ad-Dahhak and Abu Ad-Dahha read on the authority of Jabir ibn Zayd and Abu Salih: **And when the girl [who was] buried alive will be asked.** So the girl will cling to her father and say: For what sin did you kill me?! So he will have no excuse. Ibn Abbas said this. He used to read: **And when the girl [who was] buried alive will be asked.** And this is how it is in Abu's copy of the Qur'an. Ikrimah narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, who said:

(The woman who kills her child will come on the Day of Resurrection with her child clinging to her breasts, covered in his blood, and he will say, O Lord, this is my mother, and this one killed me.) The first opinion is accepted by the majority, and is similar to the words of God the Almighty to Jesus: **Did you say to the people?** (al-Ma'idah 5:116) as a way of rebuking and reprimanding them. Likewise, the question of the buried girl is a rebuke to the one who buried her, and it is more eloquent than her question about her killing,

because this is something that is not valid except for a sin. So, for what sin was that? If it becomes clear that she was not guilty, then the calamity will be greater and the proof will be established against her killer. And God knows best. It was also read with emphasis, and in it is clear evidence that the children of polytheists are not tortured, and that torture is not deserved except for a sin.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown.** He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground.** Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: Kurrat is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujahid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell.**

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire.** This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection.** Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul

Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: "And when the stars are scattered" meaning they are scattered, as the Almighty said: "And when the stars are scattered. **The root of inkadar is pouring out.**" Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. "And when the wild animals are gathered together" He said: They are mixed. "And when the ten-year-olds are neglected" He said: Their people neglect them. "And when the seas are set ablaze" He said: The jinn will say, "We bring you report." He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended

meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas**

are set ablaze. Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty:

And the set ablaze sea. Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when 'The souls are paired.'" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: "And when souls are paired?" They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: "Gather together those who did wrong and their mates." Al-Awfi said from Ibn Abbas regarding the verse: "And when souls are paired," he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: "And when souls are paired," he

said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired**, and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired**, meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was buried alive] is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked**, meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn,

who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

The majority read 9- "I asked in the passive voice, and Al-Hasan read it with a kasra on the seen from sala yaseel". The majority read "Qalta with a light s" in the passive voice, and Abu Jaafar read it with a shaddah for emphasis. Ali, Ibn Masoud, and Ibn Abbas read I asked in the active voice, *Qalta* with a damma on the final taa. The meaning of I asked according to the reading of the majority is that directing the question to her was to show the utmost anger at her killer to the point that he did not deserve to be addressed or asked about that, and in it is a rebuke and severe rebuke to her killer. Al-Hasan said: God wanted to rebuke her killer because she was killed without a sin, and in the copy of Abu Jaafar it is: **And when the buried girl is asked, for what sin did you kill me?**

Tafsir al-Baghawi

9- **For what sin were you killed?** The general public reads them with the passive verb, while Abu Ja'far reads them with the shaddah, meaning that the buried girl is asked, **For what sin were you killed?** The meaning of her question is to rebuke her killer, because she is saying: **I was killed without sin.**

It was narrated that Jabir bin Zaid used to recite: **And when the girl buried alive is asked, for what sin was she killed,** and Abu Al-Dhaha read something similar.

Tafsir al-Baidawi

9- **For what sin was she killed?** To rebuke her offspring, as the Christians were rebuked by the Almighty's saying to Jesus, peace be upon him: **Did you tell the people to take me and my mother as gods besides God?** And it was read **I asked,** meaning she argued about herself and asked, and it was said **I killed** to inform about her, and it was read **I killed** to tell the story.

Surat al-Takwir 81:10

And when the pages are spread out

Surat al-Takwir 81:10

And when the pages are spread out

Tafsir al-Jalalayn

10 - **And when the scrolls** the scrolls of deeds **are spread out** with emphasis and stress, opened and expanded

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And when the records are spread out**, God Almighty says: And when the records of the servants' deeds are spread out for them, after they were folded up with what was written in them of good and bad deeds.

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 when the pages are spread out**, is your page, O son of Adam. You fill out what is in it, then it is folded, then it is spread out for you on the Day of Resurrection.

The reciters differed in their recitation of this. The majority of the reciters of Medina read it as *nashr* with a light *shin*, and some of the Kufians also read it likewise. Some of the reciters of Mecca and the majority of the reciters of Kufa read it with a heavy *shin*. Those who were ill-advised among them recited it likewise, based on the statement of God, **that he will be given spread-out pages** (Al-Muddathir: 52). He did not say *manshurah*, but rather the emphasis was appropriate in it, because it is a report about a group, as one says, **These are slaughtered rams**. If he had reported about one person with that, it would have been lightened, and it would have been said *madbuhah*, and so is his statement *manshurah*.

Tafsir al-Qurtubi

The Almighty said: **And when the records are spread out** meaning they are opened after they were folded, and what is meant are the records of deeds in which the angels wrote down the good and evil of their people, they are folded up with death and spread out on the Day of Resurrection, and every person will stand at his record and know what is in it, and he will say: **What is this record that leaves out nothing small or great but that it has recorded it?** (al-Kahf 18:49) And Marthad bin Wada'ah narrated that when the Day of Resurrection comes, the records will fly from under the Throne, and the record of the believer will fall into his hand **in a high garden** (al-Haqqah 69:22) until His

saying: **the days that have passed** (al-Haqqah 69:24) and the record of the disbeliever will fall into his hand **in scorching wind and scalding water** until His saying: **nor noble** (Al-Waqi'ah: 42-44) And it was narrated on the authority of Umm Salamah, may God be pleased with her:

The Messenger of God (peace and blessings of God be upon him) said: **People will be gathered on the Day of Resurrection barefoot and naked**. I said: **O Messenger of God! What about women?** He said: **People are busy, O Umm Salamah**. I said: **And what is their business?** He said: **Spreading out scrolls containing weights equal to the weight of an atom and weight of a mustard seed**. It has already been mentioned in Surah Subhan that Abu Bakr said: **Whatever you wish, then when you die you will be blessed, until when you are resurrected it will be spread out**. Muqatil said: When a person dies, his scroll of deeds is folded up, and when the Day of Resurrection comes it will be spread out. It was narrated from Umar **may God be pleased with him** that when he would recite it he would say: **To you the matter will be brought, O son of Adam**. Nafi', Ibn Amir, Asim, and Abu Amr recited *Nashra published* without a vowel, as Nashra once, to establish the proof. The rest read it with emphasis, with the repetition of the spreading, to exaggerate the rebuke of the sinner and to give glad tidings to the obedient. It was also said: because of the repetition of that by humans and the angels, the witnesses over him.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir** means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away." Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the

sun is wrapped up," he said: **Wrapped up in Hell.**

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire.** This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection.** Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out.** Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered,**

meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered,** meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered,** he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion,** meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected,** Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of

Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim: **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of

al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.** He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Juna'id told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried

alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus**. The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of

Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked**, he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away**, Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze**, As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near**, Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought**, this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought**, he said: This is why he included the hadith.

Surat al-Takwir 81:10

And when the pages are spread out

Fath al-Qadir

10- **And when the records are spread out** meaning the records of deeds are spread out for the reckoning, because death will cover them and they will be spread out at the reckoning, so every person will stand at his record and know what is in it, and he will say: **What is this book that leaves out nothing small or great but that it has enumerated it?** Nafi', Asim, Ibn Amir, and Abu Amr read *Nashra* with a light pronunciation. The rest read it with a heavy pronunciation to indicate abundance.

Tafsir al-Baghawi

10- **And when the pages are spread out**, the people of Medina, Ash-Sham, Asim, and Ya'qub read **spread out** with a light pronunciation, while the others read it with a heavy pronunciation, like His statement: **He will be given spread out pages** (al-Muddaththir 74:52), meaning the pages of deeds will be spread out for the reckoning.

Tafsir al-Baidawi

10- **And when the scrolls are spread out** meaning the scrolls of deeds, for they are folded up at death and spread out at the time of judgment. It was also said that **spread out** means they were distributed among their owners. Ibn Kathir, Abu Amr, Hamza, and Al-Kisa'i read it with emphasis to emphasize the spreading, or to indicate the large number of scrolls or the intensity of their scattering.

Surat al-Takwir 81:11

And when the sky is stripped away

Tafsir al-Jalalayn

11 - **And when the sky is stripped** stripped from its places as the skin is stripped from a sheep.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when the sky is taken away and drawn away, then folded up.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, *Kashtat*, he said: **I pulled**. And it was mentioned that that is in the reading of Abdullah: *Qashtat* with a qaf. And qasht and katsht have the same meaning, and that is a conversion by the Arabs of the kaf to a qaf, because of the similarity of their points of articulation, just as camphor is called qafur, and qast is called kasat, and that is common in their speech, if the points of articulation of two letters are similar, they substitute each other for each, like their saying for the fire-places athathi, and a garment raqbi and thraqbi.

Tafsir al-Qurtubi

The Almighty said: **And when the sky is scraped away**: scraping means to tear off due to intense adhesion, so the sky is scraped as the skin is scraped off a ram or other animal, and scraping is a dialect for it. In Abdullah's reading: **(And when the sky is scraped away)**, and scraped the camel scraping means you removed its skin, and you do not say you flayed it, because the Arabs do not say about a camel except I scraped it or I skinned it, and scraped means it went away, so the sky is removed from its place as a cover is removed from something. It was said: it is folded as God Almighty said: **The Day We shall roll up the heaven like the rolling up of a scroll for books** (al-Anbiya 21:104), so the meaning is as if it was pulled up and folded. And God knows best.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said

the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: Kurrat is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection**. Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith**.

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered**. The root of

inkadaris pouring out. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered,** meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered,** meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered,** he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion,** meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected,** Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it

refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Thahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea**

is a fire, and beneath the fire is a sea. This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls

will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadhamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No.* We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the

authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhaharani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

11- **And when the sky is scraped away** Scraping means to tear off due to intense adhesion, so the sky is scraped like the skin is scraped off a ram. Scraping with the letter Qaf is a dialect for scraping, and it is the reading of Ibn Masoud. Al-Zajaj said: It was scraped away like the ceiling is torn away. Al-Farra' said: It was removed and folded. Muqatil said: It revealed what was hidden in it. Al-Wahidi said: The meaning of scraping is that you lift something from something that had covered it.

Tafsir al-Baghawi

11- **And when the sky is scraped away,** Al-Farra' said: It is removed and folded. Al-Zajaj said: It is removed just as a roof is removed. Muqatil said: It is revealed from whoever is in it. The meaning of scraping is that you lift something from something that had covered it, just as skin is scraped off a hump.

Tafsir al-Baidawi

11- **And when the sky is scraped off** It is pulled off and removed as the hide is scraped off the slaughtered animal. It is read *scratched* and the interlocking of the qaf and the kaf is common.

Surat al-Takwir 81:12

And when Hellfire is set ablaze

Tafsir al-Jalalayn

12 - **And when Hellfire** the fire **is blazing** with emphasis and stress, it is raging.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And when Hell is set ablaze**, God Almighty says: And when Hell is set ablaze and is heated.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when Hell is set ablaze**. Its blaze is the wrath of God and the sins of the children of Adam.

The reciters differed in their reading of this. The majority of the reciters of Medina read it as *sa'arat* with a shaddah on the 'ayn, meaning he lit it again and again. The majority of the reciters of Kufa read it without a shaddah. The statement about this is that they are two well-known readings, so whichever one the reciter reads is correct.

Tafsir al-Qurtubi

The Almighty said: **And when Hellfire is set ablaze** meaning it is lit and kindled for the disbelievers. And its heating was increased. It is said: the fire was set ablaze and I set it ablaze. The general reading is with a light stress on the blazing fire. Nafi', Ibn Dhakwan, and Ruways read it with a shaddah because it is lit time and time again. Qatada said: Its stoke is the wrath of God and the sins of the children of Adam. And in Al-Tirmidhi on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: ((The Fire was lit for a thousand years until it turned red, then it was lit for a thousand years until it turned white, then it was lit for a thousand years until it turned black, so it is black and dark)) and it was narrated as an interrupted hadith.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means**

gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away." Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection**. Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith**.

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered**. The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the

mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered,** meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered,** meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered,** he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion,** meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected,** Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other

than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or

made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the

bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was buried alive] is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikhah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No.* We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us,

Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mursal hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the

wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

12- **And when Hellfire is set ablaze** meaning it is set ablaze for the enemies of God with intense fervor. The majority of scholars read **set ablaze** with a light pronunciation, while Nafi', Ibn Dhakwan, and Hafs read it with a shaddah because it is set ablaze time and time again. Qatada said: Its blaze is the wrath of God and the sins of the children of Adam.

Tafsir al-Baghawi

12- **And when Hell is set ablaze,** the people of Medina and Ash-Sham, and Hafs on the authority of Asim, read: **set ablaze** with emphasis, and the rest read it with emphasis, meaning: set ablaze for the enemies of God.

Tafsir al-Baidawi

12- **And when Hell is set ablaze** means it is set ablaze with intense blaze. Nafi', Ibn 'Amir, Hafs, and Ruways read it with emphasis.

Surat al-Takwir 81:13

And when Paradise is brought near

Tafsir al-Jalalayn

13 - **And when Paradise is brought near** brought near for its people to enter it. The answer to *when* is the beginning of the surah and what is connected to it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And when Paradise is brought near**, God Almighty says: And when Paradise is brought near and brought near.

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

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of Ar-Rabi' ibn Khaitham: **And when Hell is set ablaze, and when Paradise is brought near.** He said: The hadith goes to these two: A group in Paradise, and a group in the Blaze.

Ibn Hamid told me: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi', **And when Hell is set ablaze * And when Paradise is brought near.** He said: The hadith has gone to these two: a group in Paradise, and a group in Hell. Al-Rabi' meant by his saying: The hadith has gone to these two: that the beginning of the report **When the sun is wrapped up...** to His saying **And when Hell is set ablaze** only refers to the events that will come to an end, one of these two things, and that destination is either Paradise or Hell.

Tafsir al-Qurtubi

God the Almighty says: **And when Paradise is brought near** meaning it draws near and is brought close to the righteous. Al-Hasan said: They draw near to it, not that it moves from its place. Abd al-Rahman ibn Zayd used to say: *Beautified*: brought near? Az-Zulfi in Arabic speech means **being close**. God the Almighty says: **And Paradise is brought near for the righteous** (Ash-Shu'ara': 90). So-and-so draws near means he draws near.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin

Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujalid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection**. Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith**.

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered**. The root of *inkadar* is **pouring out**. Al-Rabi' bin Anas said, on the

authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered**, meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered**, meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered**, he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion**, meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected**, Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were

abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas are set ablaze.** Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty: **And the set ablaze sea.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been

discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said: And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is

the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was] buried alive is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No.* We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah

and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzaz said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn, who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatadah said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped**

away, Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

13- **And when Paradise is brought near** meaning it is brought near to the righteous and brought close to them. Al-Hasan said: They are brought near to it, not that it is moved from its place. Ibn Zayd said: The meaning of **brought near** is *beautified*. The first is more appropriate because *zulfa* in Arabic speech means closeness. It was said that these twelve matters are: six of them are in this world, and they are from the beginning of the surah to His saying: **And when the seas are set ablaze,** and six are in the hereafter, and they are: **And when the souls are paired** until here.

Tafsir al-Baghawi

13- **And when Paradise is brought near,** brought near to the friends of God.

Tafsir al-Baidawi

13- **And when Paradise is brought near** It is brought near to the believers.

Surat al-Takwir 81:14

Every soul will know what it has brought forth.

Tafsir al-Jalalayn

14 - **Every soul will know** at the time of these mentions, which is the Day of Resurrection **what it has brought** of good and evil

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **A soul will know what it has brought**, God Almighty says: At that time, a soul will know what it has brought of good, which will lead it to Paradise, or evil, which will lead it to Hell. He says: At that time, it will become clear to him what he was ignorant of, and what was good for him in it, unlike anything else.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **A soul will know what it has brought** of deeds. He said: Umar ibn al-Khattab, may God be pleased with him, said: The hadith goes on to this. His saying, **A soul will know what it has brought** is an answer to his saying, **When the sun is wrapped up** and what follows it, just as it is said, **When Abdullah stands, Amr sits**.

Tafsir al-Qurtubi

The Almighty said: **A soul will know what it has brought forth** meaning what it has done of good and evil. This is the answer to **When the sun is wrapped up** and what follows it. Omar, may God be pleased with him, said: This is why the hadith was included. It was narrated on the authority of Ibn Abbas and Omar, may God be pleased with them both, that they recited it, and when they reached: **A soul will know what it has brought forth**, they said: This is why the story was included. So the meaning according to this is: When the sun is wrapped up and these things happen, a soul will know what it has brought forth of its deeds. In the two Sahihs, on the authority of Adi bin Hatim, he said:

The Messenger of God, may God bless him and grant him peace, said: "There is not one of you but that God will speak to him while there is an interpreter between him and Him. He will look to his right and see only what he has sent forth, and he will look to his left and see only what he has sent forth before him, and the Fire will confront him. So whoever among you is able to protect himself from the Fire, even with half a date, let him do so." Al-Hasan said: **When the sun is wrapped up** is an oath that falls on the statement: **A soul will know what it has brought forth**, just as it is

said: **When Zaid flees, Amr flees**. The first statement is more correct. Ibn Zaid said on the authority of Ibn Abbas regarding the statement of God, the Most High, **When the sun is wrapped up** to His statement, **When Paradise is brought near**, there are twelve characteristics: six in this world and six in the Hereafter. We have already explained the first six based on the statement of Ubayy ibn Ka'b.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **When the sun is wrapped up** means it becomes dark. Al-Awfi said on his authority: it goes away. Mujahid said: it fades away and disappears. Ad-Dahhak said the same. Qatada said: its light goes away. Saeed bin Jubair said: it is wrapped up and disappears. Al-Rabi' ibn Khathim said: *Kurrat* means *thrown*. Abu Salih said: **Kurrat means thrown**. He also said: *Naksat*. Zayd ibn Aslam said: **It falls to the ground**. Ibn Jarir said: **The correct statement in our view is that "takwir means gathering something together, and from this is the folding of a turban and gathering some clothes together. So the meaning of the words of God the Most High: *Kurrat* is gathering some of it together, then rolling it up and throwing it. And if that is done to it, its light will go away."** Ibn Abi Hatim said: "Abu Sa'id al-Ashja' and Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Mujahid, on the authority of a sheikh from Bajila, on the authority of Ibn Abbas, "When the sun is wrapped up," meaning that God will wrap the sun, moon, and stars in the sea on the Day of Resurrection, and God will send a violent wind that will set them ablaze with fire." Aamer al-Sha'bi said the same. Then Ibn Abi Hatim said: "My father told us, Abu Salih told us, Mu'awiyah ibn Salih told me, on the authority of Ibn Yazid ibn Abi Maryam, on the authority of his father, that the Messenger of God (blessings and peace of God be upon him) said regarding the words of God the Most High: "When the sun is wrapped up," he said: **Wrapped up in Hell**.

Al-Hafiz Abu Ya'la said in his Musnad: Musa bin Muhammad bin Hibban told us, Darast bin Ziyad told us, Yazid al-Raqashi told us, Anas told us: The Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights that are barred in the Fire**. This is a weak hadith because Yazid al-Raqashi is weak, and what al-Bukhari narrated in Sahih without this addition. Then al-Bukhari said: Musaddad told us, Abdul Aziz bin al-Mukhtar told us, Abdullah al-Danaaj told us, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **The sun and the moon will be rolled up on the Day of Resurrection**. Al-Bukhari alone transmitted it, and this is its wording. Rather, he included it in the Book of the Beginning of Creation, and it would have been appropriate for him to mention it here or repeat it, as was his custom in similar works. Al-Bazzar narrated it and he presented it well, so he said: Ibrahim bin Ziyad al-Baghdadi told us, Yunus bin Muhammad told us, Abdul Aziz bin al-Mukhtar told us, on the authority of Abdullah al-Danaaj, who said: I heard Abu Salamah bin Abdul

Every soul will know what it has brought forth.

Rahman bin Khalid bin Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat down. To him, so he narrated. He said: Abu Hurairah narrated to us that the Messenger of God, may God bless him and grant him peace, said: **The sun and the moon are two lights in the Fire, barren on the Day of Resurrection.** Al-Hasan said: **And what is their sin?** He said: "I narrate to you from the Messenger of God, may God bless him and grant him peace, and you say:" I think he said: **And what is their sin?** Then he said: **It is not narrated from Abu Hurairah except through this chain of transmission, and Abdullah Ad-Danaaj did not narrate from Abu Salamah other than this hadith.**

And the Almighty said: **And when the stars are scattered** meaning they are scattered, as the Almighty said: **And when the stars are scattered.** The root of *inkadar* is **pouring out.** Al-Rabi' bin Anas said, on the authority of Abu Al-Aaliyah, on the authority of Ubayy bin Ka'b, who said: Six signs before the Day of al-Qiyamah 75: While the people are in their markets, the light of the sun goes away. While they are like that, the stars are scattered. While they are like that, the mountains fall on the face of the earth and move, shake, and mix, so the jinn flee to the humans and the humans flee to the jinn. The animals, birds, and wild animals mix and swarm among themselves. **And when the wild animals are gathered together** He said: They are mixed. **And when the ten-year-olds are neglected** He said: Their people neglect them. **And when the seas are set ablaze** He said: The jinn will say, **We bring you report.** He said: They set out to the sea, and behold, it is a blazing fire. He said: While they are like that, the earth will crack with a single crack, up to the seventh lowest earth and up to the seventh highest heaven. He said: While they are like that, a wind will come upon them and kill them. Narrated by Ibn Jarir, and this is its wording, and by Ibn Abi Hatim, with some of it. This is what Mujahid, Ar-Rabi' ibn Khathim, Al-Hasan Al-Basri, Abu Salih, Hammad ibn Abi Sulayman, and Ad-Dahhak said about the statement of God, the Most High: **And when the stars are scattered,** meaning they are scattered. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And when the stars are scattered,** meaning they are changed. Yazid ibn Abi Maryam said on the authority of the Prophet, peace and blessings be upon him: **And when the stars are scattered,** he said: "They are scattered in Hell, and everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. If they had been pleased to be worshipped, they would have entered it." Narrated by Ibn Abi Hatim with the chain of transmission mentioned above.

And the Almighty said: **And when the mountains are set in motion,** meaning they are removed from their places and blown away, leaving the earth a flat, barren plain. And His saying: **And when the ten camels are neglected,** Ikrimah and Mujahid said: The ten camels. Mujahid said: They are neglected, they are left alone. Ubayy ibn Ka'b and Ad-Dahhak said: Their owners neglected them. Ar-Rabi' ibn Khathim said: They were not milked or milked, their owners abandoned them. Ad-Dahhak said: They were left without a shepherd. The meaning of all of this is close. The intended

meaning is that the 'ashar camels, which are the best of them and the pregnant ones that have reached the tenth month of pregnancy - the singular is 'ashra' and that is its name until they give birth - people have become busy with them and with their care and benefit from them after they had desired nothing from them because of the great, terrifying, and awesome matter that has befallen them, which is the matter of the Day of Resurrection and the establishment of its causes and the occurrence of its preliminaries. And it has been said that it will be on the Day of Resurrection, and their owners will see them like that, with no way to them. And it has been said about the 'ashar that they are the clouds that are neglected from traveling between the sky and the earth because of the destruction of the world. And it has been said that they are The land subject to tithe. It was also said that it refers to the homes that were inhabited and were abandoned due to the death of their inhabitants. Imam Abu Abdullah Al-Qurtubi narrated all of these sayings in his book Al-Tadhkira. He preferred that it refers to camels and attributed this to most people. I said: Nothing is known from the Salaf and the Imams other than this, and God knows best.

And the Almighty's saying: **And when the wild beasts are gathered together** means they are gathered as the Almighty said: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Register. Then to their Lord they will be gathered." Ibn Abbas said: Everything will be gathered together, even flies. This was narrated by Ibn Abi Hatim, and this is what al-Rabi' ibn Khathim, al-Suddi, and others said. This is what Qatadah said in his interpretation of this verse: These creatures will meet and God will decree for them what He wills. Ikrimah said: He will gather them for their death. Ibn Jarir said: Ali ibn Muslim al-Tusi told me: Ibad ibn al-Awwam told us: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His saying: **And when the wild beasts are gathered together** he said: The beasts will be gathered for their death, and everything will be gathered for death except the jinn and mankind, for they will be stopped on the Day of Resurrection. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ya'la, on the authority of al-Rabi' ibn Khathim. **And when the wild beasts are gathered together** means: God's command will come upon them. Sufyan said: He said: My father mentioned it to Ikrimah, and he said: Ibn Abbas said: **Its death will gather it.** It was previously reported from Abi bin Ka'b that he said: **And when the wild beasts are gathered together** means mixed together. Ibn Jarir said: The first statement is that of the one who said: **Its gathered together.** God Almighty said: **And the birds are gathered together** meaning gathered together.

And the saying of God the Almighty: **And when the seas are set ablaze.** Ibn Jarir said: Ya'qub narrated to us, Ibn Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyab, who said: Ali **may God be pleased with him** said to a Jewish man: **Where is Hell?** He said: **The sea.** He said: **I do not think he is anything but truthful.** And the set ablaze sea. **And when the seas**

are set ablaze. Ibn Abbas and others said: God sends raging winds upon them, which set them ablaze and they become a blazing fire. We have already discussed this in the statement of God the Almighty:

And the set ablaze sea. Ibn Abi Hatim said: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Tahir narrated to us, Abdul-Jabbar ibn Sulayman Abu Sulayman al-Naffat narrated to me - a righteous sheikh who resembles Malik ibn Anas - from Mu'awiyah ibn Sa'id, who said: **Indeed, this sea is a pool** - meaning the Roman Sea - in the middle of the earth, and all the rivers flow into it, and the Great Sea flows into it, and below it are wells covered with copper. So when the Day of Resurrection comes, it will be set ablaze." This is a strange and amazing report. In Sunan Abi Dawud: **No one shall board the sea except a pilgrim, a performer of Umrah, or a warrior, for beneath the sea is a fire, and beneath the fire is a sea.** This has been discussed previously in Surat Fatir. Mujahid and Al-Hasan ibn Muslim said: It was lit or kindled. Al-Hasan said: It dried up. Ad-Dahhak and Qatadah said: Its water subsided and disappeared, so not a drop remained in it. Ad-Dahhak also said: It was lit or made to gush forth. As-Suddi said: It was opened and made to flow. Ar-Rabi' ibn Khathim said: It was lit or overflowed.

And the Almighty's saying: **And when the souls are paired** means gathering each type with its counterpart, as the Almighty said: **Gather together those who did wrong and their spouses.** Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, that he said: The Messenger of God, may God bless him and grant him peace, said: **And when the souls are paired** - he said: **The pairs, each man with each people who used to do his work.** That is because God, the Almighty, says: "And you were three types. * The companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs. Then Ibn Abi Hatim narrated it through other chains of transmission on the authority of Samak ibn Harb on the authority of al-Nu'man ibn Bashir that Umar ibn al-Khattab addressed the people and recited: **And when the souls are paired.** He said: **Its pairing is that it unites every group with its group.** And in another narration, they are the two men who do a deed and because of it they enter Paradise or Hell. And in a narration on the authority of al-Nu'man, he said: Umar was asked about the Almighty's saying: "And when **The souls are paired.**" He said: A righteous man will be paired with a righteous man, and a bad man will be paired with a bad man in the Fire. This is the pairing of souls. In a narration from Al-Nu'man, Umar said to the al-Nas 114: What do you say in interpreting this verse: **And when souls are paired?** They remained silent. He said: But I know that a man will marry his counterpart from the people of Paradise, and a man will marry his counterpart from the people of the Fire. Then he recited: **Gather together those who did wrong and their mates.** Al-Awfi said from Ibn Abbas regarding the verse: **And when souls are paired,** he said that this is when people will be in three mates. Ibn Abi Nujayh said from Mujahid: **And when souls are paired,** he said:

And similar people are grouped together. This is what Al-Rabi' bin Khathim, Al-Hasan, Qatadah said, and Ibn Jarir chose it, and it is the correct one.

Another saying on the words of God the Almighty: "And when the souls are paired," Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Sarar, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: A valley will flow from the base of the Throne with water between the two shouts, and the distance between them will be forty years, and from it will sprout every decayed creature, from humans, birds, and animals. If someone who had known them before that had passed by them, he would have recognized them on the face of the earth having grown. Then the souls will be sent forth and will mate the bodies, and that is the saying of God the Almighty: **And when the souls are paired,** and this is what Abu Al-Aliyah, Ikrimah, Sa'id bin Jubayr, Al-Sha'bi, and Al-Hasan Al-Basri also said regarding the words of God the Almighty: **And when the souls are paired,** meaning paired with the bodies. It was said: The believers will be paired with the houris and the disbelievers will be paired with the devils. Al-Qurtubi related this in Al-Tadhkira.

God the Almighty said: **And when the girl [who was buried alive] is asked, * For what sin was she killed?** This is how the majority read it: **She will be asked.** The girl buried alive is the one who the people of ignorance used to bury in the ground because they hated daughters. On the Day of Resurrection, the girl buried alive will be asked for what sin she was killed, as a threat to her killer. If the wronged person is asked, what will the wrongdoer think then? Ali ibn Abi Talha said on the authority of Ibn Abbas: **And when the girl buried alive is asked,** meaning asked. Abu al-Dhaha said the same: asked, meaning her blood was demanded. Al-Suddi and Qatadah narrated something similar.

There are hadiths related to the female infant buried alive. Imam Ahmad said: "Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad, who is Muhammad bin Abdul Rahman bin Nawfal told me, on the authority of Urwah, on the authority of Aisha, on the authority of Jadamah bint Wahb, the sister of Ukasha, who said: I was present with the Messenger of God, peace and blessings be upon him, among some people and he was saying: 'I was thinking of forbidding Ghaylah, but I looked at the Romans and Persians and I saw that they bury their children alive without it harming them at all.' Then they asked him about coitus interruptus **coitus interruptus.** The Messenger of God, peace and blessings be upon him, said: 'It is the hidden burying alive, and that is the female infant buried alive. I was asked.'" Muslim narrated it from the hadith of Abu Abdul Rahman Al-Muqri, who is Abdullah bin Yazid, on the authority of Saeed bin Abi Ayyub. Ibn Majah also narrated it from Abu Bakr bin Abi Shaybah, on the authority of Yahya bin Ishaq Al-Silhini, on the authority of Yahya bin Ayoub. Muslim also narrated it, as did Abu Dawud, Al-Tirmidhi, and Al-Nasa'i, on the authority of Malik bin Anas, all three of them on the authority of Abu Al-Aswad.

Every soul will know what it has brought forth.

Imam Ahmad said: Ibn Abi Uday told us, on the authority of Dawud ibn Abi Hind, on the authority of Alqamah, on the authority of Salamah ibn Yazid Al-Ju'fi, who said: My brother and I went to the Messenger of God, may God bless him and grant him peace, and we said: "O Messenger of God, our mother Malikah used to maintain family ties, entertain guests, and do other good deeds. She died in the pre-Islamic period. Will that benefit her at all?" He said: *No*. We said: "She also buried our sister alive in the pre-Islamic period. Will that benefit her at all?" He said: **The one who buries a child alive and the one who is buried alive are in Hellfire, unless the one who buries a child embraces Islam and then God forgives her.** An-Nasa'i narrated it from the hadith of Dawud ibn Abi Hind with it. Ibn Abi Hatim said: Ahmad ibn Sinan Al-Wasiti told us, Abu Ahmad Al-Zubayri told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Alqamah and Abu Al-Ahwas, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who buries a child alive and the one who is buried alive are in Hellfire.** Ahmad also said: Ishaq Al-Azraq told us, Aouf told us, Hasna' bint Mu'awiyah Al-Suraymiyyah told me, on the authority of her uncle, who said: I said: O Messenger of God, who is in Paradise? He said: **The Prophet is in Paradise, the martyr is in Paradise, the one who is born is in Paradise, and the girl who is buried alive is in Paradise.** Ibn Abi Hatim said: My father told us, Muslim ibn Ibrahim told us, Qurrah told us: I heard Al-Hasan say: It was said, O Messenger of God, who is in Paradise? He said: **The girl who is buried alive is in Paradise.** This is a mural hadith from Al-Hasan and others before him. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told me, Hafs ibn Umar Al-Adani told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas said: The children of the polytheists are in Paradise, so whoever claims that they are in Hell has lied. God Almighty says: **And when the girl buried alive is asked, * For what sin was she killed?** Ibn Abbas said: It is the one who is buried. And Abd al-Razzaq said: Israel told us, on the authority of Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the words of God Almighty: **And when the girl [who was] buried alive is asked,** he said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, I buried my daughters alive during the pre-Islamic era.** He said: **Free a slave for each one of them.** He said: **O Messenger of God, I am a camel owner.** He said: **Then slaughter a camel for each one of them.** Al-Hafiz Abu Bakr al-Bazzar said: Abd al-Razzaq disagreed with him on this matter, and he only wrote it on the authority of al-Husayn ibn Mahdi on his authority. Ibn Abi Hatim narrated it and said: Abu Abdullah al-Dhahrani told us in what he wrote to me, he said: Abd al-Razzaq told us, and he mentioned it with his chain of transmission similarly, except that he said: **Eight daughters of mine were buried alive during the pre-Islamic era.** And at the end of it he said: **Then sacrifice, if you wish, a camel for each one.** Then he said: My father told us, Abdullah ibn Raja' told us, Qays ibn al-Rabi' told us, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn,

who said: Qays ibn Asim came to the Messenger of God, may God bless him and grant him peace. And he said: **O Messenger of God, I buried twelve or thirteen daughters alive during the pre-Islamic period.** He said: **Free the number of them.** He said: **So he freed the number of them.** Then, the following year, he brought one hundred camels and said: **O Messenger of God, this is the charity of my people in response to what you did to the Muslims.** Ali ibn Abi Talib said: **So we rested her and called her Al-Qaisiyyah.**

And the Almighty said: **And when the records are spread out.** Ad-Dahhak said: Every person will be given his record in his right or left hand. Qatada said: O son of Adam, you fill out in it, then it is folded up and spread out for you on the Day of Resurrection. So let a man consider what he fills out in his record.

God the Almighty said: **And when the sky is scraped away,** Mujahid said: It is pulled away. As-Suddi said: It is uncovered. Ad-Dahhak said: It is scraped away and goes away. God the Almighty said: **And when Hellfire is set ablaze,** As-Suddi said: It is blazing hot. Qatadah said: It is kindled. He said: It is only set ablaze by the wrath of God and the sins of the children of Adam. And the saying of God the Almighty: **And when Paradise is brought near,** Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi' ibn Khathim said: meaning, it is brought near to its people. And the saying of God the Almighty: **A soul will know what it has brought,** this is the answer, meaning, when these matters occur, then every soul will know what it has done and what it has brought about for it, as God the Almighty said: **The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance.** And God the Almighty said: **On that Day man will be informed of what he has sent forth and what he has left behind.** Ibn Abi Hatim said: My father told us, Abdah told us, Ibn Al-Mubarak told us, Muhammad ibn Mutraf told us, on the authority of Zayd ibn Aslam, on the authority of his father, who said: When **When the sun is wrapped up** was revealed, Umar said: When he reached **A soul will know what it has brought,** he said: This is why he included the hadith.

Fath al-Qadir

14- **A soul will know what it has brought** meaning that what is meant is the time extending from this world to the Hereafter, but not in the sense that it knows what it knows in every part of this extended time. Rather, what is meant is that it knows what it has brought when the scrolls are spread out: meaning what good or evil it has done. The meaning of **what it has brought** is what it has brought of its deeds, and what is meant is the presence of the scrolls of deeds, or the presence of the deeds themselves, as it has been reported that deeds are depicted in images that indicate them and are known by them. The indefiniteness of *self* is useful for establishing the aforementioned knowledge for an individual soul, or for some of them, to indicate that its establishment for all of its individuals is so apparent and clear that it is not hidden from anyone. This is indicated by His statement: **On the Day every soul will**

find present what it has done of good. It has been said that it is possible that this is to indicate that if a soul knows at that time what it has brought, then every soul must correct its deeds for fear that it is the one that knew what it brought. How can it be that every soul knows it, in the manner of saying to someone you are advising, **Perhaps you will regret what you did**, and perhaps a person will regret his action.

Tafsir al-Baghawi

14- **I knew**, at that time, **every soul**, meaning: every soul, **what it brought**, of good or evil. This is an answer to his saying: **When the sun is wrapped up** and what follows it.

Tafsir al-Baidawi

14- **A soul will know what it has brought forth** is the answer to *if* and it is correct and what is mentioned in its context are twelve characteristics, six of which are at the beginning of the Hour, the end of the world and six after it, because what is meant is a broad time that includes it and the rewarding of souls for their deeds, and *soul* is in the meaning of generality like their saying a date is better than a locust.

Surat al-Takwir 81:15

So I swear by the stars that recede

Surat al-Takwir 81:15

So I swear by the stars that recede

Tafsir al-Jalalayn

15 - **I do not swear** has no connection to **the stars**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So I swear by the stars that recede, * that move swiftly and sweep away.** The people of interpretation differed regarding the stars that recede, that move swiftly and sweep away. Some of them said: They are the five bright stars that recede in their courses and then return, and sweep away and hide in their homes, as gazelles sweep away in their caves. The five stars are: Bahram, Saturn, Mercury, Venus, and Jupiter.

Who said that?

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, that a man stood up to Ali, may God be pleased with him, and said: What is **the sweeping stars**? He said: They are the stars.

Ibn Al-Muthanna told us, he said: Shu'bah told us, on the authority of Samak bin Harb, he said: I heard Khalid bin Arara, peace be upon him, when he was asked about **I swear by the stars that recede, the stars that move, the stars that sweep away**, he said: They are the stars that recede during the day and sweep away at night.

Abu Kuraib told us: Waki' told us, on the authority of Samak, on the authority of Khalid bin Arara, on the authority of Ali, may God be pleased with him, who said: The stars.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of a man from Murad, on the authority of Ali, that he said: Do you know what Al-Khuns is? They are the stars that move at night and set during the day.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir ibn Hazim told me, that he heard Al-Hasan being asked, and it was said: O Abu Saeed, what are the sweeping maidens? He said: The stars.

Muhammad bin Bashar told us: Hudha bin Khalifa told us: Aouf told us, on the authority of Bakr bin Abdullah, regarding his statement, **So I swear by the stars that recede, * That move about and sweep away**, he said: They are the shining stars that move towards the east.

Abu Al-Sa'ib told me: Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Mujahid, who said: They are the stars.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of a man from Murad, on the authority of Ali ibn Abi Talib, may God be pleased with him: **So I swear by the stars that recede, * that move about and sweep away.** He said: He means the stars, which sweep away during the day and appear at night.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **So I swear by the stars that recede, * that move about and sweep away**, he said: They are the stars that appear at night and disappear during the day.

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, **So I swear by the stars that recede, * that move and sweep away**, he said: They are the stars that recede during the day, and the stars that move and sweep away are their movements when they disappear.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **The stars that withdraw, the swift ones, the sweeping ones.** He said: The stars that withdraw, and the swift ones, the sweeping ones, are the stars that withdraw, they withdraw from their rising, they are delayed every year for them, every year there is a delay in hastening that rising, they withdraw from it, and the sweeping ones: they are swept away during the day and are not seen. He said: And the swift ones run after, so this is the sweeping ones, the swift ones, the sweeping ones.

Others said: It is the wild cows that sweep in their lair.

Who said that?

Al-Hasan bin Arafa told us: Hisham bin Bashir told us, on the authority of Zakariya bin Abi Zaida, on the authority of Abu Ishaq al-Sabi'i, on the authority of Abu Maysarah, on the authority of Abdullah bin Mas'ud, that he said to Abu Maysarah: What are the sweeping slave girls? He said: They are wild cows. He said: I also see that.

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Maysarah, on the authority of Abdullah, regarding his statement, **the wild cows.** He said: wild cows.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr ibn Shurahbil, who said: Ibn Masoud said: O Amr, are the slave girls the sweeping creatures, or do you not see them? Amr said: I see them as cows. Abdullah said: I see them as cows too.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Maysarah, who said: I asked Abdullah about it, and he mentioned something similar.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir ibn Hazim told me, he said: Al-A'aj ibn al-Mundhir told me, he said: I asked Abu al-Sha'tha' Jabir ibn

Zayd about the sweeping slave girls, he said: They are the cows when they sweep their nests.

Yunus said, Abdullah bin Wahb told me: It is the cows when they flee from the wolves, and that is what he meant by his saying, **They swept their nests**.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir said, and Al-Salt bin Rashid told me, on the authority of Mujahid, something similar.

Abu Al-Sa'ib told me: Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, regarding his statement, **the wild cows**. He said: They are wild cows.

Ibn Humayd told us: Jarir told us, on the authority of Mughirah, who said: Mujahid was asked while we were with Ibrahim about his statement, **The burrows are the ones that hide**. He said, **I do not know**. Ibrahim rebuked him and said, **Why do you not know?** He said, **They narrate on the authority of Ali, may God be pleased with him, and we used to hear that it means cows**. Ibrahim said, "They are cows. The burrows are the ones that hide, and the burrows are the ones that hide."

Yaqub narrated to us, saying: Hisham narrated to us, saying: Mughirah informed us, on the authority of Ibrahim and Mujahid, that they discussed this verse: **So I swear by the stars that recede, * The stars that move about, and they sweep away**. Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it, and people said: They are the stars. Ibrahim said: They are lying about Ali, may God be pleased with him. This is as they narrated on the authority of Ali, may God be pleased with him, that he included the lower in the higher, and the higher in the lower.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Mughirah, who said: Mujahid was asked about the sweeping maidens. He said: I do not know. They claim that they are cows. Ibrahim said: What? You do not know that they are cows. He said: They say on the authority of Ali, may God be pleased with him, that they are the stars. He said: They lie about Ali, peace be upon him.

Others said: It is the gazelle.

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, **So I swear by the receding, the swiftly gliding gazelles**, meaning the gazelles.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath ibn Ishaq, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr: **So I swear by the stars that recede**. He said: The gazelles.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement, **So I swear by the stars that recede, * That move swiftly and sweep away**, he said: We used to say, I think he said: the gazelles, until Saeed bin Jubayr claimed that he asked Ibn Abbas

about them, so he repeated the recitation to him.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **The gazelles that hide, the swift ones that run after them**, meaning the gazelles.

The most correct of the sayings on this matter is to say: God Almighty swore by things that sometimes disappear, that is, they disappear, and sometimes they flow and are swept away, and their sweeping away means that they take refuge in their places, and the places where wild cows and gazelles take refuge, and the singular is *mukanis* and *kanās*, as al-A'sha said:

When we reached the neighborhood, Anas was covered in dirt as a hyena is covered in dirt under a broom.

This is the plural of *Muknaz*, as Tarafa bin Al-Abd said about *Al-Kanaz*.

As if the lost sweepers were covering it and the frames of the cross under the cross of the supporter

As for the evidence that the sweeper may be for gazelles, it is the saying of Aws bin Hajar:

Have you not seen that God sent down rain and the gazelles dusted themselves in the dugouts?

The word *kanas* in Arabic speech is what I have described, and it is not strange that it is used as a metaphor for the places where the stars are in the sky. If that is the case, and there is no indication in the verse that what is meant by that is the stars and not the cows, nor the cows and not the gazelles, then it is correct to include by that everything whose characteristic is sometimes snoring and other times running, and the sweeping with groans is as God Almighty has described its characteristic.

Tafsir al-Qurtubi

The Almighty said: **So I swear by the stars that recede** meaning I swear, and *la* is redundant, as mentioned above. **By the stars that recede * the moving stars** are the five shining planets: Saturn, Jupiter, Mercury, Mars, and Venus, according to what the commentators have mentioned. And God knows best. It was narrated from Ali, may God be pleased with him. There are two views regarding singling them out from among the other stars: One of them is because they face the sun, as Bakr ibn Abdullah Al-Muzani said. The second is because they cut through the galaxy, as Ibn Abbas said. Al-Hasan and Qatadah said: They are the stars that recede during the day and when they set. Ali, may God be pleased with him, said the same. He said: They are the stars that recede during the day and appear at night, and are swept away at the time of their setting, meaning they are hidden from sight and therefore cannot be seen. In As-Sahah: **And al-Khans** means all the planets, because they recede at sunset, or because they recede during the day. It is said: They are the moving stars among them, not the fixed ones. Al-Farraa said about the verse: {And Venus and Mercury}, because they retreat in their course, and

sweep, that is, they hide as the gazelles sweep in the cave, which is the sweeper. It is said: It was named Khans because of its delay, because they are the wandering planets that return from it. Al-Khans is the nose being delayed from the face with a slight rise in the hare. The man is Akhns, the woman is Khansa, and all cows are Khans. It was narrated from Abdullah ibn Masoud regarding the verse: {So I swear by the one who retreats}: It is the wild cow. Hisham narrated from Zakariya from Abu Ishaq from Abu Maysarah Amr ibn Shurahbil who said: Abdullah ibn Masoud said to me: You are an Arab people, so what is Al-Khans? I said: It is the wild cow. He said: And I see that. Ibrahim and Jabir ibn Abdullah said the same. It was narrated from Ibn Abbas: God only swore by the wild cow. Narrated by Ikrimah who said: *Al-Khans* are cows and *Al-Kanas* are gazelles. They are *Khans* when they see a person, they cower, shrink back, and retreat and enter their dens. Al-Qushayri said: And it was said on this basis that *Al-Khans* comes from *Khans* in the nose, which is the backwardness of the rabbit and the shortness of the tibia, and the noses of cows and gazelles are *Khans*. And the most correct is to carry it on the stars, because the night and morning are mentioned after this, so mentioning the stars is more appropriate for that.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn

Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear.** He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear.** What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars.** So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

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Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying

When it covers with darkness is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

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And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And**

your companion is not mad. Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon**, meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen.** Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍad* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for

Surat al-Takwir 81:15

So I swear by the stars that recede

it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

15- **So I swear by the stars that retreat** *La* is redundant as was previously explained and what was said about it in the beginning of Surah al-Qiyamah 75: meaning I swear by the stars that retreat, which are the planets. They are called Al-Khans, from Khanas: if it is late because they retreat during the day and are hidden and not seen, and they are Saturn, Jupiter, Mars, Venus, and Mercury as mentioned by the commentators. The reason for mentioning them specifically from among the other stars is that they face the sun and cross the galaxy. It was said in Al-Sahah: Al-Khans are all the planets, because they retreat at sunset, or because they are hidden during the day, or it is said that they are the wandering planets among them and not the fixed ones. Al-Farraa said: They are the five planets mentioned, because they retreat in their paths, and they sweep: that is, they are hidden as gazelles sweep in the cave, and it is said that they are called Al-Khans because they delay, because they are the wandering planets that return and straighten out. It is said that he delayed **khanasa anhu** or that he fell behind **yakhnas khanusan**, and that he left him behind **akhnasa ghayruhu** and that he went behind him and passed him by. Al-Khans means the nose falling behind the face with a slight elevation of the bridge of the nose.

Tafsir al-Baghawi

God Almighty said: 15- **So I swear by the stars that retreat**, "la" is an extra word, meaning: I swear by the stars that retreat.

Tafsir al-Baidawi

15- **So I swear by the receding stars** by the retrograde stars from khanasa meaning to delay, and they are the planets other than the two lights, and that is why He described them by saying:

Surat al-Takwir 81:16

The neighborhoods that are swept away

Tafsir al-Jalalayn

16 - **The sweeping neighborhood** are the five stars: Saturn, Jupiter, Mars, Venus, and Mercury. They retreat, with a damma on the letter *nun*, meaning they return in their course behind them, while we see the star at the end of the constellation as it returns to its beginning. They sweep, with a kasra on the letter *nun*, enter into their sweep, meaning they disappear in the places where they disappear.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **The neighborhood is the sweeping.**

Tafsir al-Qurtubi

I said: God has the right to swear by whatever He wills of His creations, whether animal or inanimate, even if the wisdom behind that is not known. It was narrated from Ibn Masoud and Jabir ibn Abdullah, both of whom were companions, and Al-Nakha'i that it is: wild cows. It was narrated from Ibn Abbas and Saeed ibn Jubayr that it is gazelles. It was narrated from Al-Hajjaj ibn Mundhir that he asked Jabir ibn Zayd about the sweeping maidens, and he said: gazelles and cows. So it is not far-fetched that what was meant was the stars. It was also said that it is the angels, as narrated by Al-Mawardi. The sweeping is the unseen, taken from the sweeper, which is the sweeper of wild animals that hides in it. Aws ibn Hajar said:

Have you not seen that God sends down His rain and the gazelles rub their flecks in the dens?

Tarafa said:

As if the lost sweepers were covering it and the frames of the cross under the cross of the supporter

It was said: The word *knoos* means to take refuge in its places, which are the places where wild animals and gazelles take refuge. Al-A'sha said:

When we came to the neighborhood, Anas was stunned as one stunned under a broom.

It is said: The day rose and the gazelle rose from her lair, meaning she lifted her neck high. Imru' al-Qais said:

He had dinner for a while, then he set out, stirring up dust from his sleeping place and his sweeping place.

Al-Kanas: plural of Kanis and Kanisa, and likewise Al-Khans is plural of Khanis and Khanasa. Al-Jawari: plural of Jariyah from the root word Jariyah.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

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the receding stars, the sweeping stars. So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

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Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

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And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad.** Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon,** meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen.** Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍād*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍād* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

The meaning of 16- *al-jawar* is that it runs with the sun and the moon, and the meaning of *al-kans* is that it returns until it disappears under the light of the sun, so its *knūs* is its return, and its *kanūs* is its disappearance under its light. It was also said that its *knūs* is its disappearance during the day, and its *kanūs* is its setting. Al-Hasan and Qatadah said: They are the stars that disappear during the day and when they set, and the meanings are close because they inform the sight during the day because they are hidden and are

not seen, and they appear at night and are swept away at the time of their setting. It was also said that what is meant by them are wild cows because they are described as *knūs*, *al-jawar*, and *kans*. Ikrimah said: *al-Khans* are cows and *al-kans* are gazelles, so they disappear when they see a person, and they shrink back and retreat and enter their hiding place. It was also said that they are the angels. The first is more appropriate because of the mention of night and morning after this, and *al-kans* is taken from *al-kanās* in which the wild beasts hide, and *al-Khans* is the plural of *Khanis* and *Khanasa*, and *al-kans* is the plural of *Kanas* and *Kanasah*.

Tafsir al-Baghawi

16- The stars that appear at night and disappear during the day, so they are hidden and not seen.

Qatada said: They are the stars that appear at night and disappear during the day, so they are hidden and not seen.

And on the authority of Ali also: The planets are hidden during the day and are not seen, and are swept away and return to their paths.

Some people said: They are the five stars: Saturn, Jupiter, Mars, Venus, and Mercury. They retreat in their path, meaning they return behind them and sweep away: they hide at the time of their disappearance and setting, as gazelles sweep away in their dens.

Ibn Zayd said: The meaning of Al-Khans is that it is delayed from its rising every year, a delay that it delays from hastening that rising, it is delayed from it. And *Al-Kans* means it is swept away during the day and is not seen. Al-A'mash narrated on the authority of Ibrahim, on the authority of Abdullah, that it is the wild animal.

Saeed bin Jubair said: It is the gazelle. This is the narration of Al-Awfi on the authority of Ibn Abbas.

The root of *khunus* is to go back, and *kanoos* is to go back to its nests, which are the places where wild animals go to hide.

Tafsir al-Baidawi

16- The sweeping neighborhood means the cars that disappear under the sunlight from the sweeping of the beast when it enters its sweeping place, which is its home made of tree branches.

Surat al-Takwir 81:17

And by the night when it covers with darkness

Surat al-Takwir 81:17

And by the night when it covers with darkness

Tafsir al-Jalalayn

17 - **And the night when it covers** approaching with its darkness or departing

Tafsir al-Suyuti

Tafsir al-Tabari

Our Lord, may He be glorified and exalted, swears by the night when it covers with darkness. He says: And I swear by the night when it covers with darkness.

The people of interpretation differed regarding his statement, **And the night when it covers with darkness**. Some of them said: What he meant by his statement, **when it covers with darkness**, is when it departs.

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 the night when it covers** means: when it departs.

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, his statement, **And the night when it covers** means: when it departs.

Abdul Hami bin Bayan Al-Yashkari told us: Muhammad bin Yazid told us, on the authority of Ismail bin Abi Khalid, on the authority of a man, on the authority of Abu Dhabian, who said: I was following Ali bin Abi Talib, may God be pleased with him, as he was going out towards the east. He faced the dawn and recited this verse: **And the night when it covers**.

Abu Kurayb narrated: Ibn Idris narrated to us, on the authority of Al-Hasan bin Ubaidullah, on the authority of Saad bin Ubaidah, on the authority of Abu Abd Al-Rahman, who said: Ali, peace be upon him, came out from the door of the market, and the dawn had risen. He recited: **By the night when it covers with darkness, and by the morning when it breathes**. Where is the one who asked about the Witr prayer? Yes, this is the time for Witr.

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 night when it covers**: he said: its approach, and it is said: its departure.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the night when it covers** means when it departs.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **When it darkens** means: when it turns away.

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, **When it darkens**: when it turns away.

Abu Kurayb narrated: We were told by Wakee', on the authority of Misa'ar, on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman, who said: The Prophet, peace be upon him, came out after the muezzin had called the dawn prayer and said: **By the night when it covers its darkness * And by the morning when it breathes**. Where is the one who asked about the witr prayer? He said: Yes, this is the time for the witr prayer.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the night when it covers with darkness**, he said: Covers with darkness: turns away, and he said: The dawn breathed from here, and he pointed to the east, the rising of dawn.

Others said: What he meant by his saying **when it darkens** is when it approaches with its darkness.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **And the night when it covers the people**. He said: When it covers the people.

Al-Husayn bin Ali Al-Sada'i told us: My father told me, on the authority of Al-Fudayl, on the authority of Atiyah: **And the night when it covers** He said: He pointed with his hand to the west.

The more correct of the two interpretations in my opinion is the one that says: The meaning of that is: when it has passed, and that is his statement: **And the morning when it breathes**, which indicates that the oath is by the night when it has passed, and by the day when it is approaching. The Arabs say: **The night has darkened** and **The night has darkened** when it has passed and nothing remains of it except a little. Among the sayings about that is the statement of Ru'bah ibn al-'Ajaj:

Oh Hind, how quickly you can run, even if only a man could follow the breeze.

This is the language of those who say: Sa'sa'. As for the language of those who say: As'as, it is the saying of Alqamah ibn Qart:

Until the morning breathes its breath and the night departs from it and darkens

It means to turn away. Some people who know the Arabic language claim that 'asas means to approach from the beginning and become dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse:

He can even, if He wills, draw near to us a light from Him.

He says: If He willed, when He drew near, but He assimilated the dhal into the dal. Al-Farra' said: So they thought that this verse was fabricated.

Tafsir al-Qurtubi

The Almighty said: **And the night when it covers with darkness.** Al-Farra' said: The commentators agreed that the meaning of 'Asaas is to depart, as narrated by Al-Jawhari. Some of our companions said: It is from its beginning and it became dark, and so is the cloud when it approaches the earth. Al-Mahdawi. **And the night when it covers with darkness** means it departs with its darkness, on the authority of Ibn Abbas, Mujahid, and others. It was also narrated on their authority, and on the authority of Al-Hasan and others: It approached with its darkness. Zayd ibn Aslam: (*'Asaas*) is gone. Al-Farra': The Arabs say 'Asaas and Sa'sa' if nothing remains of it except a little. Al-Khalil and others: The night covers with darkness if it approaches or departs. Al-Mubarrad: It is one of the opposites, and the two meanings return to one thing, which is the beginning of darkness at the beginning, and its departure at the end. Alqamah ibn Qurt said:

Until the morning breathes its breath and the night departs from it and darkens

Ru'bah said:

Oh Hind, how quickly you can run after being a young man!

This is Al-Farra's argument. Imru' Al-Qais said:

Even if He willed, He would bring us near to Him, and we would have a place of refuge from His fire.

This indicates closeness. Al-Hasan and Mujahid said: Asasa means dark. The poet said:

Until, when their night is dark, they ride on the edge of darkness, dark-skinned.

Al-Mawardi: The root of 'ass is to be full, and from this the large cup is called 'ass because it is full of what is in it. So it was used to refer to the approach of night because it begins to fill up, and it was used to refer to its decline because it ends in its filling up, and to its darkness because it is completely filled with it. As for the saying of Imru' al-Qais:

Pain on the old quarter of Asa'sa

A place in the desert. Asas is also the name of a man. Al-Zajaj said:

And Asas is a good young man

That is, you depend on it. The wolf is called al-'asas, al-'asas, and al-'assas, because it patrols at night and seeks. And hedgehogs are called al-'asas because they frequently go around at night. Abu 'Amr said: **Ta'asas is the smell**, and he recited:

Like the nostril of a wolf when it is greedy

Spying also means hunting at night.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear.** He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear.** What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by**

the receding stars, the sweeping stars. So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it breathes,** Ad-Dahhak said: When it rises. Qatadah said: When it lights up and approaches. Saeed bin Jubair said: When it arises, and this is what was narrated on the authority of Ali, may God be pleased with him. Ibn Jarir said: It means the light of day when it approaches and becomes clear. And the Almighty's saying: **Indeed, it is the word of a noble Messenger** means that this Qur'an is to convey a noble Messenger, that is, a noble angel of good character and splendid appearance, and he is Gabriel, peace be upon him. This was said by Ibn Abbas, Al-Sha'bi, Maymun ibn Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength, possessor of great power** meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad.** Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon,** meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen.** Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍād*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍād* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

17- **And the night when it covers** Linguists said: It is one of the opposites. It is said that the night covers: when it comes, and covers: when it goes away.

Tafsir al-Baghawi

17- **And the night when it covers**, Al-Hasan said: It approaches with its darkness. Others said: It departs.

The Arabs say: The night covers and covers, meaning when it departs and only a little of it remains.

Tafsir al-Baidawi

17- **And the night when it covers with darkness** means its darkness approaches or departs. It is one of the opposites. It is said that the night covers with darkness and it departs when it departs.

Surat al-Takwir 81:18

And the morning when it breathes

Surat al-Takwir 81:18

And the morning when it breathes

Tafsir al-Jalalayn

18 - **And the morning when it breathes** extends until it becomes a clear day.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the morning when it breathes** means: The light of day when it comes and becomes clear.

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

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **And the morning when it breathes**, he said: When it arises.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the morning when it breathes**: when it shines and approaches.

Tafsir al-Qurtubi

The Almighty said: **And the morning when it breathes** meaning it extends until it becomes a clear day. When the day increases, it is said: it breathes. The same is true of waves when they spurt water. The meaning of breathing is the breeze emerging from the atmosphere. It was also said: **(when it breathes)** meaning it splits and cracks. From this comes the word **the bow breathes** meaning it cracks.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes**. An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away**. He said: They are the stars that disappear during the day and appear at night.

Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away**, and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear**. He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear**. What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars**. So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars**. Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it

approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises**. Al-Hasan Al-Basri said: **When it covers the people**. And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night
departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17**. And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17**. And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17**, and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it breathes**, Ad-Dahhak said: When it rises. Qatada said: When it lights up and approaches. Saeed bin Jubair said: When it arises, and this is what was narrated on the authority of Ali, may God be pleased with him. Ibn Jarir said: It means the light of day when it approaches and becomes clear. And the Almighty's saying: **Indeed, it is the word of a noble Messenger** means that this Qur'an is to convey a noble Messenger, that is, a noble angel of good character and splendid appearance, and he is Gabriel, peace be upon him. This was said by Ibn Abbas, Al-Sha'bi, Maymun ibn Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength,**

possessor of great power meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad**. Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon**, meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen**. Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍad* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil**. That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able.

Surat al-Takwir 81:18

And the morning when it breathes

Indeed, they are removed from hearing.” God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

And what is indicated here by 'adbar' is his statement: 18- **And the morning when it breathes.** Al-Farra' said: The commentators are in agreement that the meaning of 'asaa' is 'adbar', as al-Jawhari reported it from him. Al-Hasan said: It approached with its darkness. Al-Farra' said: The Arabs say 'asaa al-layl' when it approaches, and 'asaa al-layl' when it departs. This does not contradict what was previously reported from him, because he reported from the commentators that they are in agreement that its meaning in this verse refers to 'adbar', even though in origin it is shared between 'adbar' and 'idbar'. Al-Mubarrad said: It is one of the opposites. He said: The two meanings go back to one thing, which is the onset of darkness at the beginning and its departure at the end. Ru'bah ibn al-'Ajaj said:

Oh Hind, how quickly you became a miserable child after you were just a young man.

Imru' al-Qais said:

Even if we wished, when we came near, we would have a share of his fire.

And he said:

Water is running down the old quarter

And the morning when it breathes. Breathing in origin:

is the breeze emerging from the stomach. The morning breathes its approach, because it approaches with spirit and breeze, so that was made a metaphor for it breathing. Al-Wahidi said: Breathed: meaning its light extended until it became day, and from this it is said of the day when it increases it breathes. It was said that **when it breathes** means it splits and cracks, and from this the bow breathes: meaning it cracked.

Tafsir al-Baghawi

18- **And the morning when it breathes**, it comes and its beginning appears, and it is said: its light spreads and rises.

Tafsir al-Baidawi

18- **And the morning when it breathes** meaning its dust is illuminated by the arrival of the spirit and breeze.

Surat al-Takwir 81:19

Indeed, it is the word of an honored Messenger.

Tafsir al-Jalalayn

19 - *It* meaning the Qur'an **is the word of a noble Messenger** to God Almighty, and he is Gabriel, who was attributed to him because he brought it down.

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 revelation of a noble Messenger, meaning Gabriel, who revealed it to Muhammad ibn Abdullah.

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, that he used to say: **It is the word of a noble Messenger**, meaning: Gabriel.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that he used to say, **It is the word of a noble Messenger**. He said, **It is Gabriel**.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, it is the word of an honored Messenger**. This is the answer to the oath. The honored Messenger is Gabriel, as stated by Al-Hasan, Qatada, and Ad-Dahhak. The meaning is (**Indeed, it is the word of a Messenger**) from God, (*honored*) to God. He attributed the speech to Gabriel, peace be upon him, then moved it from him by saying (**a revelation from the Lord of the worlds**) so that those who verify the truth may know that the speech belongs to God, the Almighty. And it was said: It is Muhammad, peace and blessings be upon him.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes**. An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from

Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away**. He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away**, and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear**. He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear**. What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars**. So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars**. Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it**

Indeed, it is the word of an honored Messenger.

covers has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises**. Al-Hasan Al-Basri said: **When it covers the people**. And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

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Until the morning breathes its breath and its night departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17**. And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17**. And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17**, and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

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Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength, possessor of great power** meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad**. Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon**, meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen**. Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a Dad, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Dād* as **I said**. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is**

not the word of an outcast devil. That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

Then the Almighty mentioned the answer to the oath, saying: 19- **Indeed, it is the word of an honored Messenger,** meaning Gabriel, because he brought it down from God Almighty to the Messenger of God, may God bless him and grant him peace. He added the word to Gabriel because he was the one who sent it. It was said that what is meant by the Messenger in the verse is Muhammad, may God bless him and grant him peace, and the first is more appropriate.

Tafsir al-Baghawi

19- /t, meaning the Qur'an, **is the word of a noble Messenger,** meaning Gabriel, meaning: Gabriel brought it down from God Almighty.

Tafsir al-Baidawi

19-/t meaning the Qur'an. **is the saying of a noble Messenger** meaning Gabriel, for he said it on behalf of God Almighty.

Surat al-Takwir 81:20

Of strength, firmly established with the Lord of the Throne.

Surat al-Takwir 81:20

Of strength, firmly established with the Lord of the Throne.

Tafsir al-Jalalayn

20 - **of power** of great power **with the Lord of the Throne** God Almighty **of authority** of a position related to Him with

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Possessor of power, secure in the presence of the Lord of the Throne.** God Almighty says: Possessor of power, meaning Gabriel, over whatever task he is charged with, not helpless in the presence of the Lord of the Throne. *Secure*, meaning: He is secure in the presence of the Lord of the Mighty Throne.

Tafsir al-Qurtubi

The Almighty's saying: **of strength**: whoever Gabriel made him, his strength is evident. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: Among his strength are the fortresses of the cities of the people of Lot, with the tips of his wings. **With the Lord of the Throne** meaning with God, may He be glorified and exalted. *Stable* meaning of status and position. It was narrated on the authority of Abu Salih, who said: He enters seventy tents without permission.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the

authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear.** He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear.** What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars.** So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin

Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night
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Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17**. And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17**. And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17**, and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

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he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad**. Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon**, meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen**. Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍad* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil**. That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite

Surat al-Takwir 81:20

Of strength, firmly established with the Lord of the Throne.

to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Tafsir al-Baidawi

20- **Of strength** as in **of great strength. With the Lord of the Throne, firmly established** with God, of high status.

Fath al-Qadir

Then He described the aforementioned Messenger with praiseworthy descriptions, saying: 20- **Of strength, firmly established with the Lord of the Throne.** That is, of great strength in carrying out what he was charged with, as in His saying: **of great strength.** The meaning of **of great strength with the Lord of the Throne** is that he has a high status and a secure position with God, the Exalted. It is in the accusative case as a state of *secure*. Its origin is a description, but when it is brought forward, it becomes a state. It is also permissible for it to be an attribute of a Messenger. It is said, **So-and-so has a position with so-and-so**, meaning he has a position and status with Him. Abu Saleh said: Among his status with the Lord of the Throne is that he enters seventy tents without permission.

Tafsir al-Baghawi

20- **Of strength**, and among His strength was that He plucked the villages of the people of Lot from the black water and carried them on His wing, then raised them to the sky and then turned them over, and that He saw Satan speaking to Jesus about some of the eagles of the Holy Land, so He blew him with His wing, a blast that threw him to the farthest mountain in India, and that He shouted a shout to Thamud and they became kneeling, and that He descends from the sky to the earth and ascends faster than a bird, **with the Lord of the Throne, firmly established**, in the station.

Surat al-Takwir 81:21

Obedient and trustworthy.

Tafsir al-Jalalayn

21 - **Obeded then** the angels in the heavens obey him *Trustworthy* over the revelation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Obeded then** meaning Gabriel, peace be upon him, obeyed in heaven, the angels obey him. *Trustworthy* meaning: Trustworthy with God in His revelation and His message, and other things that He entrusted him with.

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

Who said that?

Abu Al-Sa'ib told me: Omar bin Shabib Al-Masli told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh: **Obeded and then trustworthy**. He said: Gabriel, peace be upon him, is trustworthy, but he will not enter seventy canopies of light without permission.

Muhammad bin Mansur al-Tusi told us: Omar bin Shabib told us: Ismail bin Abi Khalid told us: I do not know it except on the authority of Abu Salih, similarly.

Sulayman ibn Umar ibn Khalid al-Aqta' told us: My father, Umar ibn Khalid, told me, on the authority of Muqal ibn Ubayd God al-Jazari, who said: Maymun ibn Mihran said regarding His statement, **Obeded and then trustworthy**, that he was Gabriel, peace be upon him.

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, **Possessor of power with the Lord of the Throne, firmly established, obeyed and trustworthy**, he said: He means Gabriel.

Bishr told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Of power with the Lord of the Throne, firmly established, obeyed** "Obeyed with God" **then trustworthy**.

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, **Obeded and then trustworthy**, meaning Gabriel, peace be upon him.

Tafsir al-Qurtubi

The Almighty said: **Obedient then**: meaning in the heavens. Ibn Abbas said: Among the obedience of the angels Gabriel, is that when the Messenger of God,

may God bless him and grant him peace, was taken on the Night Journey, Gabriel, peace be upon him, said to Ridwan, the keeper of Paradise: Open for him. So he opened, and he entered and saw what was in it. And he said to Malik, the keeper of Hell: Open for him Hell so he can look at it. So he obeyed him and it was opened for him. Trustworthy" means trustworthy with the revelation that he received. And whoever says that what is meant is Muhammad, may God bless him and grant him peace, then the meaning is (*strong*) to convey the message (*obeyed*) meaning whoever obeys God, may He be glorified and exalted, obeys him.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, "So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes." An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, "So I swear by the stars that recede, * And the stars that sweep away." He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, "I swear by the stars that recede, * And the stars that sweep away," and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

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same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear**. What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars**. So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars**. Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

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Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

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it covers * And the day when it appears Al-Anfal 1:17. And He the Most High said: **And the forenoon * And the night when it covers** Al-Anfal 1:17. And He the Most High said: **And He who splits the dawn and makes the night for rest** Al-Anfal 1:17, and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

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So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: "And he is not stingy with regard to the unseen." Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a Dad, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍād* as **I said**. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil**. That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: "It is only a reminder to the worlds" meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. "For whoever among you wills to go straight" meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. "And you do not will except that God wills, Lord of the worlds" meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: "For whoever among you wills to go straight" Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty

revealed: "And you do not will except that God wills, Lord of the worlds." The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

The meaning of 21- "Obeyed" is that he is obeyed among the angels, they return to him and obey him. "Then Trustworthy **The majority read then with a fatha as a circumstance of place for something distant, and the factor in it is Obeyed**" or what comes after it, and the meaning is that he is obeyed in the heavens or trustworthy in them: that is, he is trusted with the revelation and other things. Hisham, Abu Ja'far, and Abu Haywah read it with a damma as a conjunction, and the conjunction with it is to slacken the rank because what comes after it is greater than what comes before it. And whoever said that what is meant by the Messenger is Muhammad, may God bless him and grant him peace, then the meaning is that he has the power to convey the message to the nation, he is obeyed and they obey him. Whoever obeys God is trustworthy with the revelation.

Tafsir al-Baghawi

21- **Obeyed then**, meaning in the heavens the angels obey him. Among the angels' obedience to him is that they opened the gates of the heavens on the night of the Ascension with his words to the Messenger of God, may God bless him and grant him peace, and the keepers of Paradise opened its gates with his words, *Amen*, to God's revelation and message to His prophets.

Tafsir al-Baidawi

21- *Obeyed* by His angels. **Then Trustworthy** over the revelation. Then it is possible that it is connected to what came before and after it, and *then* was read to magnify trustworthiness and give it preference over all other attributes.

Surat al-Takwir 81:22

And your companion is not mad.

Surat al-Takwir 81:22

And your companion is not mad.

Tafsir al-Jalalayn

22 - **And your companion** Muhammad, may God bless him and grant him peace, is not a madman) as you claimed.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And your companion is not mad.** God Almighty says: And your companion, O people, Muhammad is not mad, speaking of a madman, and raving like madmen. Rather, he came with the truth and confirmed the messengers.

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

Who said that?

Sulayman ibn Umar ibn Khalid al-Barqi told us, he said: My father Umar ibn Khalid told us, on the authority of Muqal ibn Ubayd God al-Jazari, he said: Maymun ibn Mihran said: **And your companion is not mad.** He said: That is Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty's saying: **And your companion is not mad.** Meaning that Muhammad, may God bless him and grant him peace, saw Gabriel in the form he has with his Lord, the Almighty and Majestic, and he said: **That is not up to me.** The Lord, may His praise be exalted, said to him: **He came to him and he had blocked the horizon.** When the Prophet, may God bless him and grant him peace, looked at him, he fell unconscious. The polytheists said: **He is mad.** So the verses **Indeed, it is the word of a noble Messenger** and **And your companion is not mad** were revealed. He only saw Gabriel in his form and was afraid of him, and something happened to him that his constitution could not bear, so he fell unconscious.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from

Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear.** He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear.** What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars.** So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he

included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night
departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it breathes,** Ad-Dahhak said: When it rises. Qatada said: When it lights up and approaches. Saeed bin Jubair said: When it arises, and this is what was narrated on the authority of Ali, may God be pleased with him. Ibn Jarir said: It means the light of day when it approaches and becomes clear. And the Almighty's saying: **Indeed,**

it is the word of a noble Messenger means that this Qur'an is to convey a noble Messenger, that is, a noble angel of good character and splendid appearance, and he is Gabriel, peace be upon him. This was said by Ibn Abbas, Al-Sha'bi, Maymun ibn Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength, possessor of great power** meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad.** Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon,** meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen.** Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others

said. Ibn Jarir chose the reading of the letter *Ḍād* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

22- **And your companion is not mad.** The address is to the people of Mecca, and what is meant by their companion is the Messenger of God, may God bless him and grant him peace. The meaning is: O people of Mecca, Muhammad is not mad. He mentioned him with the description of companionship to indicate that they know about his situation, and that he is not like what they accuse him of, madness or anything else, and that they fabricated that against him knowing that he is the most sane and perfect of people. This sentence is included in the answer to the oath, so God Almighty swore that the Qur'an was brought down by Gabriel, and that Muhammad, may God bless him and grant him peace, is not as they say, that he is mad, and that he brings the Qur'an from his own madness.

Tafsir al-Baghawi

22- **And your companion is not mad**, he says to the people of Mecca: And your companion, meaning Muhammad, peace and blessings be upon him, is not mad. This is also a response to an oath. He swears that the Qur'an was revealed by Gabriel, and that Muhammad is not as the people of Mecca say, because they say that he is mad, and that what he says he says on his own.

Tafsir al-Baidawi

22- **And your companion is not mad**, as the infidels slandered him, and he used that as evidence for the superiority of Gabriel over Muhammad, peace and blessings be upon him, as he enumerated the virtues of Gabriel and limited himself to denying madness for the Prophet, peace and blessings be upon him. This is weak, as the purpose of it is to deny their saying, **Only a human being teaches him**, who fabricated a lie against God, **or is he mad?** not to enumerate their virtues and compare them.

Surat al-Takwir 81:23

And he had certainly seen him on the clear horizon.

Tafsir al-Jalalayn

23 - **And he certainly saw him** Muhammad, may God bless him and grant him peace, saw Gabriel in the form in which he was created **on the clear horizon** which is the highest in the east.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And he certainly saw him on the clear horizon**, God Almighty says: And Muhammad, Gabriel, peace be upon him, saw him in his form on the side that makes things clear, so they are seen from before them, and that is from the direction of the rising of the sun from the east.

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, **on the clear horizon**, the highest, he said: on a horizon from around *Ajyad*.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **By the clear horizon**. He said: We were told that the horizon is where the sun rises.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And he saw him on the clear horizon**, we used to say that it is the horizon from which the day comes.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And he certainly saw him on the clear horizon**, he said: He saw Gabriel on the clear horizon.

Isa bin Othman bin Isa Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Al-Walid bin Al-Aizar, who said: I heard Abu Al-Ahwas say about the words of God, **And he certainly saw him on the clear horizon**, that he saw Gabriel with six hundred wings in his form.

Ibn Humayd narrated: Jarir narrated to us, on the authority of Ata', on the authority of Amir, who said: Gabriel only saw the Prophet, may God bless him and grant him peace, in his original form once. He used to come to him in the form of a man called Dihya. When he saw him in his original form, he had covered the entire horizon, wearing green brocade with pearls hanging from it. This is what God said: **And he certainly saw him on the clear horizon**. He mentioned that this verse: **When the sun is wrapped up** "Indeed, it

is the word of a noble Messenger" is about Gabriel, up to His saying: **And he is not stingy with the unseen**, meaning the Prophet, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty says: **And he certainly saw him on the clear horizon**. That is, he saw Gabriel in his true form, with six hundred wings. **On the clear horizon** that is, at the rising of the sun from the east, because if this horizon is where the sun rises, then it is clear. That is, things are seen from its direction. It was said: The clear horizon is the regions of the sky and its sides, as the poet said.

We have taken the horizons of the sky upon you, for us are its two moons and the rising stars.

Al-Mawardi: Based on this, there are three sayings, the first of which is that he saw him in the eastern horizon of the sky, said by Sufyan. The second: in the western horizon of the sky, narrated by Ibn Shajarah. The third: that he was towards Ajyad, which is the east of Mecca, said by Mujahid. Al-Tha'labi narrated on the authority of Ibn Abbas that the Prophet, peace and blessings be upon him, said to Gabriel: **I would like to see you in the form in which the sky is**. He said: **You will not be able to do that**. He said: Yes. He said: **Where would you like me to appear to you?** He said: **In Al-Abtah**. He said: **It is not suffice for me**. He said: **Then in Mina**. He said: **It is not suffice for me**. He said: **Then in Arafat**. He said: **That would be more likely to suffice for me**. So he made an appointment with him, and the Prophet (peace and blessings of God be upon him) went out at that time. Suddenly, he saw him coming with a rustle and a clatter from the mountains of Arafat, filling the space between the east and the west, with his head in the sky and his feet on the earth. When the Prophet (peace and blessings of God be upon him) saw him, he fell unconscious. Gabriel took his form and hugged him to his chest and said, "O Muhammad, do not be afraid. How would it be if you saw Israfil with his head under the Throne and his feet on the edges of the seventh earth, and the Throne on his shoulders? Sometimes he would become small in fear of God, until he became like a bird, and nothing would carry the Throne of your Lord except His Majesty." It was said that Muhammad (peace and blessings of God be upon him) saw his Lord, the Mighty and Sublime, on the clear horizon. This is the meaning of the statement of Ibn Mas'ud. This has been discussed in detail in **By the Star**, so ponder it there. Regarding *Al-Mubeen*, there are two opinions: One of them is that it is an attribute of the horizon, as Al-Rabi' said. The second is that it is an attribute of the one who saw it.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet,

And he had certainly seen him on the clear horizon.

may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

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you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it**

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And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad**. Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon**, meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen**. Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Dad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is

neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Dād* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil**. That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds**. The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

23- **And he certainly saw him on the clear horizon**. The lam is the answer to an omitted oath: that is, by God, Muhammad certainly saw Gabriel on the clear horizon: that is, at the rising of the sun from the east, because if the sun rises from this horizon, then it is clear, because things are seen from its direction. It is said that the clear horizon is: the regions of the sky and its sides, and from this is the saying of the poet:

We have taken the regions of the heavens upon you.
We have its two moons and the rising stars.

Rather, God the Almighty said: **And he had certainly seen him on the clear horizon**, even though he had seen him more than once, because this time he saw him in his form with six hundred wings. Sufyan said: He saw him on the eastern horizon of the sky. Ibn Bahr

Surat al-Takwir 81:23

And he had certainly seen him on the clear horizon.

said: On the western horizon of the sky. Mujahid said: He saw him [towards Ajyad], which is the east of Mecca. *Mubeen* is an attribute of the horizon, said Al-Rabi'. It was said that it is an attribute of the one who saw him, said Mujahid. It was said that the meaning of the verse is: And Muhammad has certainly seen his Lord, the Almighty and Majestic, and this has been discussed previously in Surat An-Najm.

Tafsir al-Baghawi

23- **And he saw him**, meaning the Prophet, may God bless him and grant him peace, saw Gabriel, peace be upon him, in his form, **on the clear horizon**, which is the highest horizon from the east, as stated by Mujahid and Qatadah.

Ahmad ibn Ibrahim al-Sharafi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Ibn Fanjuwayh told me, Muhammad ibn Ja'far told us, al-Hasan ibn Aliwa told us, Ismail ibn Isa told us, Ishaq ibn Bishr told us, Ibn Jurayj told us, on the authority of Ikrimah and Muqatil, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said to Gabriel: 'I would like to see you in the form you have in heaven.' He said: 'You will not be able to do that.' He said: 'Yes.' He said: 'Where do you want me to appear to you?' He said: 'In al-Abtah.' He said: 'It is not enough for me.' He said: 'Then here.' He said: 'It is not enough for me.' He said: 'Then in Arafat.' He said: 'That is more likely to be enough for me.' So he made an appointment with him. The Prophet, may God bless him and grant him peace, went out at that time and saw Gabriel approaching from the mountains of Arafat with a rustling and a clang, filling the space between the east and the west, his head in the sky and his feet on the earth. When the Prophet, may God bless him and grant him peace, saw him, he said: 'Allahu Akbar' and fell unconscious. Gabriel turned in..." He took his picture and hugged him to his chest and said: O Muhammad, do not be afraid. How would you be if you saw Israfil with his head under the Throne and his feet on the borders of the seventh earth, and that the Throne was on his shoulders, and that he sometimes became small out of fear of God Almighty until he became like a sparrow, meaning a bird, until nothing carried the Throne of your Lord except His greatness.

Tafsir al-Baidawi

23- **And he saw him** and the Messenger of God, may God bless him and grant him peace, saw Gabriel, may God bless him and grant him peace. **on the clear horizon** at the rising of the sun.

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And He is not stingy with the unseen.

Tafsir al-Jalalayn

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24 - **And he** Muhammad, may God bless him and grant him peace, **is not stingy with regard to the unseen** what is hidden from the revelation and the report from heaven (i.e., he is not accused, and in a reading with the letter *Dād*, i.e., he is miserly, so he diminishes something from it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And He is not stingy with the unseen.** The reciters differed in their recitation of that. The majority of the reciters of Medina and Kufa recited it as *bidhanin* with a *dhad*, meaning: He is not stingy with them in teaching them what God taught him and revealed to him from His Book. Some of the Meccans, some of the Basrans, some of the commentators, and some of the Kufians recited it as *bidhanin* with a *dhad*, meaning that he is not accused of what he tells them about God from the prophets.

Mention of those who said that with the letter *Dād*, and its interpretation is as we described from the interpretation of the people of interpretation.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Asim, on the authority of Zur: (And he is not a suspect of the unseen) He said: The suspect is the accused, and in your reading it is *stingy* and the stingy is the miser, and the unseen is the Qur'an.

Bishr told us, he said: Khalid bin Abdullah Al-Wasiti told us, he said: Mughira told us, on the authority of Ibrahim: **And he is not stingy with the unseen.**

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And He is not stingy with regard to the unseen**, he said: He does not stingy with you regarding what He knows.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And he is not stingy with regard to the unseen**, he said: This Qur'an is hidden, so God gave it to Muhammad, so he gave it away, taught it, and called people to it. By God, the Messenger of God, may God bless him and grant him peace, was not stingy with it.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Asim, on the authority of Zur **and he is not suspicious of the unseen** he said: In our reading it is *miththumum*, and whoever reads it *bdhnin* says: *bbghil*.

Mahran told us, on the authority of Sufyan, **He is not stingy with the unseen.** He said: He is miserly.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He is not stingy with regard to the unseen**, the unseen is the Qur'an. He did not withhold it from any of the people. He conveyed it and communicated it. God sent with it the trustworthy spirit, Gabriel, to the Messenger of God, may God bless him and grant him peace. Gabriel conveyed what God entrusted to Muhammad, and Muhammad conveyed what God and Gabriel entrusted to the servants. None of them was stingy, nor concealed, nor did they lie.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Aamer: **And he is not stingy with the unseen**, meaning the Prophet, may God bless him and grant him peace.

Mention of those who said that with the letter *Dhad*, and interpreted it according to what we mentioned from the people of interpretation.

Abu Kuraib told us: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, on the authority of Ibn Abbas, that he read **with suspicion**, he said: He is not accused.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Al-Mu'alla, on the authority of Sa'id Ibn Jubayr: He used to recite this verse **And he is not a suspect of the unseen**. So I said to Sa'id Ibn Jubayr: What is the suspect? He said: He is not accused.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu al-Mu'alla, on the authority of Sa'id ibn Jubayr, that he recited: **And he is not a suspect of the unseen**. I said: **And who is the suspect?** He said: **The accused**.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement **and he is not a suspect of the unseen** means: He is not accused of what he brought, and he is not suspected of what he was given.

Bishr told us, he said: Khalid bin Abdullah Al-Wasiti told us, he said: Al-Mughirah told us, on the authority of Ibrahim **And the unseen is not something to be suspected of**, he said: It is something to be accused of.

Abu Kuraib told us: We were told by Wakee', on the authority of Sufyan, on the authority of Asim, on the authority of Zur **and he is not a suspect of the unseen** he said: The unseen is the Qur'an... and in our reading **a suspect** is accused.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement **with suspicion**: He said: There is no one who is accused of what God has revealed.

Surat [UNKNOWN BOOK] [UNKNOWN VERSE]

Some Arab scholars have interpreted this to mean: He is not weak in knowing the unseen, but he is able to bear it and bear it. This is based on the Arabs' saying about a weak man: He is suspicious.

The first of the two readings in this regard, in my opinion, is the correct one: what the scripts of the Muslims' Qur'ans agree upon, even if their readings of it differ, and that is *badhanin* with the letter *dād*, because all of that is like that in their scripts.

If that is the case, then the more correct interpretation is the interpretation of the one who interpreted it: And Muhammad, despite what God taught him of His revelation and sending down, is not stingy with teaching it to you, O people. Rather, he is eager for you to believe in it and learn it.

Tafsir al-Qurtubi

Mujahid said. **(And he is not suspicious of the unseen)** with the letter *Dād*, the reading of Ibn Kathir, Abu Amr, and al-Kisa'i, meaning of them, and suspicion is accusation. The poet said:

By the Book of God, I did not abandon it out of hatred,
but out of suspicion.

Abu Ubaid chose it because they did not deem him stingy but they called him a liar, and because most of the Arabs say: He is not stingy with such and such, and they do not say: He is not on such and such, rather they say: You are not accused of this. The rest read it (*badhanin*) with a *dād*: meaning stingy, from *Ḍaṭṭa bi-shay' aḍan ḍanan*, so he is stingy. Ibn Abi Najeh narrated on the authority of Mujahid who said: He does not deprive you of what he knows, rather he teaches the creation the words of God and His rulings. And the poet said:

I am generous with my secrets, and I am stingy with
your secret from whoever asks me

The unseen: the Qur'an and the report of the heavens. Then this is a description of Muhammad, peace be upon him. It was said: a description of Gabriel, peace be upon him. It was also said: weak. Narrated by Al-Farra and Al-Mubarrad. It is said: a man who is doubtful: meaning weak. And a well is doubtful: if it has little water. Al-A'sha said:

What made the grandfather suspicious that he avoided
the rainy well?

Like the Euphrates, when it overflows, it throws reeds
and skilled fish.

Suspicious: A debt that one does not know whether the debtor will pay it back or not. From this is the hadith of Ali, peace be upon him, about a man who has a debt that is suspected. He said: It purifies him for what he has owed when he collects it, if he is truthful. Suspicious: A man of bad character, so it is a general term.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes**. An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away**. He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away**, and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhail bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear**. He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear**. What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told

us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars.** So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night
departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it breathes,** Ad-Dahhak said: When it rises. Qatada said: When it lights up and approaches. Saeed bin Jubair said: When it arises, and this is what was narrated on the authority of Ali, may God be pleased with him. Ibn Jarir said: It means the light of day when it approaches and becomes clear. And the Almighty's saying: **Indeed, it is the word of a noble Messenger** means that this Qur'an is to convey a noble Messenger, that is, a noble angel of good character and splendid appearance, and he is Gabriel, peace be upon him. This was said by Ibn Abbas, Al-Sha'bi, Maymun ibn Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength, possessor of great power** meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad.** Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon,** meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

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Surat [UNKNOWN BOOK] [UNKNOWN VERSE]

suspicious of what God has revealed to him. Some of them read it with a *Ḍad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍād* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

24- **And he** meaning Muhammad, peace be upon him, **is not stingy with the unseen** meaning the report from heaven and what he learned of what was hidden from the people of Mecca. *Stingy* with someone who is accused: meaning he is trustworthy in what he conveys from God, the Most High. It was also said that he is stingy with someone who is miserly: meaning he is not stingy with revelation, nor is he negligent in conveying it. The reason for this difference of opinion is the difference of the reciters. Ibn Kathir, Abu Amr,

and Al-Kisa'i read *bidhanin* with a dotted dhad: meaning with someone who is accused, and suspicion is accusation. Abu Ubaid preferred this reading and said: Because they were not stingy but called him a liar. The rest read *bidhanin* with a dotted dhad: meaning with someone who is miserly, from the root word **dhanan bis-shay'**, meaning to be stingy. Mujahid said: meaning he is not stingy with you about what he knows, but rather he teaches creation the words of God and His rulings. It was also said that what is meant is Gabriel, that he is not stingy with the unseen, but the first reading is more appropriate.

Tafsir al-Baghawi

24- **And he is not**, meaning Muhammad, peace and blessings be upon him, **stingy with the unseen**, meaning the revelation, and the report from heaven and what he learned of what was hidden from him of report and stories, **stingy with**, the people of Mecca, Basra, and Al-Kisa'i read it with the letter *dhaad*, meaning accused. It is said: So-and-so is suspected of money and weighs, meaning he accuses it. Suspicion is accusation. The others read it with the letter *dhad*, meaning he is stingy. He says that knowledge of the unseen comes to him, but he does not withhold it from you, but rather he teaches you and informs you of it, and he does not conceal it as a soothsayer conceals what he has until he takes a fee for it. The Arabs say: **I was stingy with something**, with the letter *nun* broken, **I was stingy with it**, meaning I was stingy with it, stingy and miserly, so I am stingy with it, meaning I am stingy with it.

Tafsir al-Baidawi

24- **And what is it?** And what is Muhammad, peace and blessings be upon him. **On the unseen** On what he informs of what was revealed to him and others of the unseen *stingy* with an accused person from suspicion, which is the accusation, and Nafi', Asim, Hamza and Ibn 'Amir read *stingy* with the letter *Ḍad* from *thank* which is stinginess, meaning he is not stingy with conveying and teaching, and the letter *Ḍad* is from the root of the edge of the tongue and what follows it from the molars on the right or left of the tongue, and the letter *Ḍad* is from the tip of the tongue and the roots of the upper incisors.

Surat al-Takwir 81:25

And it is not the word of an accursed devil.

Tafsir al-Jalalayn

25 - **And it is not** that is, the Qur'an **the word of a devil** an eavesdropper *stone-throttled*

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And it is not the word of an accursed devil.** God Almighty says: This Qur'an is not the word of an accursed, banished devil, but it is the word of God and His revelation.

Tafsir al-Qurtubi

God Almighty said: **And it is not** meaning the Qur'an **the word of a cursed devil** meaning one who is cursed and outcast, as the Quraysh said. Ata' said: Yazid refers to the white devil who used to come to the Prophet, may God bless him and grant him peace, in the form of Gabriel, wanting to tempt him.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu

Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear.** He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear.** What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars.** So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed.

And it is not the word of an accursed devil.

Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it breathes,** Ad-Dahhak said: When it rises. Qatada said: When it lights up and approaches. Saeed bin Jubair said: When it arises, and this is what was narrated on the authority of Ali, may God be pleased with him. Ibn Jarir said: It means the light of day when it approaches and becomes clear. And the Almighty's saying: **Indeed, it is the word of a noble Messenger** means that this Qur'an is to convey a noble Messenger, that is, a noble angel of good character and splendid appearance, and he is Gabriel, peace be upon him. This was said by Ibn Abbas, Al-Sha'bi, Maymun ibn Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength, possessor of great power** meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic

messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad.** Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon,** meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it** then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen.** Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a Dad, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Dād* as I said. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds**. The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

25- **And it is not the word of an accursed devil**. That is, the Qur'an is not the word of a devil from the eavesdropping devils who are stoned with meteors. Al-Kalbi said: He says that the Qur'an is neither poetry nor divination as the Quraysh said. Ata' said: He means by devil: the white devil who used to come to the Prophet, may God bless him and grant him peace, in the form of Gabriel, wanting to tempt him.

Tafsir al-Baghawi

25- **And it is not**, meaning the Qur'an, **the word of an accursed devil**. Al-Kalbi said: He says that the Qur'an is neither poetry nor divination as the Quraysh said.

Tafsir al-Baidawi

25- **It is not the word of an accursed devil**, some eavesdroppers say, denying their claim that it is divination and magic.

Surat al-Takwir 81:26
So where are you going?

Surat al-Takwir 81:26

So where are you going?

Tafsir al-Jalalayn

26 - **So where are you going?** Which path are you taking in your denial of the Qur'an and your turning away from it?

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **So where do you go?** God Almighty says: So where do you go from this Qur'an, and turn away 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, **So where are you going?** He says: So where do you deviate from My Book and My obedience? And it was said: **So where are you going?** He did not say: So where are you going, as it is said: The Levant is gone, and the market is gone. And it was narrated from the Arabs by hearing: The valley took him away, in the sense of canceling the description. And some of the Banu Uqayl may have recited:

Hanifa shouted at us when she saw us, and which land goes to shout

Meaning: To which land are you going? It is permissible to omit the adjective in this case due to usage.

Tafsir al-Qurtubi

The Almighty said: **Then where are you going?** Qatada said: So where are you going to deviate from this statement and from obeying it? This is what Muammar narrated from Qatada, meaning where are you going from My Book and My obedience. Al-Zajjaj said: Which way do you take is clearer than this way that I have shown you. It is said: Where are you going? And where are you going? Al-Farra' narrated from the Arabs: Ash-Sham went, Iraq left, and the market set out: meaning to it. He said we heard it in these three letters, and some of Banu Uqayl recited:

Hanifa shouted at us when she saw us, and what kind of land does shouting take?

He wanted to know which land you are going to, so he omitted the word *to*. Al-Junayd said: The meaning of the verse is connected to another verse, which is the Almighty's saying: **And there is not a thing but that with**

Us are its depositories. (al-Hijr 15:21) The meaning is: Whichever path you take is clearer than the path that God has shown you. This is the meaning of Al-Zajjaj's statement.

Tafsir Ibn Kathir

Muslim narrated in his Sahih and An-Nasa'i in his Tafsir, regarding this verse, from the hadith of Mis'ar ibn Kadam, from Al-Walid ibn Sari', from Amr ibn Harith, who said: I prayed Fajr behind the Prophet, may God bless him and grant him peace, and I heard him recite, **So I swear by the stars that recede, * And the night when it darkens * And the morning when it breathes.** An-Nasa'i narrated it from Bundar, from Ghandar, from Shu'bah, from Al-Hajjaj ibn Asim, from Abu Al-Aswad, from Amr ibn Harith, with a similar chain of narration. Ibn Abi Hatim and Ibn Jarir said, through Ath-Thawri, from Abu Ishaq, from a man from Murad, from Ali, **So I swear by the stars that recede, * And the stars that sweep away.** He said: They are the stars that disappear during the day and appear at night. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, from Samak ibn Harb, I heard Khalid ibn Arara, I heard Ali when he was asked about, **I swear by the stars that recede, * And the stars that sweep away,** and he said: They are the stars that disappear during the day and appear at night. Abu Kurayb narrated to us, Waki' narrated to us, on the authority of Isra'il, on the authority of Samak, on the authority of Khalid, on the authority of Ali, who said: They are the stars. This is a good and authentic chain of transmission going back to Khalid ibn Arara, who is As-Sahmi Al-Kufi. Abu Hatim Al-Razi said: He narrated on the authority of Ali, and Samak and Al-Qasim ibn Auf Al-Shaibani narrated on his authority, and he did not mention any criticism or approval of him. And God knows best. Yunus narrated on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali: They are the stars. It was narrated by Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Al-Suddi and others that they are the stars.

Ibn Jarir said: Muhammad bin Bashir told us, Hudhah bin Khalifa told us, Aouf told us, on the authority of Bakr bin Abdullah, regarding the verse: **So I swear by the stars that recede, * The stars that move and clear.** He said: They are the bright stars that run facing the east. Some of the imams said: The stars are called *al-Khanas* when they rise, then they are *rans* in their orbit, and when they set they are called *kanas*, from the Arab saying **the gazelle retreats to its lair** when it disappears into it. Al-A'mash said on the authority of Ibrahim, he said: Abdullah said: So I swear by *al-Khanas* he said: Wild cows. Ath-Thawri said the same on the authority of Abu Ishaq on the authority of Abu Maysarah on the authority of Abdullah: So I swear by *al-Khanas* when they recede, **The stars that move and clear.** What are they, O Amr? I said: The cows. He said: And I see that. And thus Yunus narrated on the authority of Abu Ishaq on the authority of his father. Abu Dawud al-Tayalisi said on the authority of Amr on

the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The cows sweep to the shade. And thus said Saeed bin Jubair. Al-Awfi said on the authority of Ibn Abbas: They are gazelles. And thus also said Saeed, Mujahid and Ad-Dahhak. Abu Al-Sha'tha Jabir bin Zaid said: They are gazelles and cows. Ibn Jarir said: Ya'qub told us, Hisham told us, Mughira told us on the authority of Ibrahim and Mujahid that they discussed this verse: **So I swear by the receding stars, the sweeping stars.** So Ibrahim said to Mujahid: Say what you heard about it. Mujahid said: We used to hear something about it and people say that they are the stars. So Ibrahim said: Say what you heard about it. He said: Mujahid said: We used to hear that they are the wild cows when they sweep in their rooms. So Ibrahim said: They are lying about Ali. This is as they narrated on the authority of Ali that he included the lower as the higher and the higher as the lower. Ibn Jarir hesitated about what was meant by his saying: **The receding stars, the sweeping stars.** Is it the stars or the gazelles and the wild cows? He said: It is possible that all of them are meant.

And the Almighty's saying: **And the night when it covers** has two opinions, one of them is that it approaches with its darkness. Mujahid said it becomes dark. Saeed bin Jubair said: **When it arises.** Al-Hasan Al-Basri said: **When it covers the people.** And this is what Atiyah Al-Awfi said. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **When it covers** means when it turns away. And this is what Mujahid, Qatadah and Al-Dahhak said. And this is what Zaid bin Aslam and his son Abd Al-Rahman said: **When it covers** means when it goes away.

Abu Dawud al-Tayalisi said: Shu'bah narrated to us on the authority of Amr ibn Murrah on the authority of Abu al-Buhturi who heard Abu Abd al-Rahman al-Sulami say: Ali **may God be pleased with him** came out to us when the reward for the dawn prayer was due and said: Where are those who ask about the witr prayer? **And the night when it covers with darkness * And the morning when it breathes** This is when it has departed. Ibn Jarir preferred that what is meant by his saying **When it covers with darkness** is when it has departed. He said, according to his saying **And the morning when it breathes** meaning it has brightened, and he also cited as evidence the words of the poet:

Until the morning breathes its breath and its night
departs from it and darkens

Any turning away, and I think that what is meant by His saying **when it darkens** is when it approaches, even though it is correct to use it to mean turning away as well, but approaching here is more appropriate, as if he swore by the night and its darkness when it approaches and by the dawn and its light when it shines, as God the Most High said: **And the night when it covers * And the day when it appears Al-Anfal 1:17.** And He the Most High said: **And the forenoon * And the night when it covers Al-Anfal 1:17.** And He the Most High said: **And He who splits the dawn and makes the night for rest Al-Anfal 1:17,** and other verses. Many of the scholars of Usul al-Fiqh said: The word 'asaas is used to mean approaching and turning away in a shared manner, so based on this it is correct to mean both of them, and God knows best. Ibn Jarir

said: Some of the people who know the Arabic language claim that 'asaas means that it drew near from the beginning and became dark. Al-Farra' said: Abu al-Bilad the grammarian used to recite a verse.

He could even spy on anyone if he wished to, and he could have a light source from it.

He wants if he wishes, when it draws near, he would merge the dhal into the dal. Al-Farra' said: They used to claim that this verse is fabricated. And the Almighty's statement: **And the morning when it breathes,** Ad-Dahhak said: When it rises. Qatada said: When it lights up and approaches. Saeed bin Jubair said: When it arises, and this is what was narrated on the authority of Ali, may God be pleased with him. Ibn Jarir said: It means the light of day when it approaches and becomes clear. And the Almighty's saying: **Indeed, it is the word of a noble Messenger** means that this Qur'an is to convey a noble Messenger, that is, a noble angel of good character and splendid appearance, and he is Gabriel, peace be upon him. This was said by Ibn Abbas, Al-Sha'bi, Maymun ibn Mihran, Al-Hasan, Qatadah, Al-Rabi' ibn Anas, Al-Dahhak and others. **Possessor of strength** as in the Almighty's saying: **He taught him one of great strength, possessor of great power** meaning, of great character, strong in strength and action. **With the Lord of the Throne, secure** meaning, he has a position with the Lord of the Throne, and a high status. Abu Salih said regarding the Almighty's saying: **With the Lord of the Throne, secure** that Gabriel enters through seventy veils of light without permission. **Obeded then** meaning, he has prestige and his speech is heard and obeyed in the highest assembly. Qatadah said, **Obeded then** meaning, in the heavens, meaning, he is not one of the angels, but rather one of the masters and nobles, taken care of and chosen for this great message.

And the Almighty's saying: *Trustworthy* is an attribute of Gabriel with trustworthiness, and this is very great that the Lord Almighty purifies His servant and angelic messenger Gabriel as He purified His servant and human messenger Muhammad, may God bless him and grant him peace, with His Almighty's saying: **And your companion is not mad.** Al-Sha'bi, Maymun bin Mihran, Abu Salih, and those mentioned above said: What is meant by His saying: **And your companion is not mad** is Muhammad, may God bless him and grant him peace. And the Almighty's saying: **And he certainly saw him on the clear horizon** means that Muhammad saw Gabriel, who brings him the message from God Almighty, in the form in which God created him, with six hundred wings. **On the clear horizon,** meaning the clear one, and it is the first vision that was in Al-Batha' and it is mentioned in His saying: "He was taught by one of great strength, possessing strength. So he rose up, while he was on the highest horizon. Then he drew near and came down, and was two bow lengths away or nearer. Then he revealed to His servant what He revealed," as the explanation and explanation of that were presented. The evidence for that is that what is meant by that is Gabriel, peace be upon him, and it appears, and God knows best, that this surah was revealed before the night of... Al-Isra' because only this vision was mentioned in it, and it is the first. As for the second, which is mentioned in the Almighty's saying: **And he had certainly seen him in**

Surat al-Takwir 81:26
So where are you going?

another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge * When that which covered the Lote Tree covered it then that was only mentioned in Surat An-Najm and it was revealed after Surat Al-Isra'.

God the Almighty says: **And he is not stingy with regard to the unseen.** Meaning, Muhammad is not suspicious of what God has revealed to him. Some of them read it with a *Ḍad*, meaning he is stingy, but rather he gives it to everyone. Sufyan ibn Uyaynah said: Suspect and stingy are the same, meaning he is neither a liar nor a sinner. The suspect is the accused, and the stingy is the miser. Qatada said: The Qur'an was hidden, then God revealed it to Muhammad, and he did not withhold it from the people, but rather he spread it, conveyed it, and gave it to everyone who wanted it. This is what Ikrimah, Ibn Zayd, and others said. Ibn Jarir chose the reading of the letter *Ḍād* as I **said**. Both are mutawatir and their meaning is correct, as mentioned above. God the Almighty said: **And it is not the word of an outcast devil.** That is, this Qur'an is not the word of an outcast devil, meaning he is not able to carry it, nor is it appropriate for him, as God the Almighty said: "And the devils have not brought it down. Nor is it appropriate for them, nor are they able. Indeed, they are removed from hearing." God the Almighty said: **Then where do you go?** That is, where do your minds go in your denial of this Qur'an, despite its clarity and obviousness, and its being the truth from God the Almighty, as Abu Bakr **may God be pleased with him** said to the delegation of Banu Hanifa when they came as Muslims, and he ordered them to recite to him some of the Qur'an of Musaylimah the Liar, which was at the height of delirium and weakness. He said: Woe to you, where do your minds go? By God, these words did not come from God, that is, from a god. Qatada said, **So where are you going?** That is, from the Book of God and from obeying Him.

God the Almighty says: **It is only a reminder to the worlds** meaning this Qur'an is a reminder for all people so they may remember and be admonished by it. **For whoever among you wills to go straight** meaning whoever wants guidance should follow this Qur'an, for it is his salvation and guidance, and there is no guidance in anything else. **And you do not will except that God wills, Lord of the worlds** meaning the will is not left to you, so whoever wills will be guided and whoever wills will go astray. Rather, all of that is subject to the will of God the Almighty, Lord of the worlds. Sufyan al-Thawri said on the authority of Sa'id ibn 'Abd al-'Aziz on the authority of Sulayman ibn Musa: When this verse was revealed: **For whoever among you wills to go straight** Abu Jahl said: The matter is up to us: if we will, we will go straight, and if we will, we will not go straight. So God the Almighty revealed: **And you do not will except that God wills, Lord of the worlds.** The end of the interpretation of Surat At-Takwir. All praise and thanks are due to God.

Fath al-Qadir

Then He, the Most High, rebuked them and said: 26- **So where are you going?** That is, where are you

turning away from this Qur'an and from obeying it? This is what Qatada said. Al-Zajjaj said: Its meaning is which path are you taking that is clearer than this path that has been made clear to you. It is said: Where are you going? And where are you going? Al-Farra' narrated on the authority of the Arabs: **The Levant has gone**, "Iraq has left," and **The market has set out**, meaning to it. He said: We heard it in these three letters, and he recited to some of Banu Uqayl:

Hanifa shouted at us when she saw us, and what kind of land does shouting take?

You want to go to any land, so delete to.

Tafsir al-Baghawi

26- **So where do you go?** That is, where do you turn away from this Qur'an, which contains healing and clarification? Al-Zajjaj said: What path do you take that is clearer than this path that has been made clear to you?

Tafsir al-Baidawi

26- **So where are you going?** This is to mislead them regarding their approach to the matter of the Messenger, may God bless him and grant him peace, and the Qur'an, like saying to someone who has abandoned the right path: Where are you going?