

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 33
81:27 – 91:12



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

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 33 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Takwīr*, and the first verses of *Sūrat l-Shams*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

Sincerely
Ben Abrahamson

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Surat al-Takwir 81:27

It is only a reminder to the worlds.

Surat al-Takwir 81:27

It is only a reminder to the worlds.

Tafsir al-Jalalayn

27 - **It is only a reminder** a lesson **for the worlds** of mankind and jinn.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *This* Qur'an, and His saying: *It* from the mention of the Qur'an **is only a reminder to the worlds** He says: is only a reminder and an admonition to the worlds of jinn and mankind.

Tafsir al-Qurtubi

The Almighty says: *It* meaning the Qur'an **is only a reminder to the worlds** meaning an admonition and a warning. *In* means *what*. It was said: Muhammad is only a reminder.

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

Surat al-Takwir 81:27

It is only a reminder to the worlds.

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

27- **It is only a reminder to the worlds**. That is, the Qur'an is only an admonition to all of creation and a reminder to them.

Tafsir al-Baghawi

Then he explained and said: 27- **It is**, meaning the Qur'an, **only a reminder to the worlds**, an admonition to all of creation.

Tafsir al-Baidawi

27- **It is only a reminder to the worlds**. A reminder for those who know.

Surat al-Takwir 81:28

For whoever among you wills to go straight

Tafsir al-Jalalayn

28 - **For whoever among you wills** of the scholars of the return of the neighbor **to go straight** by following the truth

Tafsir al-Suyuti

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Sulayman ibn Musa who said: When the verse, **For whoever among you wills to be upright** was revealed, Abu Jahl said, "That is up to us. If we wish, we will be upright, and if we wish, we will not be upright." Then God revealed, **And you do not will except that God wills, Lord of the worlds.**

Ibn Abi Hatim narrated on the authority of Baqiya Amr bin Muhammad on the authority of Zaid bin Aslam on the authority of Abu Hurairah, something similar. And Ibn al-Mundhir narrated on the authority of Sulayman on the authority of al-Qasim bin Mukhaymara, something similar.

Tafsir al-Tabari

God Almighty said: **For whoever among you wills to go straight.** So He, the Most High, made that a reminder for whoever among the worlds wills to go straight, and He did not make it for all of them. So the lam in His saying **For whoever among you wills** is a replacement for the lam in **for the worlds.** The meaning of the statement was: It is only a reminder for whoever among you wills to go straight on the path of truth, so he follows it and believes in 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 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, **For whoever among you wills to go straight**, he said: Follows the truth.

Tafsir al-Qurtubi

The Almighty says: **For whoever among you wills to go straight** meaning follows the truth and adheres to it. Abu Hurairah and Sulayman ibn Musa said: When the verse **For whoever among you wills to go straight** was revealed, Abu Jahl said: The matter is up to us. If we wish, we will go straight, and if we wish, we will not go straight - and this is predestination, which is the head of the Qadarites - then the verse **And you do not will except that God wills, Lord of the worlds** was revealed.

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. 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

And His saying: 28- **For whoever among you wills to be upright** is a substitute for the worlds by repeating the preposition and the object of the will to be upright, meaning for whoever among you wills to be upright in the truth, faith, and obedience.

Tafsir al-Baghawi

28- **For whoever among you wills to be upright**, that is, to follow the truth and abide by it.

Tafsir al-Baidawi

28- **For whoever among you wills to go straight** by seeking the truth, adhering to what is right, and changing it from among the worlds, because they are the ones who benefit from the reminder.

Surat al-Takwir 81:29

And you do not will except that God wills - Lord of the worlds.

Surat al-Takwir 81:29

And you do not will except that God wills - Lord of the worlds.

Tafsir al-Jalalayn

29 - **And you do not will** to be steadfast on the truth **except that God, Lord of the worlds, wills** the creation to be steadfast on it

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And you do not will except that God, Lord of the worlds, wills.** God Almighty says: And you do not will, O people, to be steadfast upon the truth, except that God wills that for you.

He mentioned that the reason for which this verse was revealed is:

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed bin Abdul Aziz, on the authority of Sulayman bin Musa, when the verse, **For whoever among you wills to go straight**, was revealed, Abu Jahl said: That is up to us. If we will, we will go straight. Then the verse, **And you do not will except that God, Lord of the worlds, wills**, was revealed.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Saeed bin Abd al-Aziz, on the authority of Sulayman bin Musa, who said: When this verse was revealed, **For whoever among you wills to go straight**, Abu Jahl said: The matter is up to us. If we want to go straight, we will go straight, and if we want to, we will not go straight. Then God revealed, **And you do not will except that God, Lord of the worlds, wills.**

Ibn Al-Barqi told me: Amr bin Abi Salamah told us, on the authority of Saeed, on the authority of Sulayman bin Musa, who said: When this verse was revealed, **For whoever among you wills to go straight**, Abu Jahl said: That is up to us. If we want to go straight, we will go straight, and if we want to, we will not go straight. Then God revealed, **And you do not will except that God, Lord of the worlds, wills.**

Tafsir al-Qurtubi

God the Almighty says: **And you do not will except that God wills, Lord of the worlds.** This makes it clear that a servant does not do good except with God's help, and does not do evil except by His abandonment.

Al-Hasan said: By God, the Arabs did not will Islam until God willed it for them. Wahb ibn Munabbih said: I read in eighty-seven books of what God revealed to the prophets: Whoever assigns any of the will to himself has disbelieved. And in the revelation: **And**

even if We had sent down to them the angels and the dead had spoken to them and We had gathered together before them all things in front of them, they would not have believed unless God willed. (Al-An'am 6:111) And God the Almighty says: **And it is not for a soul to believe except by God's permission.** (Yunus 10:100) There is much of this, as well as the hadiths, and that God the Almighty guides through Islam and misguides through disbelief, as mentioned previously in more than one place. I have finished the Surah, and praise be to God.

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 Bashar 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

29- **And you do not will except that God, Lord of the worlds, wills.** That is, you do not will righteousness except that God wills that will. So He, the Most High, informed them that the will lies in granting success to Him, and that they are not able to do that except by the will and guidance of God. Similar to this is His, the Most High, saying: **And no soul can believe except by God's permission.** And His saying: **And even if We had sent down to them the angels and the dead had spoken to them and We had gathered together before them all things in front of them, they would not have believed unless God willed.** And His saying: **Indeed, you do not guide whom you like, but God guides whom He wills.** And there are many Qur'anic verses with this meaning.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas, regarding the verse, **When the sun is wrapped up**, he said: It darkens. **And when the stars are scattered**, he said: They have changed. Ibn Abi Hatim and al-Daylami narrated on the authority of Abu Maryam that the Prophet, peace and blessings be upon him, said regarding the verse, **When the sun is wrapped up**, he said: It is wrapped up in Hell. **And when the stars are scattered**, he said: They are scattered in Hell. So everyone who is worshipped other than God will be in Hell, except for Jesus and his mother. Had they been pleased to be worshipped, they would have entered it. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Abu al-'Aliyah, who said: Six verses of this surah are in this world, and people are looking at them, and six they are looking at in the Hereafter. **When the sun is wrapped up to And when the seas are set ablaze**, this is in this world, and people are looking at it. **And when the souls are paired to And when Paradise is brought near**, this is in the Hereafter. Ibn Abi Al-Dunya narrated in Al-Ahwal, and Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abi bin Kaab, who said: Six signs will occur before the Day of Resurrection. While the people are in their markets, the sunlight has gone. Then, between them, they will be like that when the mountains will fall on the face of the earth, and it will move, shake, and mix, so the jinn will flee to the humans and the humans will flee to the jinn. The animals, birds, and wild animals will mix, and they will swarm with one another. **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 are to the humans, **We bring you the report**, so they set out to the sea, and behold, it is a blazing fire. While they are like that, the earth will crack with a single crack, up to the seventh earth and up to the seventh heaven. While they are like that, a wind will come upon them and kill them. Al-Faryabi, Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement, **And when the wild beasts are gathered together**, that he said: The beasts will be

gathered together when they die, and everything will be gathered together when they die except for the jinn and mankind, for they will meet on the Day of Resurrection. Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Khatib in Al-Muttafaq wa Al-Muftariq narrated on his authority, regarding his statement, **And when the wild beasts are gathered together**, that he said: Everything will be gathered together on the Day of Resurrection, even the livestock. Al-Bayhaqi narrated in Al-Baath on his authority, too, regarding his statement, **And when the seas are set ablaze**, that he said: They are set ablaze until they become fire. Al-Tabarani narrated on his authority, **They will be set ablaze**, that he said: Their water will mix with the water of the earth. And Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, Abu Nu'aym in al-Hila, and al-Bayhaqi in al-Ba'th narrated on the authority of al-Nu'man ibn Bashir on the authority of Umar ibn al-Khattab regarding his statement, **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. This is how souls are paired. In another narration: Then he recited, **Gather together those who did wrong and their spouses**. Ibn Mardawayh narrated something similar on the authority of al-Nu'man ibn Bashir with a chain of transmission traceable to the Prophet. Al-Bazzar, Al-Hakim in Al-Kuna, and Al-Bayhaqi in his Sunan narrated on the authority of Umar ibn al-Khattab who said: Qais ibn Asim Al-Tamimi came to the Messenger of God (peace and blessings of God be upon him) and said: **I buried eight daughters alive during the pre-Islamic era**. The Messenger of God (peace and blessings of God be upon him) said to him: **Free a slave for each one**. He said: **I am a camel owner**. He said: **Then sacrifice a camel for each one**. Ibn Al-Mundhir narrated on the authority of Ibn Abbas: **And when Paradise is brought near**, he said: **It is brought near**. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, and Al-Hakim narrated **and authenticated it** through various chains of narration on the authority of Ali ibn Abi Talib, regarding his statement: **So I swear by the stars that recede**, he said: **They are the stars that sweep away at night and recede during the day and are not seen**. Ibn Abi Hatim narrated on his authority regarding his statement: **So I swear by the stars that recede**, he said: "Five stars: Saturn, Mercury, Jupiter, Bahram, and Venus. Nothing crosses the galaxy other than them." Ibn Mardawayh and Al-Khatib in Kitab Al-Nujum narrated on the authority of Ibn Abbas regarding the verse, saying: They are the seven stars: Saturn, Bahram, Mercury, Jupiter, Venus, the sun, and the moon. Their inclination is their return, and their sweeping is their setting during the day. Abd Al-Razzaq, Al-Firyabi, Ibn Saad, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, and Al-Hakim narrated **and authenticated it** through various chains of narration on the authority of Ibn Masoud regarding his statement, {By the retreating stars, the swift stars}, that he said: They are wild cows. Ibn Abi Hatim narrated on the authority of Ibn Abbas, that he said: They are the cows sweeping into the shade. Ibn Al-Mundhir narrated on his authority, that he said: They sweep for themselves at the roots of trees, hiding there. Ibn Jarir also

narrated on his authority, that he said: They are the gazelles. Ibn Rahawayh, Abd bin Hamid, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ali bin Abi Talib regarding his statement, {By the swift stars}, that he said: They are the stars. And Abd bin Hamid narrated on the authority of Ibn Abbas: *Al-Khans* means cows, and *Al-Jawar Al-Kanas* means gazelles. Haven't you seen how they sweep with their necks and look out their eyes when they are in the shade? Abu Ahmad Al-Hakim narrated in Al-Kuna on the authority of Abu Al-Udays who said: We were with Omar bin Al-Khattab when a man came to him and said: O Commander of the Faithful, what is **Al-Jawar Al-Kanas**? Omar stabbed the man's turban with a stick and threw it off his head. Omar said: Are you a Kharijite? By the One in Whose Hand is the soul of Omar bin Al-Khattab, if I found you shaved, I would remove the lice from your head. This is strange, for the Kharijites were not present in the time of Omar nor were they mentioned at that time. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas regarding his statement: **And the night when it covers** He said: When it departs, **And the morning when it breathes** He said: When the day begins at the break of dawn. Al-Tabarani narrated on his authority: **When it covers** He said: The approach of its blackness. Ibn Al-Mundhir also narrated on his authority: **Indeed, it is the statement of a noble Messenger** He said: Gabriel. Ibn Mardawayh and Abu Nu'aym in Al-Dala'il narrated on the authority of Ibn Mas'ud, **And indeed he saw him on the clear horizon**, meaning he saw Gabriel with six hundred wings that filled the horizon. Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas concerning the verse, saying: Gabriel meant that Muhammad saw him in his true form at the Lote Tree of the Limit. Ibn Mardawayh narrated on his authority, **by the clear horizon**, meaning the seventh heaven. Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Al-Mundhir, and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas that he used to recite *badhanin* with a *dād*, and he said: **with miserliness**. Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Al-Mundhir, and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that he recited **and he is not [according to] the unseen with a dād**, and he said: **he is not accused**. Al-Daraqutni narrated in Al-Afrad, Al-Hakim **who authenticated it** and Ibn Mardawayh and Al-Khatib in his Tarikh on the authority of Aisha that the Prophet (peace and blessings of God be upon him) used to recite *badhanin* with a *dād*. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Hurairah who said: When the verse, **For whoever among you wills to go straight**, was revealed, they said: The matter is up to us: if we wish we will go straight, and if we wish we will not go straight, then Gabriel descended to the Messenger of God, may God bless him and grant him peace, and said: They have lied, O Muhammad! **And you do not will except that God, Lord of the worlds, wills**.

Tafsir al-Baghawi

29- **And you do not will except that God, Lord of the worlds, wills**, meaning, inform them that the will lies in

Surat al-Takwir 81:29

And you do not will except that God wills - Lord of the worlds.

granting success to Him and that they are not able to do that except by the will of God. It is an announcement that no one does good except by the success of God and no evil except by His abandonment.

Tafsir al-Baidawi

29-**And you do not will** righteousness, O He who wills it. **Except that God wills** Except when God wills your will, then He has the favor and the right over you for your righteousness. **Lord of the worlds** Owner of all creation.

The Prophet, may God bless him and grant him peace, said: **Whoever recites Surat At-Takwir, God will protect him from being disgraced when his record is revealed.**

Surat al-Infitar 82:1

When the heaven is split apart

Tafsir al-Jalalayn

1 - If the sky is split split

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **When the sky is split open:** it is split, and its stars are scattered from it and fall.

Tafsir al-Qurtubi

Meccan according to everyone, and it has nineteen verses.

God the Almighty said: **When the heaven is cleft asunder** meaning it is split by God's command, for the angels to descend, like His statement: **And the Day the heaven will be split asunder with clouds and the angels will be sent down in [gradual] descent** (al-Furqan 25:25). It was also said: It was split open out of awe of God the Almighty. And **to split** means to slit. It is said: I split it, so it split open. And from this comes the word **to split** in a camel's fang: it came out, so it is a *fatir* camel. And something is split open: it slits, and a sword has cracks in it. Antara said:

My sword is like a chariot, and it is like my weapon, it does not fail or break.

It has been mentioned in more than one place.

Tafsir Ibn Kathir

Interpretation of Surat Al-Infitar

Al-Nasa'i said: Muhammad ibn Qudamah told us, Jarir told us, on the authority of Al-A'mash, on the authority of Muharib ibn Dithar, on the authority of Jabir, who said: Mu'adh stood up and prayed the late 'Isha' prayer, and he prolonged it. The Prophet, may God bless him and grant him peace, said: **Are you tempted, O Mu'adh? Where were you when it came to 'Glorify the name of your Lord, the Most High', 'By the forenoon', and 'When the sky is split asunder'?** The original hadith is found in the two Sahih, but the mention of **When the sky is split asunder** is mentioned in the separate surahs of Al-Nasa'i. It was mentioned earlier in the narration of 'Abdullah ibn 'Umar that the Prophet, may God bless him and grant him peace, said: "Whoever would like to see the Day of Resurrection with his own eyes, let him recite: 'When the sun is wrapped up', 'When the sky is split asunder', and 'When the sky is split asunder'."

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

Merciful

God the Almighty says: **When the heaven is cleft asunder**, meaning, it is split, as God the Almighty says: **The heaven will be split asunder by it**, "And when the stars are scattered," meaning, they fall, **And when the seas gush forth**, Ali ibn Abi Talha said on the authority of Ibn Abbas: God will cause some of them to gush forth into others. Al-Hasan said: God will cause some of them to gush forth into others, and their water will disappear. Qatada said: Its fresh water will mix with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what

has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you? He said: O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble? He said: O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: "In whatever form He willed, He put you together." He said: God, our Lord, is

able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. **I said:** Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has

angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

It is nineteen verses

It is Meccan without dispute. Ibn Al-Durais, An-Nahhas and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: **When the sky is cleft asunder** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. An-Nasa'i narrated on the authority of Jabir that he said: "Mu'adh stood up and performed the 'Isha' prayer and prolonged it. The Prophet (peace and blessings of God be upon him) said: 'Are you a tempter, Mu'adh? Where are you regarding 'Glorify the name of your Lord, the Most High', 'Ad-Duha' and 'When the sky is cleft asunder'?" The original hadith is in the two Sahihs, but without the mention of **When the sky is cleft asunder**. An-Nasa'i presented it earlier. In Surat At-Takwir, the hadith was presented: **Whoever would like to see the Day of Resurrection with his own eyes, let him recite 'When the sun is wrapped up', 'When the sky is cleft asunder' and 'When the sky is split asunder'**.

His saying: 1- **When the sky is split**. Al-Wahidi said: The commentators said: Its splitting is its cleft as in His saying: **And the Day the sky will be split with clouds and the angels will be sent down in a gradual descent**. And splitting means slitting. It is said: I split it and it split, and from this comes the word **the camel's fang split**: when it comes out. It was said that what is meant is that it split here because of the angels' descent from it, and it was said that it split out of awe of God.

Tafsir al-Baghawi

1- **When the sky is split open**, it is split.

Tafsir al-Baidawi

1-If the sky is split apart

Surat al-Infitar 82:2
And when the stars are scattered

Surat al-Infitar 82:2

And when the stars are scattered

Tafsir al-Jalalayn

2 - **And when the stars are scattered** are cut off and fall

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when the stars are scattered.**

Tafsir al-Qurtubi

The Almighty said: **And when the stars are scattered** meaning they fall. They scatter something, they scatter it, and it is scattered. The noun is scattering. Scattering, with the letter damma, means what is scattered of something, and scattered pearls, doubled for abundance.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the**

Generous? Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together**. Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of**

God, what is the possibility that a child will be born to me? Either a boy or a girl. He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihis on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: 'In whatever form He willed, He put you together.'" He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not

leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. I said: Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

2- **And when the stars are scattered** meaning they fall in separate places: it is said **I scattered something or I scatter it.**

Tafsir al-Baghawi

2- **And when the stars are scattered,** they fall.

Tafsir al-Baidawi

2- **And when the stars are scattered** they fall in separate places.

Surat al-Infitar 82:3

And when the seas are burst forth

Surat al-Infitar 82:3

And when the seas are burst forth

Tafsir al-Jalalayn

3 - **And when the seas burst forth** They burst into each other and become one sea, and the fresh water mixes with the salt.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when the seas burst forth**, meaning: God bursts some of them into others, filling them all.

And in a similar manner to what we said about that, the interpretation said, with some differences among them regarding some of 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 when the seas burst forth**, he said: some of them into others.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when the seas burst forth**, means the fresh water bursts forth into the salty water, and the salty water bursts into the fresh water.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **And when the seas burst forth**, he said: Some of them burst forth into others, and their water was lost. Al-Kalbi said: They were filled.

Tafsir al-Qurtubi

The Almighty said: **And when the seas burst forth** meaning, some of them burst forth into others, and they become one sea, as mentioned above. Al-Hasan said: burst forth means their water disappears and they dry up. This is because they are initially stagnant and gathered together, but when they burst forth, they disperse, and their water disappears. These things will occur before the Hour, as mentioned above in **When the sun is wrapped up**.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the

stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

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Surat al-Infitar 82:3

And when the seas are burst forth

Salam, I think he is Salam Al-Madaini, and he has weak hadith.

Fath al-Qadir

3- **And when the seas burst forth** meaning when some of them burst forth into others, becoming one sea, and the fresh water and salty waters mixing together.

Al-Hasan said: The meaning of **blow forth** is that their water is gone and dries up. These things will happen before the Hour, as mentioned in the surah before this one.

Tafsir al-Baghawi

3- **And when the seas burst forth**, burst forth into one another, and the fresh water mixes with the salt, becoming one sea. Al-Rabi' said: **blow forth** means overflow.

Tafsir al-Baidawi

3-**And when the seas burst forth** They opened up to each other, so the whole became one sea.

Surat al-Infitar 82:4

And when the graves are scattered

Tafsir al-Jalalayn

4 - **And when the graves are scattered** their soil is turned upside down and their dead are resurrected. The answer to *if* and what is connected to it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when the graves are scattered**, meaning: And when the graves are stirred up, and the dead in them are extracted alive, it is said that someone scattered the pool of someone else: if he made its bottom its top, it is said: he scattered it and searched it, two languages.

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 when the graves are scattered**, he said: searched.

Tafsir al-Qurtubi

The Almighty said: **And when the graves are scattered** meaning they are turned over and what is in them of their inhabitants is taken out, alive. It is said: I **scattered the goods** meaning I turned them upside down. And I scattered the pool and dug it up" meaning I demolished it and made its bottom its top. A group of people, including Al-Farra', said: "It scattered" means it took out what was in its belly of gold and silver. This is one of the signs of the Hour: that the earth will bring out its gold and silver.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if

this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of

Surat al-Infitar 82:4

And when the graves are scattered

Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.'" He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: "In whatever form He willed, He put you together." He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: "No! Rather, you deny the Judgment." That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: "And indeed, over you are guardians, * Noble and recording * Who know whatever you do." Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan

and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. **I said:** Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.''" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

4- **And when the graves are scattered** meaning their soil is turned upside down and the dead in them are taken out. It is said that someone scattered, yabsharat, yabsharat, baathrah: if the soil is turned upside down.

It is also said that someone scattered the belongings, meaning they are turned upside down. And the basin was scattered and dug up: if you demolished it and made its top its bottom. Al-Farra' said: *Scattered* means what was in its bottom was taken out. This is one of the signs of the Hour, that the earth will bring forth its gold and silver.

Tafsir al-Baghawi

4- **And when the graves are scattered**, they are searched and their soil is turned over and the dead in them are brought back to life. It is said: I scattered the basin and searched it, if I turned it over and made its bottom its top.

Tafsir al-Baidawi

4-"And when the graves are scattered" their soil is turned upside down and their dead are brought out. It is said that it is composed of "ba'ath **and** ba'athir **like** Bismillah" in wording and meaning.

Surat al-Infitar 82:5

Every soul will know what it has put forward and what it has left behind.

Surat al-Infitar 82:5

Every soul will know what it has put forward and what it has left behind.

Tafsir al-Jalalayn

5 - **Every soul will know** that is, every soul at the time of these mentioned matters, which is the Day of Resurrection **what it has put forward** of deeds *and* what it has put back) of them and not done them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Every soul will know what it has put forward and what it has left behind.** God Almighty says: Every soul will know what it has put forward for that day of righteous deeds that will benefit it, and what it has left behind of something that it has established and acted upon.

The interpreters differed in their interpretation of this. Some of them said something similar to what we have said about this.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who told me on the authority of al-Qurazi that he said regarding **A soul will know what it has put forward and what it has left behind**, he said: What it has put forward of what it has done. As for what it has left behind, it is the Sunnah that a man sets for those who come after him to follow.

Others said: What he meant by that is: what you have done of the obligatory prayers, and what you have delayed of the obligatory prayers, which you have neglected.

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of his father, on the authority of Saeed bin Masruq, on the authority of Ikrimah: **A soul will know what it has put forward** He said: What was required of it. **And what it has delayed** He said: Of what was required of 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, **A soul will know what it has put forward and what it has left behind.** He said: It will know what it has put forward of obedience to God, and what it has left behind, what it was commanded to do of God's right over it, but it did not act upon it.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **A soul will know what it has put forward and what it has left behind**, he said: What it has put forward of good and

what it has left behind of the right of God upon it, it has not acted upon it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **What I have done in the past and in the future** He said: What I have done in the past of obedience to God and what I have done in the future of the right of God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Every soul will know what it has put forward and what it has left behind**, he said: What it has put forward means what it has done, and what it has left behind means what it has neglected, wasted, and left behind of the righteous work to which God has called it.

Others said: Rather, the meaning of this is: what you have done of good or evil, and what you have left behind of good or evil.

Who said that?

Yaqub told me, he said: Hisham told us, he said: Al-Awam told us, on the authority of Ibrahim Al-Taimi, he said: This verse was mentioned to him: **Every soul will know what it has put forward and what it has left behind.** He said: I am among what Al-Hajjaj left behind.

We chose the statement we mentioned because everything that the servant does, good or evil, is what he has done in the past, and whatever he has wasted of God's right over him and neglected and not done, is what he has done in the past of evil, and that is not what he has delayed in the past of work, because the work is what he has done, but what he has not done is only a bad thing that he has done in the past. Therefore we said: what he has delayed is what he has established of good or bad practice, which if the worker does it he will have the same reward or burden as the one who does it.

Tafsir al-Qurtubi

The Almighty's statement: **A soul will know what it has put forward and left behind** is like the verse: **On that Day man will be informed of what he put forward and left behind** (al-Qiyamah 75:13), which has been mentioned previously. This is the answer to the verse, **When the heaven is split open**, because it is an oath, according to Al-Hasan, which falls upon the Almighty's statement: **A soul will know.** He says: When these signs of the Hour appear, deeds will be sealed, and every soul will know what it has earned, and no deeds will benefit it after that. It was also said: That is, when these things occur, the Day of Resurrection will take place, and every soul will be held accountable for what it has done, and will be given its book in its right or left, and when it is read, it will remember all its deeds. It was also said: It is a statement, not an oath, and this is the correct view, God willing.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

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Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord?

{Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together**. Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together**. He said: **Your appearance**.

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators**. However, in the two Sahihis on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you**, meaning, "If ... Qatada said: "In whatever form He willed, He put you together." He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with

Surat al-Infitar 82:5

Every soul will know what it has put forward and what it has left behind.

strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. **I said:** Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they

mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

Then the Almighty mentioned the answer to what was mentioned before, saying: 5- **A soul will know what it has put forward and what it has left behind.** The meaning is that it will know it when the records are spread out, not at the Resurrection, because that is a single time from the Resurrection until the people of Paradise go to Paradise and the people of Hell go to Hell. The discussion of the singular soul here is as mentioned before in the first Surah in His statement, **A soul will know what it has brought forth.** The meaning of **what it has put forward and what it has left behind** is what it has put forward of good or evil deeds, and what it has left behind of good or bad practices, because it will have the reward for what it has established of good practices and the reward of those who act upon them, and it will bear the burden of what it has established of bad practices and the burden of those who act upon them. Qatada said: What it has put forward of disobedience and what it has left behind of obedience. It was also said: What it has put forward of an obligatory act and what it has left behind. It was also said: The beginning and end of its deeds. It was also said that the soul will know at the Resurrection what it has put forward and left behind in general knowledge, because the obedient one will see the effects of happiness, and the disobedient one will see the effects of misery. As for detailed knowledge, that is only obtained when the records are spread out.

Tafsir al-Baghawi

5- **A soul will know what it has put forward and what it has left behind.** It was said: **What it has put forward** of good or bad deeds, and **what it has left behind** of a good or bad practice. It was also said: **What it has put forward** of charity and **what it has left behind** of inheritances, based on what we mentioned in His statement: **On that Day man will be informed of what he put forward and left behind.** (al-Qiyamah 75:13).

Tafsir al-Baidawi

5- **A soul will know what it has put forward** of work or charity. **And what it has delayed** of bad deeds or left behind. It is possible that what is meant by delay is wasting, and this is the answer to *if*.

Surat al-Infitar 82:6

O mankind, what has deceived you concerning your Lord, the Generous?

Tafsir al-Jalalayn

6 - **O human being** the disbeliever **what has deceived you concerning your Generous Lord** until you disobeyed Him?

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement, **O man, what has deceived you?** The verse said, **It was revealed about Abi bin Khalaf.**

Tafsir al-Tabari

God Almighty says: O disbelieving human being, what has deceived you concerning your Generous Lord? It is his enemy who has power over him who has deceived the human being, as:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **What has deceived you concerning your Generous Lord?** Nothing has deceived the son of Adam, this enemy, Satan.

Tafsir al-Qurtubi

The Almighty's saying, **O mankind**, is addressed to those who deny the resurrection. Ibn Abbas said: The human being here is Al-Walid ibn Al-Ghayrah. Ikrimah said: Abi ibn Khalaf. It was also said that it was revealed about Abi Al-Ashd ibn Kalda Al-Jumahi. On the authority of Ibn Abbas also: **(What deceived you concerning your Generous Lord?)** meaning, what deceived you that you disbelieved? **(In your Generous Lord)** meaning, the One who overlooked you. Qatada said: His devil who had power over him deceived him. Al-Hasan: His evil devil deceived him. And it was said: His foolishness and ignorance. Al-Hasan narrated it on the authority of Omar, may God be pleased with him. "And Ghalib Al-Hanafi narrated that he said: When the Messenger of God, may God bless him and grant him peace, recited, "O man, what has deceived you concerning your Generous Lord?" He said: **(Ignorance has deceived him.)** And Salih bin Mismar said: It has reached us that the Messenger of God, may God bless him and grant him peace, recited, **(O man, what has deceived you concerning your Generous Lord?)** He said: **(His ignorance has deceived him.)** Omar, may God be pleased with him, said: As God Almighty said, **Indeed, he was unjust and ignorant.** (al-Ahzab 33:72) And it was said: He was deceived by God's forgiveness, since He did not punish him the first time. Ibrahim bin Al-Ash'ath said: It was said to Al-Fudayl bin Iyad: If God Almighty were to establish you on the Day of Resurrection between His hands, and he said to you: **What has deceived you concerning your Lord, the Generous?** (al-Infitar 82:6)? What were you saying? He said: I used to say that your lowered curtain

deceived me, because the Generous is the curtain. Ibn Al-Sammak put it in verse and said:

O sinner, are you not ashamed, I swear, to say the second time in private?

Your Lord has deceived you by His respite and His concealment of your long misdeeds.

Dhu al-Nun al-Misri said: How many are deceived under the veil without realizing it.

Abu Bakr bin Tahir Al-Abhari recited:

O you who are excessively arrogant and confused, and who are deceived by your long persistence

God has given you hope, so confront Him and do not fear His disobedience.

It was narrated on the authority of Ali **may God be pleased with him** that he called out to his servant several times but he did not respond. So he looked and saw him at the door. He said: Why did you not answer me? He said: Because I trust your patience and feel safe from your punishment. He appreciated his answer and set him free. Some people say: What deceived you? What tricked you and tempted you, until you neglected what was required of you? Ibn Masoud said: There is no one among you but that God will be alone with him on the Day of Resurrection and say to him: O son of Adam, what deceived you about Me? O son of Adam, what did you do with what you knew? O son of Adam, what did you answer the messengers?

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him.** Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told

us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him.** He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet

(peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: "In whatever form He willed, He put you together." He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The

Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. I said: Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, 'Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

6- O mankind, what has deceived you concerning your Generous Lord? This is addressed to the disbelievers: that is, what has deceived you and tricked you so that you have disbelieved in your Generous Lord who favored you in this world by perfecting your creation and your senses, made you rational and understanding, and provided for you and bestowed upon you His blessings, none of which you can deny? Qatada said: His Satan who had power over him deceived him. Al-Hasan said: His evil Satan deceived him. It was also said: His foolishness and ignorance. It was also said: God's wrath deceived him if He did not hasten to punish him the first time. This is what Muqatil said.

Tafsir al-Baghawi

6- O mankind, what has deceived you concerning your

Lord, the Generous? What has deceived you and made falsehood tempt you so that you have wasted what was required of you? The meaning is: What has protected you from His punishment? Ata' said: It was revealed about Al-Walid ibn Al-Mughira.

Al-Kalbi and Muqatil said: It was revealed about Al-Aswad ibn Shuraik who struck the Prophet, but God, the Almighty, did not punish him. So God, the Almighty, revealed this verse, saying: **What deceived you concerning your Generous and Forgiving Lord, that He did not punish you immediately for your disbelief?** Qatadah said: His enemy who had power over him, meaning Satan, deceived him. Muqatil said: God's forgiveness deceived him when He did not punish him the first time. Al-Suddi said: God's kindness to him deceived him.

Ibn Masoud said: There is no one among you but that God will be alone with him on the Day of Resurrection. He will say: O son of Adam, what deceived you about Me? O son of Adam, what did you do with what you knew? O son of Adam, what did you answer the messengers?

Al-Fudayl ibn Iyad was asked: If God were to raise you up on the Day of Resurrection and say: What deceived you concerning your Generous Lord? What would you say? He would say: I would say that your low curtain deceived me.

Yahya bin Muadh said: If he made me stand before him and said: What deceived you about me? I would say: Your Lord deceived me about you, past and present.

Abu Bakr Al-Warraq said: If someone asked me: What deceived you concerning your Generous Lord? I would have said: The Generosity of the Generous One deceived me.

Some scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if he had taught him the answer so that he would say: The generosity of the Generous One has deceived me.

Tafsir al-Baidawi

6- O mankind, what has deceived you concerning your Lord, the Generous? That is, what has deceived you and made you dare to disobey Him? The mention of **the Generous** is to exaggerate the prohibition against being deceived, for pure generosity does not necessitate neglecting the oppressor and treating the loyalist and the hostile, the obedient and the disobedient equally. So how would it be if the attribute of coercion and revenge were added to it, indicating what Satan is deceiving him with? He would say to him, **Do whatever you wish, for your Lord is Generous, He does not punish anyone, nor does He hasten to punish.** The indication is that the abundance of His generosity calls for seriousness in obeying Him, not immersion in disobeying Him out of deceit at His generosity.

Surat al-Infitar 82:7

He who created you, proportioned you, and balanced you.

Surat al-Infitar 82:7

He who created you, proportioned you, and balanced you.

Tafsir al-Jalalayn

7 - **He who created you** after you were not **then proportioned you** made you of a balanced creation with sound limbs **then balanced you** with emphasis and lightening, made you of a balanced creation with proportionate limbs, neither one hand nor the other longer.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Who created you and proportioned you** means: He who created you, O human being, proportioned your creation **and balanced you**.

The reciters differed in their recitation of this. The majority of the reciters of Medina, Mecca, Syria, and Basra recited it as *fa-'adlaka* with a shaddah on the dal, and the majority of the reciters of Kufa recited it without a shaddah. It is as if the one who recited it with a shaddah directed the meaning of the speech to that He made you moderate, of a balanced nature, and upright. It is as if the one who recited it without a shaddah directed the meaning of the speech to: He turned you and your hopes to whatever image He wanted, either to a good image, or to an ugly image, or to the image of some of His relatives.

The first of the sayings on this matter, in my opinion, is the most correct, to say: They are two readings known in the reading of the regions, correct in meaning, so whichever of them the reader reads is correct, except that what I like the most is the reading of the one who reads it with the shaddah, because the use of *fī* for modification is better in Arabic than its use for justice. Do you not see that you say: I treated you well in such-and-such, and turned you towards it, but you hardly ever say: I treated you well to such-and-such and turned you towards it? That is why I chose the shaddah.

In a similar manner to what we said about that and mentioned that the readers of that interpreted it, the narration came from the people of interpretation that they said it.

Tafsir al-Qurtubi

The Almighty says: **Who created you** meaning He determined your creation from a drop of semen **then proportioned you** in your mother's womb, and made for you two hands, two feet, two eyes and the rest of your limbs **then balanced you** meaning He made you balanced and of sound creation, as one says: this is

something balanced. This is the reading of the common people, and it is the preferred choice of Abu Ubayd and Abu Hatim. Al-Farra' said: Abu Ubayd said: It is indicated by the Almighty's statement: **Indeed, We created man in the best of stature** (al-Tin 95:4). The Kufians, Asim, Hamzah and Al-Kisa'i, read: **(then balanced you)** with a lightened vowel, meaning He made you well and turned you into whatever form He wanted, either ugly, tall or short. Musa bin Ali bin Abi Rabah Al-Lakhmi said on the authority of his father on the authority of his grandfather who said:

The Prophet, may God bless him and grant him peace, said to me: **When the sperm settles in the womb, God brings to it every lineage between it and Adam**. Have you not read this verse: **In whatever form He willed, He assembled you 2:17-18: (between you and Adam)**.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What**

has deceived you concerning me? I would say, **'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the

authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: 'In whatever form He willed, He put you together.'" He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two

Surat al-Infitar 82:7

He who created you, proportioned you, and balanced you.

memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll.” Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. **I said:** Ibn Ma’in authenticated him, but Al-Bukhari, Abu Zur’ah, Ibn Abi Hatim, Al-Nasa’i and Ibn ‘Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, “Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, ‘The Messenger of God, peace and blessings be upon him, said, “God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, ‘So-and-so succeeded tonight, so-and-so was saved tonight.’ But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, ‘So-and-so was doomed tonight.’” Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

7- Who created you, proportioned you, and balanced you. That is, He created you from a sperm-drop, when you were nothing. Then He proportioned you to a man who hears, sees, and understands. So He balanced you means He made you balanced. Ata' said: He made you upright, balanced, and of good form. Muqatil said: He created you justly in the eyes, ears, hands, and feet. The meaning is: He made the limbs He created for you justly. The majority of scholars read *fa-adlaka* with a shaddah, while Asim, Hamza, and Al-Kisa'i read it with a sukoon. Abu Hatim and Abu Ubaid chose the first reading. Al-Farra' and Abu Ubaid said: This is indicated by His statement: **Indeed, We created man in the best stature.** The meaning of the first reading is that He, glory be to Him, made his limbs balanced, with no discrepancy in them. The meaning of the second reading is that He directed and inclined him to whatever form He wished, either handsome or ugly, long or short.

Tafsir al-Baghawi

7- He who created you, proportioned you, and balanced you. The people of Kufa and Abu Ja'far read *fa'dalak* with a light stress on the letter, meaning He directed you and made you into whatever form He wanted, good or bad, tall or short. The others read it with a shaddah, meaning He made you well-proportioned in creation and limbs.

Tafsir al-Baidawi

7- Who created you, proportioned you, and balanced you. This is a second attribute of Lordship, explaining generosity and pointing out that whoever was able to do that first is able to do it a second time.

Proportioning means making the limbs sound, proportionate, and prepared for their benefits.

Modification means making the structure proportionate, with the limbs proportionate, or proportionate with what powers make it happy. The Kufians read *fa-adlaka* with a light *m* meaning He made some of your limbs proportionate with others until you were balanced, or He turned you away from His creation other than you and distinguished you with a creation that differed from the creation of all other animals.

Surat al-Infitar 82:8

In whatever form He willed He assembled you.

Tafsir al-Jalalayn

8 - In any image connection may God have mercy on you

Tafsir al-Suyuti

Tafsir al-Tabari

The narration mentioned 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 the statement of God, **In whatever form He willed, He has assembled you**, he said: In any resemblance of a father or mother, maternal uncle or paternal uncle.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Ismail, regarding his statement, **Whatever He wills, He wills you**. He said: If He wills, He will ride you in the form of a dog, and if He wills, He will ride you in the form of a donkey.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Salih: **In whatever form He wills, He will put you in**. He said: A pig or a donkey.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Ikrimah, regarding his statement, **In whatever form He wills, He has put you together**, he said: If He wills, in the form of a monkey, and if He wills, in the form of a pig.

Muhammad ibn Sinan al-Qazzaz told me: Mutahhar ibn al-Haytham told us: Musa ibn Ali ibn Abi Rabah al-Lakhmi told us: My father told me, on the authority of my grandfather, that the Prophet, may God bless him and grant him peace, said to him: What child will you have? He said: O Messenger of God, may God bless him and grant him peace, what will be born to me? Either a boy or a girl. He said: Who will he resemble? He said: O Messenger of God, who will he resemble? Either his father or his mother. Then the Prophet, may God bless him and grant him peace, said: Stop! Do not say that. When the sperm settles in the womb, God brings about every lineage between it and Adam. Have you not read this verse in the Book of God: **In whatever form He wills He casts you**. He said: **He has put you in a thread**.

Tafsir al-Qurtubi

Ikrimah and Abu Salih said: **In whatever form He wills, He will assemble you**: If He wills, in the form of a

human, or if He wills, in the form of a donkey, or if He wills, in the form of an ape, or if He wills, in the form of a pig. Makhul said: If He wills, a male, or a female. Mujahid said: **(In whatever form)** means in any resemblance to a father, mother, paternal uncle, maternal uncle, or others. *(In)* is connected to **(He assembled you)**, and not to **(Your justice)**, according to the reading of those who preferred to make it lighter, because you say I turned to such-and-such, but you do not say I turned to such-and-such. That is why Al-Farra' forbade making it lighter, because he considered *(In)* to be connected to **(Your justice)**, and *(What)* may be a confirmatory conjunction, meaning, in whatever form He wills, He assembled you. It may also be a conditional, meaning, if He wills, He assembled you in a form other than that of a human, such as an ape, donkey, or pig. Thus *(What)* has the meaning of condition and consequence, meaning, in whatever form He wills, He assembled you.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What**

In whatever form He willed He assembled you.

has deceived you concerning me?’ I would say, ‘Your curtain is lowered.’ Abu Bakr Al-Warraq said, **If he were to say to me, ‘What has deceived you concerning your Generous Lord?’ I would say, ‘The generosity of the Generous has deceived me.’** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: “No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam.” Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, “A man said, ‘O Messenger of God, my wife has given birth to a black boy.’ He said, ‘Do you have camels?’ He said, ‘Yes.’ He said, ‘What are their colors?’ He said, ‘Red.’ He said, ‘Is there one with gray hair among them?’ He said, ‘Yes.’ He said, ‘How did that happen?’ He said, ‘Perhaps it is a matter of inheritance.’ He said, ‘Perhaps this is a matter of inheritance.’” Ikrimah said about God’s statement, **In whatever form He wills, He has assembled you,** meaning, “If ... Qatada said: “In whatever form He willed, He put you together.” He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: “Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself.” Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: “God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel.” Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of

al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. I said: Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

8- In whatever form He willed, He assembled you In whatever form is related to **assembled you**, and *ma* is an additional word, and *willed* is an attribute of *form*: that is, He assembled you in whatever form He willed from the various forms. This sentence is like an explanation of His saying: **Then He made you just** and the interpretation is: Then He assembled you justly in whatever form He willed. It is permissible for it to be related to something omitted as a state: that is, He assembled you in whatever form. Abu Hayyan reported from some of the commentators that it is related to **your justice**. It was objected to that because *any* is at the beginning of the sentence, so what precedes it does not affect it. Muqatil, Al-Kalbi and Mujahid said: In whatever resemblance of a father or mother, maternal uncle or paternal uncle. Makhul said: If He wills [a male] and if He wills a female.

Tafsir al-Baghawi

8- In whatever form He willed, He created you.

Mujahid, Al-Kalbi, and Muqatil said: In any resemblance to a father, mother, maternal uncle, or paternal uncle.

It was mentioned in the hadith: When the sperm settles in the womb, every vein between it and Adam is brought together, then he recites, **In whatever form He wills, He has cast you.**

Al-Farra' mentioned another saying: **He puts you in whatever form He wills.** If He wills, He wills in the form

of a human being, or if He wills, He wills in the form of an animal or another creature.

Tafsir al-Baidawi

8- In whatever form He willed, He assembled you.

That is, He assembled you in whatever form He willed. *Ma* is an additional word, and it was said that it is conditional. *Rakabak* is its answer, and the adverbial phrase is the relative clause of **Your justice**. The sentence was not connected to what preceded it because it is a statement of Your justice.

Surat al-Infitar 82:9

No! Rather, you deny the Judgment.

Surat al-Infitar 82:9

No! Rather, you deny the Judgment.

Tafsir al-Jalalayn

9 - *No* A deterrent against being deceived by the generosity of God Almighty **Rather, you deny** O infidels of Mecca **the Recompense** the reward for deeds

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The matter, O disbelievers, is not as you say, that you are right in your worship of other than God, but you deny reward and punishment, recompense and accountability.

And similar to what we said about the meaning of His statement, **But you deny the Recompense**, the people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Rather, you deny the Judgment**, he said: the reckoning.

Al-Harith narrated to me, saying: Al-Hasan narrated to us, saying: Warqa' both narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **You deny the Judgment**, he said: the Day of Judgment.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Rather, you deny the Judgment**, he said: A day of hardship, a day on which God will judge the servants according to their deeds.

Tafsir al-Qurtubi

The Almighty's saying: **No! Rather, you deny the Judgment**. It is possible that (*No*) means truly, and (*No*) is used to begin with it. It is also possible that it means (*No*), so that the meaning is that the matter is not as you say, that you are right in your worship of other than God. Evidence for this is the Almighty's saying: {What has deceived you concerning your Lord, the Generous?} Al-Farra' also says: Nasir says the meaning: It is not as you were deceived by it. It was also said: That is, the matter is not as you say, that there is no resurrection. It was also said: It means deterrence and admonition. That is, do not be deceived by God's forbearance and generosity, so you abandon contemplating His signs. Ibn Al-Anbari: It is good to stop at (**the Judgment**) and at (**your knees**),

but stopping at (*No*) is ugly. **Rather, you deny** O people of Mecca **the Judgment** meaning the Judgment, and (*But*) is to negate something that came before and to confirm something else. Their denial of the Resurrection was well-known, even if it was not mentioned in this Surah.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds

and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their

colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: "In whatever form He willed, He put you together." He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. I said: Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth**

Surat al-Infitar 82:9

No! Rather, you deny the Judgment.

about his story. Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

And His statement: 9- *No* is to deter and warn against being deceived by God's generosity and making it a pretext for disbelief in Him and sinning against Him. It is also possible that it means *truly*. His statement, **Rather, you deny the Judgment** is a refutation of an implied sentence to which the speech is directed, as if it were said: After the deterrence, you are not deterred from that, but rather you go beyond it to what is greater than it, which is the denial of the Judgment, which is the recompense, or the religion of Islam. Ibn al-Anbari said: It is good to stop at **the Judgment** and **on your knees**, and *No* is ugly. The meaning is: Rather, O people of Mecca, you deny the Judgment, meaning the reckoning. *Rather* is to deny something that came before and to confirm something else, and the denial of the Resurrection was known to them even if it was not mentioned. Al-Farra' said: **No, the matter is not as you were deceived by it.** The majority read **you deny** with the superlative as addressing. Al-Hasan, Abu Ja'far, and Shaibah read it with the subjunctive as absent.

Tafsir al-Baghawi

9- **No, but you are lying.** Abu Ja'far read it with a *ya'*, and the others read it with a *ta'*, because of His saying: **And over you are guardians** "with the religion," with recompense and accountability.

Tafsir al-Baidawi

9- *No* is a deterrent against being deceived by God's generosity. His statement, **Rather, you deny the Recompense** is a diversion to explain what is the original cause of their deception. What is meant by **the Recompense** is the reward or Islam.

Surat al-Infitar 82:10

And indeed, over you are guardians.

Tafsir al-Jalalayn

10 - **And there are guardians over you** from the angels for your deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And over you are guardians**, meaning: And over you are guardians who record your deeds and count them for you.

Tafsir al-Qurtubi

God Almighty says: **And over you are guardians** meaning angelic watchers.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty's statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited

this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, "It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, 'What has deceived you concerning your Lord, the Generous?' Nothing has deceived the son of Adam except this enemy, Satan." Al-Fudayl bin Iyad said, **If he were to say to me, 'What has deceived you concerning me?' I would say, 'Your curtain is lowered.'** Abu Bakr Al-Warraq said, **If he were to say to me, 'What has deceived you concerning your Generous Lord?' I would say, 'The generosity of the Generous has deceived me.'** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together**. Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Muthahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him)

then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: 'In whatever form He willed, He put you together.'" He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

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himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. I said: Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

And the sentence 10- **And indeed, over you are guardians** is in the accusative case as a state of the subject of the verb **you lie**: meaning, you lie, while the state is that over you is someone who will repel your denial. It may also be a new sentence introduced to explain what invalidates their denial. The guardians are the angels who guard the deeds of the servants and record them in the records. God, the Almighty, described them as being honored by Him, writing down whatever He commands them to do of the servants' deeds.

Tafsir al-Baghawi

10- **And over you are guardians**, angelic watchers who record your deeds.

Tafsir al-Baidawi

10- **And over you are guardians.**

Surat al-Infitar 82:11

Noble scribes

Tafsir al-Jalalayn

11 - *honorable* to God **who writes** it down

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Honorable scribes**. He says: Honorable scribes before God, who write down your deeds.

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, he said: Some of our companions said, on the authority of Ayoub, regarding His statement, **And over you are guardians, * noble and recording**, he said: They write down what you say and what you mean.

Tafsir al-Qurtubi

The Almighty's saying: *Noble* meaning Ali, like His saying: **Noble and pious** (Abasa 80:16). Here there are three issues:

First: "It was narrated on the authority of the Messenger of God, may God bless him and grant him peace:

((Honor the honorable scribes who do not leave you except in one of two situations: defecation or sexual intercourse. So when one of you bathes, let him cover himself with the weight of a wall or his camel, or let his brother cover himself.)) It was narrated on the authority of Ali, may God be pleased with him, who said: The king remains away from the servant as long as his private parts are exposed. It was narrated:

(If a servant enters the bathroom without a loincloth, his two angels will curse him.)

Second: People differed about the disbelievers: Do they have guardians over them or not? Some of them said: No, because their matter is clear and their actions are the same. God the Most High said: "The criminals will be known by their mark" (al-Rahman 55:41). And it was said: Rather, they have guardians, because God the Most High said: "No! Rather, you deny the Judgment. And indeed, over you are keepers, * Noble and recording. * They know whatever you do."

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft**

asunder meaning it is split as God the Almighty says: **The heaven will be split asunder by it** "And when the stars are scattered" meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

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God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. **I said:** Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and

say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This Salam, I think he is Salam Al-Madaini, and he has weak hadith.**

Fath al-Qadir

11- Noble writers.

Tafsir al-Baghawi

11- *Honorable* to God, *writers*, who write down your words and deeds.

Tafsir al-Baidawi

11-Dignified writers.

Surat al-Infitar 82:12
They know what you do.

Surat al-Infitar 82:12

They know what you do.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Suyuti

12 - They know what you do all of it

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They know what you do** means: These guardians know what you do, good or bad, and they record it against you.

Tafsir al-Qurtubi

And He said: **But he who is given his record in his left hand** (al-Haqqah 69:25) And He said: **But he who is given his record behind his back** (al-Inshiqaq 84:10), so He informed that the disbelievers will have a record and guardians over them. If it is said: What does the one on his right write and have no good deeds? It is said to him: The one who writes on his left hand does so with the permission of his companion, and he is a witness to that even if he does not write. And God knows best.

Third - Sufyan was asked: How do the angels know that a servant has intended to do a good or bad deed? He said: If the servant intends to do a good deed, they smell from him the scent of musk, and if he intends to do a bad deed, they smell from him the stench of foul odor. And in Qaf, when God says: **Not a word does he utter but there is a watcher by him ever ready to record** (Qaf: 18), there is further clarification of the meaning of this verse. The scholars disliked speaking during defecation or sexual intercourse, because the angel would separate from the servant at that time. And in the last Surah Al Imran, this was mentioned. And from Al Hasan: They know, nothing of your deeds is hidden from them. And it was said: They know what is apparent from you, not what you whisper to yourselves. And God knows best.

Tafsir Ibn Kathir

God the Almighty says: **When the heaven is cleft asunder** meaning it is split as God the Almighty says: **The heaven will be split asunder by it** “And when the

stars are scattered” meaning they fall **And when the seas gush forth** Ali ibn Abi Talha said on the authority of Ibn Abbas: God caused some of them to gush forth into others. Al-Hasan said: God caused some of them to gush forth into others and their water was lost. Qatada said: Its fresh water mixed with its salt water.

Al-Kalbi said: It will be filled. **And when the graves are scattered**, Ibn Abbas said: It will be searched. Al-Suddi said: It will be scattered means it will move and whoever is in it will emerge. **A soul will know what it has put forward and what it has left behind**, meaning if this happens, this will happen. And the Almighty’s statement: **O mankind, what has deceived you concerning your Lord, the Generous?** This is a threat, not as some people imagine, that it is a guide to the answer where He said, **The Generous**, so that their speaker might say, **His generosity has deceived him**. Rather, the meaning of this verse is: What has deceived you, O son of Adam, concerning your Generous, meaning the Great, Lord, so that you committed a sin and met Him with an inappropriate behavior? As it came in the hadith, **God the Almighty will say on the Day of Resurrection, O son of Adam, what has deceived you concerning Me? O son of Adam, what did you answer the messengers?**

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us that Omar heard a man reciting, **O man, what has deceived you concerning your Lord, the Generous?** Omar said, *Ignorance*. He also said: Omar bin Shaibah told us, Abu Khalaf told us, Yahya Al-Bakka told us, I heard Ibn Omar say, and he recited this verse, **O man, what has deceived you concerning your Lord, the Generous?** Ibn Omar said, **By God, his ignorance deceived him**. He said, “It was narrated from Ibn Abbas, Al-Rabi bin Khathim, and Al-Hasan something similar. Qatada said, ‘What has deceived you concerning your Lord, the Generous?’ Nothing has deceived the son of Adam except this enemy, Satan.” Al-Fudayl bin Iyad said, **If he were to say to me, ‘What has deceived you concerning me?’ I would say, ‘Your curtain is lowered.’** Abu Bakr Al-Warraq said, **If he were to say to me, ‘What has deceived you concerning your Generous Lord?’ I would say, ‘The generosity of the Generous has deceived me.’** Al-Baghawi said: Some of the scholars of allusion said: He only said **By your Generous Lord** without the rest of His names and attributes, as if He taught him the answer. What this speaker imagined is not in vain, because he only mentioned His Generous Name to point out that one should not respond to the Generous with ugly deeds and immoral actions. Al-Baghawi narrated on the authority of Al-Kalbi and Muqatil that they said: This verse was revealed about Al-Aswad bin Shuraik who struck the Prophet, may God bless him and grant him peace, and he was not punished in the current situation, so God Almighty revealed: **What has deceived you concerning your Generous Lord?**

And the saying of God the Almighty: {Who created you, proportioned you, and balanced you} meaning, what has deceived you concerning the Generous Lord? {Who created you, proportioned you, and balanced you} meaning, He made you sound, upright, of moderate stature, erect in the best of forms and

shapes. Imam Ahmad said: Abu al-Nadr told us, Jarir told us, Abd al-Rahman ibn Maysarah told me, on the authority of Jubayr ibn Nufayr, on the authority of Bishr ibn Jahash al-Qurashi, that the Messenger of God (blessings and peace of God be upon him) spat one day into his hand, then placed his finger on it and said: God the Almighty said: O son of Adam, how can you outstrip Me when I created you from something like this? Then, when I proportioned you and proportioned you, you walked between two cool places, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said, **Should I give charity? But when is the time for charity?** Ibn Majah narrated it in the same way on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yazid ibn Harun, on the authority of Jarir ibn Uthman. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzi, and Yahya bin Hamza followed him, on the authority of Thawr bin Yazid, on the authority of Abd al-Rahman bin Maysarah.

God the Almighty said: **In whatever form He wills, He has put you together.** Mujahid said: In whatever resemblance a father, mother, maternal uncle, or paternal uncle. Ibn Jarir said: Muhammad ibn Sinan al-Qazzaz told me, Mutahhar ibn al-Haytham told us, Musa ibn Ali ibn Rabah told us, my father told me, on the authority of my grandfather, that the Prophet (peace and blessings of God be upon him) said to him: **What will be born to you?** He said: **O Messenger of God, what is the possibility that a child will be born to me? Either a boy or a girl.** He said: **Then who will he resemble?** He said: **O Messenger of God, who will he resemble? Either his father or his mother?** The Prophet (peace and blessings of God be upon him) then said: "No, do not say that. When the sperm settles in the womb, God the Almighty brings to it every lineage between it and Adam." Have you not read this verse in the Book of God the Almighty: **In whatever form He wills, He put you together.** He said: **Your appearance.**

Thus, Ibn Abi Hatim and Al-Tabarani narrated it on the authority of Mutahhar ibn Al-Haytham. If this hadith was authentic, it would have been decisive in this verse, but its chain of transmission is not proven, because Abu Saeed ibn Yunus said about Mutahhar ibn Al-Haytham that his hadith was abandoned. Ibn Hibban said, **He narrates from Musa ibn Ali and others what does not resemble the hadith of reliable narrators.** However, in the two Sahihs on the authority of Abu Hurayrah, "A man said, 'O Messenger of God, my wife has given birth to a black boy.' He said, 'Do you have camels?' He said, 'Yes.' He said, 'What are their colors?' He said, 'Red.' He said, 'Is there one with gray hair among them?' He said, 'Yes.' He said, 'How did that happen?' He said, 'Perhaps it is a matter of inheritance.' He said, 'Perhaps this is a matter of inheritance.'" Ikrimah said about God's statement, **In whatever form He wills, He has assembled you,** meaning, "If ... Qatada said: "In whatever form He willed, He put you together." He said: God, our Lord, is able to do that. The meaning of this statement, according to these people, is that God Almighty is able to create the sperm in the ugly form of animals with strange creation, but with His power, kindness, and forbearance, He creates it in a good, upright, balanced, perfect form, with a good appearance and form.

God the Almighty says: **No! Rather, you deny the Judgment.** That is, what drives you to confront the Generous One and confront Him with sins is a denial in your hearts of the Resurrection, reward, and judgment. God the Almighty says: **And indeed, over you are guardians, * Noble and recording * Who know whatever you do.** Meaning, there are noble and recording angels over you, so do not confront them with shameful deeds, for they record all your deeds. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, Sufyan and Musa'ar told us, from Alqamah ibn Marthad, from Mujahid, from Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: "Honor the noble recording angels who do not leave you except in one of two situations: major ritual impurity *janabah* and defecation. So when one of you performs ghusl, let him conceal himself behind a sacred wall, or behind his camel, or let his brother conceal himself." Al-Hafiz Abu Bakr al-Bazzar narrated it and connected it with another wording, saying: Muhammad ibn Uthman ibn Karamah told us, Ubayd God ibn Musa told us, on the authority of Hafs ibn Sulayman, on the authority of Alqamah ibn Marthad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God forbids you from exposing yourself to the nakedness, so be shy before the angels of God who are with you, the honorable recorders who do not leave you except in three situations: defecation, major ritual impurity, and ritual bathing. So if one of you performs ritual bathing in the open, let him cover himself with his garment, a wall covering, or his camel." Then Hafs ibn Sulayman said: The hadith is weak, but it has been narrated from him and his hadith is possible. Al-Hafiz Abu Bakr al-Bazzar said: Ziyad ibn Ayoub told us, Mubashar ibn Ismail al-Halabi told us, Tamam ibn Nujayh told us, on the authority of al-Hasan, meaning al-Basri, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "There are no two memorizers who raise to God, the Almighty, what they have memorized in one day, and he sees at the beginning of the scroll and at the end of it a request for forgiveness, except that God, the Almighty, says: I have forgiven My servant what is between the two ends of the scroll." Then he said: It is unique. Narrated by Tamam bin Nujayh, who is trustworthy in hadith. I said: Ibn Ma'in authenticated him, but Al-Bukhari, Abu Zur'ah, Ibn Abi Hatim, Al-Nasa'i and Ibn 'Adi declared him weak. Ibn Hibban accused him of fabricating hadiths. Imam Ahmad said, **I do not know the truth about his story.** Al-Hafiz Abu Bakr Al-Bazzar said, "Ishaq bin Sulayman Al-Baghdadi, known as Al-Qalusi, told us, Bayan bin Hamran told us, Salam told us, from Mansur bin Zadhan, from Muhammad bin Sirin, from Abu Hurayrah, who said, 'The Messenger of God, peace and blessings be upon him, said, "God has angels who know the children of Adam—and I think he said, and they know their deeds—so when they look at a slave who does an act of obedience to God, they mention him among themselves and name him and say, 'So-and-so succeeded tonight, so-and-so was saved tonight.' But when they look at a slave who does an act of disobedience to God, they mention him among themselves and name him and say, 'So-and-so was doomed tonight.'" Then Al-Bazzar said, **This**

Surat al-Infitar 82:12
They know what you do.

Salam, I think he is Salam Al-Madaini, and he has weak hadith.

Fath al-Qadir

Sentence 12- **They know what you do** is in the accusative case as a state of the pronoun *writers*, or as a description, or as a new sentence. Al-Razi said: The meaning is to express astonishment at their state, as if he said: You deny the Day of Judgment, while God's angels are assigned to you, writing down your deeds until you are held accountable for them on the Day of Resurrection. Similar to this is the statement of God the Almighty: "On the right and on the left is one seated. Not a word does he utter but there is an observer by him, ready to record it."

Tafsir al-Baghawi

12- **They know what you do**, whether good or evil.

Tafsir al-Baidawi

12- **They know what you do** is a confirmation of what they lie about and a response to what they expect of tolerance and neglect, and the scribes are glorified by being honored by God to magnify the reward.

Surat al-Infitar 82:13

Indeed, the righteous will be in bliss.

Tafsir al-Jalalayn

13 - **Indeed, the righteous** the believers who are sincere in their faith **will be in bliss** Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, the righteous will be in bliss.** God Almighty says: Indeed, those who were righteous by performing God's obligations and avoiding His sins will be in the bliss of Paradise, enjoying themselves therein.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the righteous will be in bliss, and indeed, the wicked will be in Hellfire.** This is a division like His saying:

A group will be in Paradise and a group will be in the Blaze (al-Shura 42:7) and He said: "On that Day they will be separated. As for those who believed" (al-Rum 30:14-15) the two verses:

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons.** Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment,** meaning the Day of Reckoning, Recompense, and Resurrection. **And they will not be absent from it,** meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul,** meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased

with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this reason, He said, **And the Command that Day belongs to God, just as He said, Whose is the dominion today? To God, the One, the Prevailing.** And as He said, **The dominion that Day will belong to the Most Merciful.** And as He said, **Owner of the Day of Judgment.** Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God.** And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

Then the Almighty explained the state of the two groups, saying: 13- **Indeed, the righteous will be in bliss, and indeed, the wicked will be in Hellfire.** The sentence is a new sentence to confirm this meaning for which it was presented, and it is like His Almighty saying: **A group will be in Paradise and a group will be in the Blaze.**

Tafsir al-Baghawi

God Almighty says: **Indeed, the righteous will be in bliss.** The righteous are those who were righteous and sincere in their faith by performing the duties of God Almighty and avoiding His sins.

Tafsir al-Baidawi

13- **Indeed, the righteous will be in bliss.**

Surat al-Infitar 82:14

And indeed, the wicked will be in Hellfire.

Surat al-Infitar 82:14

And indeed, the wicked will be in Hellfire.

Tafsir al-Jalalayn

14 - **And indeed, the wicked** the disbelievers **will be in Hellfire** a blazing fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And indeed, the wicked** who disbelieved in their Lord **will be in Hellfire**.

Tafsir al-Qurtubi

God Almighty says: **And indeed, the wicked will be in Hellfire**.

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons**. Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment**, meaning the Day of Reckoning, Recompense, and Resurrection. **And they will not be absent from it**, meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul**, meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this reason, He said, **And the Command that Day belongs to God**, just as He said, **Whose is the dominion today? To God, the One, the Prevailing**. And as He said, **The dominion that Day will belong to the Most Merciful**.

And as He said, **Owner of the Day of Judgment**. Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God**. And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

14- **And indeed, the wicked will be in Hellfire**.

Tafsir al-Baghawi

14- **And indeed, the wicked will be in Hellfire**. It was narrated that Sulayman ibn Abd al-Malik said to Abu Hazim al-Madani: I wonder what we have with God? He said: Compare your deeds to the Book of God, for you will know what you have with God. He said: Then where do I find it in the Book of God? He said when God says: **Indeed, the righteous will be in pleasure * And indeed, the wicked will be in Hellfire**. Sulayman said: Then where is God's mercy? He said: **Near the doers of good** (al-A'raf 7:56).

Tafsir al-Baidawi

14- **And indeed, the wicked will be in Hellfire**. An explanation of what they are being written for.

Surat al-Infitar 82:15

They will pray there on the Day of Judgment.

Tafsir al-Jalalayn

15 - **They will enter it** and endure its heat **on the Day of Judgment** as a reward.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will burn in it on the Day of Judgment**, God Almighty says: These wicked people will burn in Hell on the Day of Resurrection, the day when the servants will be judged by their deeds and rewarded for them.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying **The Day of Judgment** is one of the names of the Day of Resurrection. God has made it great and warned His servants about it.

Tafsir al-Qurtubi

The Almighty says: **They will burn in it** meaning they will be struck by its flames and heat **on the Day of Judgment** meaning the Day of Recompense and Reckoning.

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons**. Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment**, meaning the Day of Reckoning, Recompense, and Resurrection. **And they will not be absent from it**, meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance

of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul**, meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this reason, He said, **And the Command that Day belongs to God**, just as He said, **Whose is the dominion today? To God, the One, the Prevailing**. And as He said, **The dominion that Day will belong to the Most Merciful**. And as He said, **Owner of the Day of Judgment**. Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God**. And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

15- **They will burn it on the Day of Judgment** is an attribute of Hellfire. It may be in the accusative case as a state of the pronoun in the object of the preposition and noun, or as a new answer to an implied question, as if someone said, **What is their state?** So it was said, **They will burn it on the Day of Judgment**, meaning the day of recompense which they used to deny. The meaning of **they will burn it** is that they will be forced to endure its blazing heat and scorching heat on that day. The majority of scholars read **they will burn it** in the unstressed form as an active voice, and it was read with a shaddah as a passive voice.

Tafsir al-Baghawi

God Almighty says: 15- **They will enter it on the Day of Judgment**, they will enter it on the Day of Resurrection.

Tafsir al-Baidawi

15- **They will reach it** and suffer its heat. **On the Day of Judgment**.

Surat al-Infitar 82:16

And they will not be absent from it.

Surat al-Infitar 82:16

And they will not be absent from it.

Tafsir al-Jalalayn

16 - **And they will not be absent from it** with two exits

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they will not be absent from it** means, the Most High said: These wicked people will never leave Hell and will be absent from it, but they will remain in it eternally, and so will the righteous in bliss, and this is similar to His statement: **And they will not be removed from it** (al-Hijr 15:48).

Tafsir al-Qurtubi

God Almighty says: **And they will not be absent from it.**

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons.** Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment**, meaning the Day of Reckoning, Recompense, and Resurrection. **And they will not be absent from it**, meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul**, meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this reason, He said, **And the Command that Day belongs**

to God, just as He said, **Whose is the dominion today? To God, the One, the Prevailing.** And as He said, **The dominion that Day will belong to the Most Merciful.** And as He said, **Owner of the Day of Judgment.** Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God.** And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

16- **And they will not be absent from it** meaning they will never leave it nor will they be absent from it, rather they are in it. It was said that the meaning is: They were not completely absent from it before that, rather they were finding its heat in their graves.

Tafsir al-Baghawi

16- **And they will not be absent from it.**

Tafsir al-Baidawi

16- **And they will not be absent from it** because they will remain in it forever. It was said that its meaning is that they will not be absent from it before that, as they would find its poisons in the graves.

Surat al-Infitar 82:17

And what can make you know what is the Day of Judgment?

Tafsir al-Jalalayn

17 - **And what will make you know** I will teach you **what the Day of Judgment is**

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **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: What will make you know, O Muhammad? That is, what will make you aware of what the Day of Judgment is! He says: What is the Day of Reckoning and Recompense? He magnifies His status, may He be glorified, by saying that.

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 what will make you know what the Day of Judgment is?** is an emphasis on the Day of Resurrection, the day on which people will be judged by their deeds.

Tafsir al-Qurtubi

And he repeated mentioning it to magnify its status, like the Almighty's saying: **The Calamity * What is the Calamity * And what can make you know what is the Calamity?** (al-Qari'ah 101:1-3) Ibn Abbas said, as narrated from him: Everything in the Qur'an that says: **And what can make you know?** has made it known, and everything that says: **(And what can make you know)** has been omitted from it.

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons.** Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment,** meaning the Day of Reckoning,

Recompense, and Resurrection. **And they will not be absent from it,** meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul,** meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this reason, He said, **And the Command that Day belongs to God,** just as He said, **Whose is the dominion today? To God, the One, the Prevailing.** And as He said, **The dominion that Day will belong to the Most Merciful.** And as He said, **Owner of the Day of Judgment.** Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God.** And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

Then He, the Almighty, glorified that day, saying: 17- **And what will make you know what is the Day of Judgment? Then what will make you know what is the Day of Judgment?** That is, the Day of Recompense and Accountability. He repeated it to magnify its value, magnify its importance, and intimidate its matter, as in His statement: **The Calamity * What is the Calamity * And what will make you know what is the Calamity?** and **The Inevitable * What is the Inevitable * And what will make you know what is the Inevitable?** The meaning is: What made you aware of what is the Day of Judgment? Al-Kalbi said: The address is to the disbelieving person.

Tafsir al-Baghawi

Then he glorified that day and said: 17- **And what will make you know what the Day of Judgment is?**

Tafsir al-Baidawi

17- **And what will make you know what the Day of Judgment is?**

Surat al-Infitar 82:18

Then what will make you know what is the Day of Judgment?

Surat al-Infitar 82:18

Then what will make you know what is the Day of Judgment?

Tafsir al-Jalalayn

18 - **Then what will make you know what the Day of Judgment is?** To magnify its importance

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then what will make you know what the Day of Judgment is?** He says: Then what will make you feel what the Day of Recompense and Reckoning is, O Muhammad! To magnify his matter.

Tafsir al-Qurtubi

God Almighty says: **Then what will make you know what the Day of Judgment is?**

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons.** Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment**, meaning the Day of Reckoning, Recompense, and Resurrection. **And they will not be absent from it**, meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul**, meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this

reason, He said, **And the Command that Day belongs to God**, just as He said, **Whose is the dominion today? To God, the One, the Prevailing.** And as He said, **The dominion that Day will belong to the Most Merciful.** And as He said, **Owner of the Day of Judgment.** Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God.** And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

18- **Then what will make you know what the Day of Judgment is?**

Tafsir al-Baghawi

Then he repeated his astonishment at his situation and said: 18- **Then what will make you know what the Day of Judgment is?**

Tafsir al-Baidawi

18- **Then what will make you know what the Day of Judgment is?** This is an amazement and glorification of the importance of the *Day*, meaning the essence of its matter such that no knowledge of the world can comprehend it.

Surat al-Infitar 82:19

The Day when no soul will possess anything for another soul, and the command that Day will be with God.

Tafsir al-Jalalayn

19 - **The Day** in the nominative case, meaning it is the day **when no soul will possess anything for another soul** of benefit **and the command on that Day will be to God** meaning there is no command for anyone other than Him in it, meaning no one will be able to mediate in it, unlike this world.

Tafsir al-Suyuti

Tafsir al-Tabari

Then He, the Most High, explained some of His status, saying: **The Day when no soul will possess anything for another soul**. He says: That is the Day, the Day when no soul will possess anything: He says: The Day when no soul will avail another soul at all, nor will it ward off a calamity that has befallen it, nor will it benefit it with anything beneficial. In this world, it used to protect it and ward off from it whoever sought to harm it, but that will be invalidated on that Day, because the matter will be for God, Whom no conqueror can overcome and no conqueror can subdue. There the kingdoms will be destroyed, the leadership will be lost, and the kingdom will belong to the Mighty King. That is His saying: **And the matter on that Day will belong to God**. He says: And the whole matter on that Day, meaning the religion, will belong to God, without the rest of His creation. No one of His creation will have a command or prohibition with Him on that Day.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the command on that Day will be God's**. He said: There will be no one on that Day who will decide anything except the Lord of the Worlds.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **On the Day when no soul will possess anything for another soul, and the command that Day will be God's**, and the command, by God, today is God's, but on that day no one will dispute Him.

The reciters differed in their recitation of His statement, **The Day when no soul will possess power**. The majority of the reciters of Hijaz and Kufa recited it with the accusative case of *day*, since its addition was not pure. Some of the reciters of Basra recited it with the damma of *day* and its nominative case in response to the first day. The nominative case is more eloquent in the speech of the Arabs, because the day is added to

yafala, and when the Arabs add the day to *tafa'ala*, "yaf'ala," or *af'ala*, they raise it and say, **This is the day when I will do such-and-such**. If they add it to a past tense verb, they lower it. From this is the saying of the poet:

While I blamed gray hair for my youth and said, **Didn't you recover while gray hair is a deterrent?**

Tafsir al-Qurtubi

The Almighty said: **The Day when no soul will possess control** Ibn Kathir and Abu Amr read (*Day*) in the nominative case as a substitute for (**The Day of Judgment**) or in response to the first day, so it is an adjective and a description of (**The Day of Judgment**). It is permissible to raise it by implying *he*. The rest read it in the accusative case as it is in the nominative case except that it is accusative because it is an intransitive noun, as you say: I like the day Zaid rises. Al-Mubarrad recited:

Which day of my death is it? The day that was not destined or the day that was destined?

The second two days are in the accusative case, as a translation of the first two days, except that they are in the accusative case in wording, because they are added to something that is not pure. This is the choice of al-Farra' and al-Zajjaj. Some people said: The second day is in the accusative case as a place, as if he said on a day when no soul possesses anything for another soul. It was said: It means: these things will be on a day, or on the meaning of they will be judged on a day, because debt indicates it, or by the implication of remember. **And the command on that day belongs to God** no one will dispute it with Him, as He said: "To whom belongs the dominion this Day? To God, the One, the Prevailing. Today every soul will be recompensed for what it has earned. No injustice today." (Ghafir 40:16-17). The surah is complete, and praise be to God.

Tafsir Ibn Kathir

God Almighty tells us about the bliss that the righteous will attain, and they are those who obeyed God Almighty and did not meet Him with sins. Ibn Asakir narrated in the biography of Musa bin Muhammad on the authority of Hisham bin Ammar on the authority of Isa bin Yunus bin Abi Ishaq on the authority of Ubaid God on the authority of Muharib on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God only called them the righteous because they were righteous to their fathers and sons**. Then he mentioned what the wicked will attain of Hell and eternal torment. For this reason, he said: **They will enter it on the Day of Judgment**, meaning the Day of Reckoning, Recompense, and Resurrection. **And they will not be absent from it**, meaning they will not be absent from the torment for a single hour, nor will their torment be lightened, nor will they be answered in what they ask of death or rest, even for one day. God Almighty's

Surat al-Infitar 82:19

The Day when no soul will possess anything for another soul, and the command that Day will be with God.

statement: **And what will make you know what is the Day of Judgment?** is a glorification of the importance of the Day of Judgment. Then He confirmed it with His statement: **Then what will make you know what is the Day of Judgment?** Then He explained it by saying: **The Day when no soul will possess anything for another soul**, meaning no one will be able to... No one can benefit from it or be saved from it unless God gives permission to whomever He wills and is pleased with. We mention here the hadith, "O Banu Hashim, save yourselves from the Fire. I have no power over anything for you against God." It was mentioned at the end of the interpretation of Surat Ash-Shu'ara'. For this reason, He said, **And the Command that Day belongs to God**, just as He said, **Whose is the dominion today? To God, the One, the Prevailing**. And as He said, **The dominion that Day will belong to the Most Merciful**. And as He said, **Owner of the Day of Judgment**. Qatada said, **The Day when no soul will possess anything for another soul, and the Command that Day belongs to God**. And the Command, by God, today belongs to God, but no one will dispute it with Him on that day. The end of the interpretation of Surat Al-Infitar. Praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

19- **The Day when no soul will possess anything for another soul, and the command that Day belongs to God**. Ibn Kathir and Abu Amr read *Day* in the nominative case as a substitute for **Day of Judgment**, or as a predicate of a deleted subject. Abu Amr read in the narration *Day* with the tanween and the separation from the addition. The rest read it with the fatha as a fatha of syntactic construction with the estimation of **I mean or I remember**, so it is a direct object, or as a fatha based on its addition to the sentence according to the opinion of the Kufians, and it is in the nominative case as a predicate of a deleted subject, or as a substitute for **Day of Judgment**. Al-Zajaj said: It is permissible for it to be in the nominative case, except that it is built on the fat-ha because it is added to the statement: **does not possess**. And what is added to the incapable may be built on the fat-ha, even if it is in the nominative case. What he mentioned is only permissible according to Al-Khalil and Sibawayh if the addition is to a past tense verb. As for a future tense verb, it is not permissible according to them. Al-Zajaj was agreed upon by Abu Ali Al-Farsi, Al-Farraa and others. The meaning is that no soul possesses anything of benefit or harm for another soul. **And the command on that Day is God's** alone. He does not possess anything of the command except Him, whatever it may be. Muqatil said: It means that a disbelieving soul has any benefit. Qatadah said: There is no one there who decides or makes anything except God, Lord of the worlds. The meaning is that God does not possess anything of the matters of that day as He possessed them in this world. Similar to this is His statement: **To whom belongs the dominion this Day? To God, the One, the Prevailing**.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and

al-Bayhaqi in al-Ba'th narrated on the authority of Ibn Abbas, regarding his statement, **And when the seas overflow**, he said: **Some of them into others**. Concerning his statement, **And when the graves are scattered**, he said: **They are searched**. Ibn al-Mubarak in al-Zuhd, Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud, regarding his statement, **A soul will know what it has put forward and left behind**, he said: **Whatever good it has put forward and whatever righteous practices it has left behind, which it acts upon without that detracting from their reward in the slightest**. Abd ibn Humayd narrated something similar on the authority of Ibn Abbas. Al-Hakim narrated, and authenticated it, on the authority of Hudhayfah, he said: The Prophet, may God bless him and grant him peace, said: "Whoever follows a good example and follows it will have a reward like that of those who follow him, without that detracting from their reward. But whoever follows an evil example and follows it, will bear its burden and a burden like that of those who follow it, without that detracting from their burden." Hudhayfah recited, **A soul will know whatever it has put forward and left behind**. Sa'id ibn Mansur, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of 'Umar ibn al-Khattab that he recited this verse, **What has deceived you concerning your Generous Lord? He said, God deceived him because of his ignorance**. Ibn Jarir narrated on the authority of Ibn 'Abbas that he said, "God appointed two guardians over the son of Adam: one at night and two during the day, who record his deeds and write down his impact."

Tafsir al-Baghawi

19- **A day when you will not possess**, the people of Kufa and Basra read: **A day** with the *mim* raised, in response to the first day, and the others read it with the *mim* lowered, meaning: on a day, meaning: these things on a day when **a soul will not possess anything for another soul**, Muqatil said: meaning for a disbelieving soul something of benefit, **and the command on that day is for God**, meaning that God will not possess anything on that day as He possessed them in the world.

Tafsir al-Baidawi

19- **The Day when no soul will possess anything for another soul, and the command that Day will be God's**. This is a statement of the severity of its terror and the magnificence of its command in general. Ibn Kathir and the two Basris raised **the Day** as a substitute for **the Day of Judgment**, or the deleted report.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat 'When the sky is split open, God will write for him a good deed for the number of every drop of rain from the sky, and a good deed for every grave**. And God knows

best.

Surat al-Mutaffifin 83:1

Woe to those who give less (than the due)

Surat al-Mutaffifin 83:1

Woe to those who give less **than the due**

Tafsir al-Jalalayn

1 - *Woe* is a word of torment or a valley in Hell **for those who give short measure**

Tafsir al-Suyuti

Al-Nasa'i and Ibn Majah narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the people who were the shortest in measure. So God revealed: *Woe to those who defraud*. So they improved their measure after that.

Tafsir al-Tabari

God the Most High says: The valley in which flows the pus of the people of Hell at its bottom for those who cheat, meaning: for those who cheat people and deprive them of their rights in their measures or balances, less than what is due them in fulfillment. The origin of that is from something small, which is little and insignificant. The one who cheats is the one who reduces the right of the one who has the right to what is due him in fulfillment and completion in measure or weight. From this it is said of the people who are equal in calculation or number: they are equal like the shortfall of the sa', meaning by that: like the full part of it is less than full.

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

Who said that?

Abu Al-Sa'ib told me, he said: Ibn Fadil told us, on the authority of Dhirar, on the authority of Abdullah, he said: A man said to him: O Abu Abd Al-Rahman, the people of Medina give full measure. He said: What prevents them from giving full measure when God said: **Woe to those who give short measure** until he reached: **On the Day when mankind will stand before the Lord of the worlds**.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Husayn bin Waqid told us, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "When the Prophet, may God bless him and grant him peace, came to Medina, they were among the worst people in terms of measure. So God revealed: 'Woe to those who give short measure'. So take good measure."

Muhammad bin Khalid bin Khidash told me: Salim bin Qutaybah told us, on the authority of Qassam al-Sayrafi, on the authority of Ikrimah, who said: I bear witness that every measurer and weigher will be in Hell. He was asked about that, and he said: There is not one of them who weighs as he is weighed, nor measures as he is measured, and God said: **Woe to**

those who give short measure.

Tafsir al-Qurtubi

It was revealed in Mecca according to Ibn Mas'ud, Ad-Dahhak, and Muqatil, and in Medina according to Al-Hasan and Ikrimah. It has thirty-six verses. Muqatil said: It was the first surah revealed in Medina. Ibn Abbas and Qatadah said: It was revealed in Medina except for eight verses from the words **Indeed, those who commit crimes** to the end of it, which are Meccan. Al-Kalbi and Jabir ibn Zayd said: It was revealed between Mecca and Medina.

The Almighty's saying: **Woe to those who give short measure**. There are four issues in this:

First - Al-Nasa'i narrated on the authority of Ibn Abbas, who said:

When the Prophet (peace and blessings of God be upon him) came to Madinah, they were among the worst people in measuring. So God revealed: **Woe to those who give short measure**. After that, they improved their measuring. Al-Farra' said: **They are among the most faithful people in measuring until this day**. Also on the authority of Ibn Abbas, he said: "It is the first Surah revealed to the Messenger of God (peace and blessings of God be upon him) when he arrived in Madinah, and this was the case with them. When they bought, they would take full measure, but when they sold, they would cheat in the measure and weight. So when this Surah was revealed, they stopped, and they are among the most faithful people in measuring until this day." Some people said: "It was revealed about a man known as Abu Juhayna, whose name was Amr. He had two measures; he would take one and give with the other." This was said by Abu Hurayrah **may God be pleased with him**.

Second - The Almighty's saying: *Woe!* meaning severe torment in the Hereafter. Ibn Abbas said: It is a valley in Hell in which the pus of the people of Hell flows. This is the meaning of the Almighty's saying: **Woe to those who defraud!** meaning those who reduce their measures and weights. It was narrated on the authority of Ibn Umar who said: Al-Mutaffif is the man who hires a measurer knowing that he will be unfair in his measure and so his sin is upon him. Others said: Defrauding is in measuring, weighing, ablution, prayer and speech. In Al-Muwatta', Malik said: Everything is called fulfillment and defrauding. It was narrated on the authority of Salim ibn Abi Al-Ja'd who said: Prayer is by measure, so whoever fulfills it and whoever defrauds, you know what God the Almighty said about that: **(Woe to those who defraud)**.

Third - The linguists said: Al-Mutaffif is taken from Al-Tafeef, which means little, and Al-Mutaffif is the one who deducts the right of his owner by reducing it from the right, in measure or weight. Al-Zajjaj said: The one who does this is called Mutaff, because hardly anyone steals from the measure or scale except something small and light, and it is taken from the tuff of something which is its side. And the tuffaf of the kasra

and tuffafah with kasra and fatha: what filled his bags, and likewise the tuff of the kasra and tuffah, and in the hadith:

((You are all the children of Adam. The measure is too small, yet you do not fill it.)) It means that it is close to being filled but does not. The meaning is that some of you are close to others, so no one has superiority over another except in piety. Tattaaf and tafaafa **with dammah** means what is above the measure. A vessel is tafaaf if it reaches the tafaaf filling. You say from it: I have filled it too much. Tatfeef means reducing the measure, which means not filling it to its sides. It is said: I poured the cup to its asbar, meaning to its top. And the statement of Ibn Umar when the Prophet (peace and blessings of God be upon him) mentioned the racing of horses: I was a rider that day, so I outran the people until the horse passed me by the mosque of Bani Zuraiq, until it was almost level with the mosque. Meaning: it leapt with me.

Fourth - al-Muttaffin 83: He is the one who cheats in measure and weight, and does not fulfill what we have explained. Ibn Al-Qasim narrated on the authority of Malik that he recited **Woe to those who cheat** and said: Do not cheat and do not defraud, but send [the measure] and pour it on him abundantly, until when he has finished, send [the measure] with your hand and do not hold it back. Abdul Malik bin Al-Majishun said: "The Messenger of God (peace and blessings of God be upon him) forbade wiping the one who cheats, and said: The blessing is in his head." He said: I was informed that Pharaoh's measure was wiped with iron.

Tafsir Ibn Kathir

Interpretation of Surat Al-Muttaffin

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

Al-Nasa'i and Ibn Majah said: Muhammad ibn Aqil informed us. Ibn Majah and Abd al-Rahman ibn Bishr added: Ali ibn al-Husayn ibn Waqid informed us, my father informed me, on the authority of Yazid, who is the son of Abu Sa'id al-Nahwi, a client of the Quraysh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the worst of people in measuring, so God Almighty revealed: **Woe to those who give short measure.** So they improved their measuring after that. Ibn Abi Hatim said: Ja'far ibn al-Nadr ibn Hammad told us, Muhammad ibn 'Ubayd told us, on the authority of al-A'mash, on the authority of 'Amr ibn Murrah, on the authority of 'Abdullah ibn al-Harith, on the authority of Hilal ibn Talq, who said: While I was walking with Ibn 'Umar, I said: Who are the best-looking people and the most full in measure, the people of Mecca or the people of Medina? He said: It is their right. Have you not heard God, the Most High, say: **Woe to those who give short measure.** Ibn Jarir said: Abu al-Sa'ib told us, Ibn Fadil told us, on the authority of Dhirar, on the authority of 'Abdullah al-Maktab, on the authority of a man, on the authority of 'Abdullah, who said: A man said to him: O Abu 'Abd al-Rahman, the people of

Medina give full measure. He said: What prevents them from giving full measure when God, the Most High, said: "Woe to those who give short measure. Who, when they take by measure from people, take in full. But when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds." What is meant by **giving short measure** here is short measure and weight, either by increasing it if one takes it from people or by decreasing it if one pays them. For this reason, it was interpreted as God the Almighty has cursed the defrauders whom He promised loss and destruction, which is woe, in His statement: **Those who, when they take by measure from people meaning from people, take in full meaning they take their right in full or in excess, but when they give by measure or weight to them, they give less meaning they fall short.** It is better to make **they measured** and **they weighed** transitive and for *they* to be in the accusative case. Some of them make it a pronoun emphasizing the hidden word in His statement **they measured** and **they weighed** and delete the object because the statement indicates it, and both are similar.

God the Almighty has commanded us to be faithful in measuring and weighing, as He says: "And give full measure when you measure, and weigh with a balance that is right. That is better and most suitable for final outcome." And He the Almighty says: "And give full measure and weight with justice. We do not charge any soul except [with that within] its capacity." And He the Almighty says: **And establish weight in justice and do not make deficient the balance.** And God destroyed the people of Shu'ayb and ruined them because they cheated people in weights and measures. Then He the Almighty said, threatening them: **Do they not think that they will be resurrected for a tremendous Day?** Meaning, what do those people fear of resurrection and standing before the One who knows the secrets and consciences on a terrible, frightening, and serious Day, when whoever loses on it will enter a blazing Fire? And God the Almighty says: **The Day mankind will stand before the Lord of the worlds.** Meaning, they will stand barefoot, naked, and uncircumcised in a difficult, difficult, narrow, and straitened situation for the sinner, and they will be overwhelmed by the command of God the Almighty in a way that their powers and senses are incapable of handling.

Imam Malik narrated from Nafi' from Ibn Umar that the Prophet (peace and blessings of God be upon him) said: **The Day when people will stand before the Lord of the Worlds until one of them will be submerged in his sweat up to the middle of his ears.** Narrated by al-Bukhari from the hadeeth of Malik and Abdullah ibn Awn, both from Nafi' with this chain of narration. Muslim also narrated it through both chains of narration. Likewise, it was narrated by Ayyub ibn Yahya, Salih ibn Kaysan, Abdullah and Ubaydullah, the sons of Umar, and Muhammad ibn Ishaq from Nafi' from Ibn Umar with this chain of narration. The wording of Imam Ahmad is: Yazid narrated to us, Ibn Ishaq informed us, from Nafi' from Ibn Umar, I heard the Messenger of God (peace and blessings of God be upon him) say: "The Day when people will stand

Surat al-Mutaffifin 83:1

Woe to those who give less (than the due)

before the Lord of the Worlds, out of the majesty of the Most Merciful, the Majestic and Exalted, on the Day of Resurrection, until the sweat will bridle men up to the middle of their ears."

Another hadith Imam Ahmad said: Ibrahim bin Ishaq told us, Ibn al-Mubarak told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, on the authority of Salim bin Amir, on the authority of al-Miqdad, meaning Ibn al-Aswad al-Kindi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Day of Resurrection comes, the sun will be brought near to the servants until it is a distance of one or two miles away - he said - and the sun will melt them and they will be covered in sweat according to the extent of their deeds. Some of them will be drenched in sweat up to their heels, some of them up to their knees, some of them up to their waists, and some of them will be bridled with a bridle." Narrated by Muslim on the authority of al-Hakam bin Musa on the authority of Yahya bin Hamza, and al-Tirmidhi on the authority of Suwayd on the authority of Ibn al-Mubarak, both of them on the authority of Ibn Jabir with it.

Another hadith Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth ibn Sa'd told us, on the authority of Mu'awiyah ibn Salih, that Abu Abd al-Rahman told him, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "The sun will draw near on the Day of Resurrection to the length of a mile, and its heat will increase by such-and-such. Vermin will boil from it as pots boil, and they will sweat in it according to the extent of their sins. Some of them will sweat up to their ankles, some up to their shins, some up to their waists, and some will be bridled by sweat." Ahmad alone transmitted it.

Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Ashana Huyayy ibn Ya'min told us that he heard Uqbah ibn Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: "The sun will come close to the earth and people will sweat. Some people's sweat will reach their heels, some will reach halfway up their shins, some will reach their knees, some will reach their buttocks, some will reach their waists, some will reach their shoulders, and some will reach the middle of their mouths - and he pointed with his hand and covered his mouth with it. I saw the Messenger of God, may God bless him and grant him peace, pointing like this with his hand, and some will be covered in sweat." He clapped his hand in a gesture. Ahmad alone reported it. In a hadith, they will stand for seventy years without speaking. It was said that they will stand for three hundred years, and it was said that they will stand for forty thousand years, and judgment will be passed between them within the space of ten thousand years, as in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, **on a day the length of which is fifty thousand years.**

Ibn Abi Hatim said: My father told us, Abu Awn Al-Ziyadi told us, Abd Al-Salam bin Ajlan told us, I heard Abu Yazid Al-Madani from Abu Hurairah who said: The Messenger of God, may God bless him and

grant him peace, said to Bashir Al-Ghifari: "What will you do on a day when people will stand for three hundred years before the Lord of the Worlds from the days of this world, and no report will come to them from the heavens, and no command will be given concerning them?" Bashir said: **God is the one sought for help.** He said: **So when you go to bed, seek refuge in God from the distress of the Day of Resurrection and the evil of the reckoning.** Ibn Jarir narrated it from Abd Al-Salam. In Sunan Abi Dawud it is narrated that the Messenger of God, may God bless him and grant him peace, used to seek refuge in God from the narrowness of the place on the Day of Resurrection. Ibn Mas'ud narrated that they would stand for forty years, raising their heads to the heavens, and no one would speak to them, and sweat would bridle both the righteous and the wicked. Ibn Umar narrated that they would stand for one hundred years. Both were narrated by Ibn Jarir. In Sunan Abi Dawud, Al-Nasa'i and Ibn Majah, on the authority of Zayd ibn Al-Habbab, on the authority of Mu'awiyah ibn Salih, on the authority of Azhar ibn Sa'id Al-Hawari, on the authority of Asim ibn Hamid, on the authority of Aisha, "The Messenger of God, may God bless him and grant him peace, would begin his night prayer by saying: 'God is great' ten times, 'Praise be to God' ten times, 'Subhan God' ten times, 'Istighfar' ten times, and 'O God, forgive me, guide me, provide for me and grant me well-being.' He would seek refuge from the narrowness of the place on the Day of Resurrection."

Fath al-Qadir

It consists of thirty-six verses.

Al-Qurtubi said: It is Meccan according to Ibn Masoud, Al-Dahhak and Muqatil, and Medinan according to Al-Hasan and Ikrimah. Muqatil said: It is also the first Surah revealed in Medina. Ibn Abbas and Qatadah said: It is Medinan except for eight verses from the words: {Indeed, those who commit crimes} to the end. Al-Kalbi and Jabir ibn Zayd said: It was revealed between Mecca and Medina. Al-Nahhas and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surah Al-Mutaffifin was revealed in Mecca. Ibn Mardawayh narrated a similar hadith on the authority of Ibn Al-Zubayr. Ibn Al-Duraiis narrated on the authority of Ibn Abbas that he said: Surah Al-Mutaffifin was the last to be revealed in Mecca. Ibn Mardawayh and Al-Bayhaqi narrated in Al-Shu'ab. Al-Suyuti said with a saheeh chain of narration on the authority of Ibn Abbas that he said: When the Prophet (peace and blessings of God be upon him) came to Medina, they were the worst people in measure, so God revealed: {Woe to those who defraud}, and after that they improved their measure.

His statement: 1- **Woe to those who defraud.** Woe is the subject, and the justification for starting with it is that it is a supplication, and if it were in the accusative case, it would be permissible. Makki and Al-Mukhtar said: In Wail and the like, if it is not a noun with a genitive ending, it is nominative, and the accusative is permissible, but if it is in the genitive ending or a definite noun, the accusative is [al-Khasariya] for it,

like His statement: **Woe to you, do not slacken.** Al-Muttaffifin is its predicate, and Al-Muttaffif is the one who reduces, and its true meaning is taking a small amount in measure or weight: i.e., a small and insignificant amount. Linguists said: Al-Muttaffif is derived from Al-Taffaf, which means little, so Al-Muttaffif is the one who reduces the right of his companion by decreasing it from the right in measure or weight. Al-Zajjaj said: The one who reduces the measure and scale is called Mutaffif because he hardly steals in the measure or scale except a small and insignificant amount. Abu Ubaidah and Al-Mubarrad said: Al-Muttaffif is the one who cheats in measure and weight. What is meant by Woe here is the severity of the torment, or the torment itself, or extreme evil, or it is a valley in Hell. Al-Kalbi said: The Messenger of God (peace and blessings be upon him) came to Medina and they were mistreating others in their measure and weight, and taking full weight for themselves. So this verse was revealed. Al-Suddi said: The Messenger of God (peace and blessings be upon him) came to Medina and there was a man there called Abu Juhayna, who had two measures with which he measured and with which he measured. So God revealed this verse. Al-Farra' said: After the revelation of this verse, they have been the best people in measuring until this day.

Madinah were the worst people in measuring, so this verse was revealed, so they improved it. In the hadith, "Five for five, no people break a covenant except that God will set their enemy on them. No people rule by other than what God has revealed except that poverty will spread among them. No people appear immorally among them except that death will spread among them. No people give short measure except that they will be deprived of vegetation and be afflicted with famine. No people withhold zakat except that rain will be withheld from them."

Tafsir al-Baghawi

1- **Woe to those who give short measure**, meaning those who reduce the measure and weight and cheat people out of their rights. Al-Zajjaj said: The one who gives short measure and weight is called *Mutaffif* because he hardly steals anything from the measure or weight except a small and insignificant amount.

Abu Bakr Yaqub bin Ahmad bin Muhammad Ali Al-Sayrafi told us, Abu Muhammad Al-Hasan bin Ahmad Al-Mukhalladi told us, Abu Hamid Ahmad bin Muhammad bin Al-Hasan Al-Hafiz told us, Abd Al-Rahman bin Bishr told us, Ali bin Al-Hussein bin Waqid told us, my father told me, Yazid Al-Nahwi told me that Ikrimah told him on the authority of Ibn Abbas who said: "When the Messenger of God, may God bless him and grant him peace, came to Medina, they were the worst people in measuring, so God Almighty revealed: 'Woe to those who give short measure'. So measure well."

Al-Suddi said: "The Messenger of God, may God bless him and grant him peace, came to Medina and there was a man there called Abu Juhayna, who had two measures with him, measuring with one and giving with the other. So God revealed this verse." So God Almighty decreed woe to those who give short measure.

Tafsir al-Baidawi

1-**Woe to those who give short measure**. Giving short measure means cheating in measurement and weight, because what is given short measure is insignificant, i.e. insignificant. It was narrated that the people of

Surat al-Mutaffifin 83:2

Those who, when they take by measure from people, take in full.

Surat al-Mutaffifin 83:2

Those who, when they take by measure from people, take in full.

Tafsir al-Jalalayn

2 - **Those who, when they take a measure from any of the people, give full measure**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those who, when they take a measure from people, take it in full.** God Almighty says: Those who, when they take a measure from people, take a full measure from them. And *upon* and *from* in this context alternate, except that if it is said: **I took a measure from you**, what is meant is: **I took it in full from you.**

Tafsir al-Qurtubi

God the Almighty says: {Those who, when they take a measure from people, take in full} Al-Farra' said: meaning from people. It is said: I took from you, meaning I took what was due from you. Al-Zajjaj said: meaning, when they take a measure from people, they take in full the measure from them. The meaning is: those who, when they take in full, take the excess, and when they give in full or weigh for someone else, they take less, so they are not pleased for people what they are pleased for themselves. Al-Tabari said: (*upon*) means with.

Tafsir Ibn Kathir

Al-Nasa'i and Ibn Majah said: Muhammad ibn Aqil informed us. Ibn Majah and Abd al-Rahman ibn Bishr added: Ali ibn al-Husayn ibn Waqid informed us, my father informed me, on the authority of Yazid, who is the son of Abu Sa'id al-Nahwi, a client of the Quraysh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the worst of people in measuring, so God Almighty revealed: **Woe to those who give short measure.** So they improved their measuring after that. Ibn Abi Hatim said: Ja'far ibn al-Nadr ibn Hammad told us, Muhammad ibn 'Ubayd told us, on the authority of al-A'mash, on the authority of 'Amr ibn Murrah, on the authority of 'Abdullah ibn al-Harith, on the authority of Hilal ibn Talq, who said: While I was walking with Ibn 'Umar, I said: Who are the best-looking people and the most full in measure, the people of Mecca or the people of Medina? He said: It is their right. Have you not heard God, the Most High, say: **Woe to those who**

give short measure. Ibn Jarir said: Abu al-Sa'ib told us, Ibn Fadil told us, on the authority of Dhirar, on the authority of 'Abdullah al-Maktab, on the authority of a man, on the authority of 'Abdullah, who said: A man said to him: O Abu 'Abd al-Rahman, the people of Medina give full measure. He said: What prevents them from giving full measure when God, the Most High, said: "Woe to those who give short measure. Who, when they take by measure from people, take in full. But when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds." What is meant by **giving short measure** here is short measure and weight, either by increasing it if one takes it from people or by decreasing it if one pays them. For this reason, it was interpreted as God the Almighty has cursed the defrauders whom He promised loss and destruction, which is woe, in His statement: **Those who, when they take by measure from people** meaning from people, **take in full** meaning they take their right in full or in excess, **but when they give by measure or weight to them, they give less** meaning they fall short. It is better to make **they measured** and **they weighed** transitive and for *they* to be in the accusative case. Some of them make it a pronoun emphasizing the hidden word in His statement **they measured** and **they weighed** and delete the object because the statement indicates it, and both are similar.

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Yahya, Salih ibn Kaysan, Abdullah and Ubaydullah, the sons of Umar, and Muhammad ibn Ishaq from Nafi' from Ibn Umar with this chain of narration. The wording of Imam Ahmad is: Yazid narrated to us, Ibn Ishaq informed us, from Nafi' from Ibn Umar, I heard the Messenger of God (peace and blessings of God be upon him) say: "The Day when people will stand before the Lord of the Worlds, out of the majesty of the Most Merciful, the Majestic and Exalted, on the Day of Resurrection, until the sweat will bridle men up to the middle of their ears."

Another hadith Imam Ahmad said: Ibrahim bin Ishaq told us, Ibn al-Mubarak told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, on the authority of Salim bin Amir, on the authority of al-Miqdad, meaning Ibn al-Aswad al-Kindi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Day of Resurrection comes, the sun will be brought near to the servants until it is a distance of one or two miles away - he said - and the sun will melt them and they will be covered in sweat according to the extent of their deeds. Some of them will be drenched in sweat up to their heels, some of them up to their knees, some of them up to their waists, and some of them will be bridled with a bridle." Narrated by Muslim on the authority of al-Hakam bin Musa on the authority of Yahya bin Hamza, and al-Tirmidhi on the authority of Suwayd on the authority of Ibn al-Mubarak, both of them on the authority of Ibn Jabir with it.

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Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Ashana Huyayy ibn Ya'min told us that he heard Uqbah ibn Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: "The sun will come close to the earth and people will sweat. Some people's sweat will reach their heels, some will reach halfway up their shins, some will reach their knees, some will reach their buttocks, some will reach their waists, some will reach their shoulders, and some will reach the middle of their mouths - and he pointed with his hand and covered his mouth with it. I saw the Messenger of God, may God bless him and grant him peace, pointing like this with his hand, and some will be covered in sweat." He clapped his hand in a gesture. Ahmad alone reported it. In a hadith, they will stand for seventy years without speaking. It was said that they will stand for three hundred years, and it was said that they will stand for forty thousand years, and judgment will be passed between them within the space of ten thousand years, as in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, **on a day the length of which is fifty thousand years.**

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Fath al-Qadir

Then God the Almighty explained who the defrauders are. He said: 2- **Those who, when they take a measure from people, take in full** meaning they take in full the measure and measure. Al-Farra' said: **They take in full from people** and *upon* and *from* in this context are used interchangeably. It is said **I took in full from you** meaning **I took in full from you**. And you say **I took in full on you** meaning **I took what was due from you**. Al-Zajaj said: **When they take in measure from people, they take in full the measure and weight from them.** He did not mention **they weighed** because buying and selling are done by measure and weight, so one indicates the other. Al-Wahidi said: The commentators said: It means those who, when they buy for themselves, take in full the measure and weight, but when they sell and weigh for someone else, they take less.

Tafsir al-Baghawi

Then he explained who the defrauders are, saying:

2- **Those who, when they take by measure from people, take in full.** He meant when they take by measure from people, meaning they take from them and from, and on alternate.

Al-Zajaj said: The meaning is that if they measure from people, they take full measure and weight from

Surat al-Mutaffifin 83:2

Those who, when they take by measure from people, take in full.

them. He meant: those who, when they buy for themselves, take full measure and weight.

Tafsir al-Baidawi

2- **Those who, when they take a measure from people, take it in full.** That is, when they take a measure from people, they take it in full. *On* was replaced with *from* to indicate that their measure is what is due to them from people, or a measure in which they are unfair to them.

Surat al-Mutaffifin 83:3

And when they give them measure or weight, they give them less.

Tafsir al-Jalalayn

3 - **And if they measure for them** that is, they measure for them **or weigh for them** that is, they weigh for them **they lose** they reduce the measure or the weight.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And if they measure or weigh for them** means: And if they measure for people or weigh for them, and it is from the language of the people of Hijaz that they say: I weighed for you your right, and I weighed for you your food, meaning: I weighed for you and I weighed for you, and from the direction of the speech to this meaning, he made the pause at *hum*, and made *hum* in the accusative case, and Isa bin Omar, according to what was reported from him, made them two letters, and paused at *kalawa*, and at *waznawa*, then he began: **they lose**, so from the direction of the speech to this meaning, he made *hum* in the nominative case, and made *kalawa* and *waznawa* sufficient by themselves.

The correct view in this regard is to stop at *hum*, because if *ka-lawā* and *waz-waz-wā* were sufficient, and *hum* were a new statement, then writing *ka-lawā* and *waz-waz-wā* would be with an alif separating it from *hum* with each one of them, since that is how the writing proceeds in similar cases, if nothing of the metaphors of the object is connected to it. So writing *them* in this place without an alif is the clearest evidence that his saying *hum* is only a metaphor for the names of the objects. So the interpretation of the statement, since the matter is as we have described, is as we have explained.

His saying: **They lose** means: They lose them.

Tafsir al-Qurtubi

There are two issues

God the Almighty said: {And when they measure or weigh for them, they lose out}. That is, they measure for them or weigh for them, so the lam was deleted, so the verb becomes transitive and accusative. Similar to it are: I advised you and I advised you, I ordered you to do it and I ordered you to do it, as stated by Al-Akhfash and Al-Farra'. Al-Farra' said: I heard a Bedouin woman say: When the people come, we go to the merchant and he will measure us out the mudd and the mudd until the next season. This is from the speech of the people of Al-Hijaz and those of Qais who lived near them. Al-Zajjaj said: It is not permissible to stop at (*كالوا*) and (*وزنوا*) until you connect it to (*هم*) He said: Some people make it an emphasis and permit stopping at

(*كالوا*) and (*وزنوا*), but the first is the preferred opinion, because it is one letter. This is the opinion of Al-Kisa'i. Abu Ubaid said: Isa bin Umar used to make it two letters, and stop at (*كالوا*) and (*وزنوا*) and begin with (*هم*) (*يخسرون*) He said: I think that the reading of Hamza is like that as well. Abu Ubaid said: It is preferred that they be one word for two reasons: One of them is the script, as they wrote them without an alif, and if they were disconnected they would have been (*كالوا*) and (*وزنوا*) with an alif, and the other is that it is said: I katalaka and wazanataka meaning I katalaka laka, and likewise I thanked you and advised you and the like. His statement: (*يخسومرون*) means they decrease, and the Arabs say: I lost the scale and I made it lose. And (*هم*) is in the accusative case, according to the reading of the general public, referring to the people, its meaning is (*وذا قالوا*) the people (**or weighed them, they lose**) and there are two views on this: One of them is that what is meant is they katalaka lahu or weighed lahu, so the preposition was deleted and the verb was connected, as he said:

I have given you the most beautiful and the most beautiful things, and I have forbidden you from the daughters of the hyenas.

He wanted: I harvested for you. The other way is: to delete the noun and replace it with the noun to which it is added. The noun is the measured and weighed. On the authority of Ibn Abbas, may God be pleased with him: You, O Persians, are the ones who perished because of them: the measure and the scale. He specified the Persians because they used to combine the measure and the weight together, and they were separated in the two sacred mosques. The people of Mecca used to weigh, and the people of Medina used to measure. According to the second reading, (*they*) is in the nominative case as a subject, meaning that if they measure or weigh for people, they lose. It is not correct because the first one would be cancelled and has no predicate. It would only be correct if it was after it: And if they measure, they decrease, or if they weigh, they lose.

Second - Ibn Abbas said: The Prophet, may God bless him and grant him peace, said:

((Five for five: No people broke the covenant except that God would give power to their enemy over them. No people ruled by other than what God revealed except that poverty would spread among them. No people committed immorality except that plague would spread among them. No people cheated in measure except that plants were withheld and famine would befall them. No people withheld zakat except that God would withhold rain from them.)) Abu Bakr al-Bazzar transmitted it with the same meaning, and Malik ibn Anas also transmitted it from the hadith of Ibn Umar. We mentioned it in the Book of Remembrance. Malik ibn Dinar said: I entered upon a neighbor of mine who had been approached by death, and he began to say: Two mountains of fire! Two mountains of fire! I said: What are you saying? Are you delirious? He said: O Abu Yahya, I had two measures, I measured with one of them and I measured with the other. So I stood up and started hitting one of them with the other until I broke them. He said: O Abu Yahya, every time I hit one of them with the other, its size increases. So he

And when they give them measure or weight, they give them less.

died from the pain. Ikrimah said: I bear witness that he is in the Fire. Al-Asma'i said: I heard a Bedouin woman say: Do not seek chivalry from anyone who His chivalry lies in the heads of the measures, not the tongues of the scales. This was narrated on the authority of Ali **may God be pleased with him**. Abd al-Khair said: Ali **may God be pleased with him** passed by a man who was weighing saffron and he had tipped the scales, so he tipped the scales over, then said: **Fix the weight justly, then tip it as much as you wish**. It was as if he ordered him to do it evenly first so that he would get used to it and prefer what was due over the weight. Nafi' said: Ibn Umar would pass by a seller and say: **Fear God and give full measure and weight justly, for on the Day of Resurrection, those who give short measure will be stopped until their brides are halfway up to their ears**. It was narrated that Abu Hurairah came to Madinah and the Prophet (peace and blessings of God be upon him) had left the house, so he recited in the first rak'ah **Kaf Ha Ya Ain Sad** and in the second rak'ah he recited **Woe to those who give short measure**. Abu Hurairah said: "So I would say in my prayer: Woe to the father of so-and-so, for he had two measures. When he measured, he measured fully and when he measured less."

Tafsir Ibn Kathir

Al-Nasa'i and Ibn Majah said: Muhammad ibn Aqil informed us. Ibn Majah and Abd al-Rahman ibn Bishr added: Ali ibn al-Husayn ibn Waqid informed us, my father informed me, on the authority of Yazid, who is the son of Abu Sa'id al-Nahwi, a client of the Quraysh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the worst of people in measuring, so God Almighty revealed: **Woe to those who give short measure**. So they improved their measuring after that. Ibn Abi Hatim said: Ja'far ibn al-Nadr ibn Hammad told us, Muhammad ibn 'Ubayd told us, on the authority of al-A'mash, on the authority of 'Amr ibn Murrah, on the authority of 'Abdullah ibn al-Harith, on the authority of Hilal ibn Talq, who said: While I was walking with Ibn 'Umar, I said: Who are the best-looking people and the most full in measure, the people of Mecca or the people of Medina? He said: It is their right. Have you not heard God, the Most High, say: **Woe to those who give short measure**. Ibn Jarir said: Abu al-Sa'ib told us, Ibn Fadil told us, on the authority of Dhirar, on the authority of 'Abdullah al-Maktab, on the authority of a man, on the authority of 'Abdullah, who said: A man said to him: O Abu 'Abd al-Rahman, the people of Medina give full measure. He said: What prevents them from giving full measure when God, the Most High, said: "Woe to those who give short measure. Who, when they take by measure from people, take in full. But when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds." What is meant by **giving short measure** here is short measure and weight, either by increasing it if one

takes it from people or by decreasing it if one pays them. For this reason, it was interpreted as God the Almighty has cursed the defrauders whom He promised loss and destruction, which is woe, in His statement: **Those who, when they take by measure from people** meaning from people, **take in full** meaning they take their right in full or in excess, **but when they give by measure or weight to them, they give less** meaning they fall short. It is better to make **they measured** and **they weighed** transitive and for *they* to be in the accusative case. Some of them make it a pronoun emphasizing the hidden word in His statement **they measured** and **they weighed** and delete the object because the statement indicates it, and both are similar.

God the Almighty has commanded us to be faithful in measuring and weighing, as He says: "And give full measure when you measure, and weigh with a balance that is right. That is better and most suitable for final outcome." And He the Almighty says: "And give full measure and weight with justice. We do not charge any soul except [with that within] its capacity." And He the Almighty says: **And establish weight in justice and do not make deficient the balance**. And God destroyed the people of Shu'ayb and ruined them because they cheated people in weights and measures. Then He the Almighty said, threatening them: **Do they not think that they will be resurrected for a tremendous Day?** Meaning, what do those people fear of resurrection and standing before the One who knows the secrets and consciences on a terrible, frightening, and serious Day, when whoever loses on it will enter a blazing Fire? And God the Almighty says: **The Day mankind will stand before the Lord of the worlds**. Meaning, they will stand barefoot, naked, and uncircumcised in a difficult, difficult, narrow, and straitened situation for the sinner, and they will be overwhelmed by the command of God the Almighty in a way that their powers and senses are incapable of handling.

Imam Malik narrated from Nafi' from Ibn Umar that the Prophet (peace and blessings of God be upon him) said: **The Day when people will stand before the Lord of the Worlds until one of them will be submerged in his sweat up to the middle of his ears**. Narrated by al-Bukhari from the hadeeth of Malik and Abdullah ibn Awn, both from Nafi' with this chain of narration. Muslim also narrated it through both chains of narration. Likewise, it was narrated by Ayyub ibn Yahya, Salih ibn Kaysan, Abdullah and Ubaydullah, the sons of Umar, and Muhammad ibn Ishaq from Nafi' from Ibn Umar with this chain of narration. The wording of Imam Ahmad is: Yazid narrated to us, Ibn Ishaq informed us, from Nafi' from Ibn Umar, I heard the Messenger of God (peace and blessings of God be upon him) say: "The Day when people will stand before the Lord of the Worlds, out of the majesty of the Most Merciful, the Majestic and Exalted, on the Day of Resurrection, until the sweat will bridle men up to the middle of their ears."

Another hadith Imam Ahmad said: Ibrahim bin Ishaq told us, Ibn al-Mubarak told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, on the authority of

Salim bin Amir, on the authority of al-Miqdad, meaning Ibn al-Aswad al-Kindi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Day of Resurrection comes, the sun will be brought near to the servants until it is a distance of one or two miles away - he said - and the sun will melt them and they will be covered in sweat according to the extent of their deeds. Some of them will be drenched in sweat up to their heels, some of them up to their knees, some of them up to their waists, and some of them will be bridled with a bridle." Narrated by Muslim on the authority of al-Hakam bin Musa on the authority of Yahya bin Hamza, and al-Tirmidhi on the authority of Suwayd on the authority of Ibn al-Mubarak, both of them on the authority of Ibn Jabir with it.

Another hadith Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth ibn Sa'd told us, on the authority of Mu'awiyah ibn Salih, that Abu Abd al-Rahman told him, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "The sun will draw near on the Day of Resurrection to the length of a mile, and its heat will increase by such-and-such. Vermin will boil from it as pots boil, and they will sweat in it according to the extent of their sins. Some of them will sweat up to their ankles, some up to their shins, some up to their waists, and some will be bridled by sweat." Ahmad alone transmitted it.

Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Ashana Huyayy ibn Ya'min told us that he heard Uqbah ibn Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: "The sun will come close to the earth and people will sweat. Some people's sweat will reach their heels, some will reach halfway up their shins, some will reach their knees, some will reach their buttocks, some will reach their waists, some will reach their shoulders, and some will reach the middle of their mouths - and he pointed with his hand and covered his mouth with it. I saw the Messenger of God, may God bless him and grant him peace, pointing like this with his hand, and some will be covered in sweat." He clapped his hand in a gesture. Ahmad alone reported it. In a hadith, they will stand for seventy years without speaking. It was said that they will stand for three hundred years, and it was said that they will stand for forty thousand years, and judgment will be passed between them within the space of ten thousand years, as in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, **on a day the length of which is fifty thousand years.**

Ibn Abi Hatim said: My father told us, Abu Awn Al-Ziyadi told us, Abd Al-Salam bin Ajlan told us, I heard Abu Yazid Al-Madani from Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said to Bashir Al-Ghifari: "What will you do on a day when people will stand for three hundred years before the Lord of the Worlds from the days of this world, and no report will come to them from the heavens, and no command will be given concerning them?" Bashir said: **God is the one sought for help.** He said: **So when you go to bed, seek refuge in God from the distress of the Day of Resurrection and the evil of the reckoning.** Ibn Jarir narrated it from Abd Al-Salam. In Sunan Abi Dawud it is narrated that

the Messenger of God, may God bless him and grant him peace, used to seek refuge in God from the narrowness of the place on the Day of Resurrection. Ibn Mas'ud narrated that they would stand for forty years, raising their heads to the heavens, and no one would speak to them, and sweat would bridle both the righteous and the wicked. Ibn Umar narrated that they would stand for one hundred years. Both were narrated by Ibn Jarir. In Sunan Abi Dawud, Al-Nasa'i and Ibn Majah, on the authority of Zayd ibn Al-Habbab, on the authority of Mu'awiyah ibn Salih, on the authority of Azhar ibn Sa'id Al-Hawari, on the authority of Asim ibn Hamid, on the authority of Aisha, "The Messenger of God, may God bless him and grant him peace, would begin his night prayer by saying: 'God is great' ten times, 'Praise be to God' ten times, 'Subhan God' ten times, 'Istighfar' ten times, and 'O God, forgive me, guide me, provide for me and grant me well-being.' He would seek refuge from the narrowness of the place on the Day of Resurrection."

Fath al-Qadir

And this is the meaning of his saying: 3- **And when they measure or weigh for them, they lose** meaning they measure for them or weigh for them, so the lam was deleted and the verb transitive to the object, so it is from the category of deletion and connection. Similar to it is **I advised you** and **I advised you**, this is what Al-Akhfash, Al-Kisa'i and Al-Farra' said. Al-Farra' said: I heard a Bedouin woman say: When the people come, we go to the merchant and he fills us with the mudd and the madd until the next season. He said: This is from the speech of the people of Al-Hijaz and those of Qais who lived near them. Al-Zajaj said: It is not permissible to stop at *kalawa* until it is connected with the pronoun. Some people make it an emphasis: that is, an emphasis: that is, an emphasis of the pronoun implied in the verb, so they allow stopping at *kalawa* or *waznawa*. Abu Ubaid said: Isa bin Umar used to make them two letters, and stop at *kalawa* or *waznawa*, then say **they are losing**. He said: I think Hamza's reading is like this. Abu Ubaid said: The preferred option is for them to be one word for two reasons: One of them is the writing, and that is why they were written without an alif, and if they were disconnected, they would have been measured or weighed with an alif. The other is that it is said: I measured you and weighed you, meaning I measured for you and weighed for you, and this is Arabic speech, just as one says: I believed you and I saved for you, and I earned you and I earned for you, and I thanked you and I thanked you, and so on. It was said that it is with the deletion of the complement and the place of the complement to it, and the complement is the measured and the weighed: that is, if they measured their measured, or weighed their weighed, and the meaning of yakhsiroon is: they decrease, like his saying: **And do not lose the balance**, and the Arabs say: I lost the balance and I made it worse.

Tafsir al-Baghawi

3- **And if they measure or weigh for them, they lose**, meaning if they measure or weigh for them, meaning

Surat al-Mutaffifin 83:3

And when they give them measure or weight, they give them less.

for the people, it is said: I weighed you your right and I fed you your food, meaning I weighed for you and fed you, just as it is said: I advised you and I advised you and I earned for you and I earned for you.

Abu Ubaidah said: **Eisa bin Omar used to make them two letters, stopping at 'ka-lawā' and 'waz-waz-wā', and starting with 'humu yakhsiroon'.** Abu Ubaidah said: "The first choice is correct, meaning that each one is one word, because they wrote them without an alif. If they were separate, 'ka-lawā' and 'waz-wā' would be with an alif like all other verbs like 'ja'awu' and 'qalawā'. The copies of the Qur'an agreed to drop the alif, and because it is said in the language 'ka-llaka' and 'waz-waz-taka' just as it is said 'ka-lla lak' and 'waz-nata lak'. 'yakhsiroon' means they reduce, Nafi' said: Ibn Omar used to pass by a seller and say: 'Fear God and give full measure and weight, for the defrauders will be stopped on the Day of Resurrection until the sweat will cover them up to the middle of their ears.'"

Tafsir al-Baidawi

3- **And if they measure or weigh for them** meaning if they measure or weigh for people. **They lose** so the preposition was deleted and the verb was connected as in his saying:

I have harvested you as truffles and blackberries

Meaning: I have reaped for you or they measured their measure, so the complement was deleted and the complement to it was replaced. It is not good to make the separate to emphasize the connected because that takes the speech out of contrast with what came before it, since the purpose is to explain the difference in their condition in taking and giving, not in directness or lack thereof. This requires proving the alif after the waw as is the script of the Qur'an in its counterparts.

Surat al-Mutaffifin 83:4

Do those not think that they will be resurrected?

Tafsir al-Jalalayn

4 - *Ala* is a question of rebuke. **He thinks** he is certain. **Those are the ones who will be resurrected.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Do they not think that they will be resurrected * for a tremendous Day?** God Almighty says: Do these people who cheat in their measures and balances not think that they will be resurrected from their graves after their death for a tremendous Day, a tremendous matter, and a terrible horror?

Tafsir al-Qurtubi

The Almighty's saying: **Do they not think?** is a denial and great astonishment at their state, in daring to commit fraud, as if fraud does not cross their minds, nor do they even guess **that they will be resurrected** and will be held accountable for what they do. Here, *thinking* means certainty, meaning do they not believe? If they were certain, they would not have been deficient in measure and weight. It was said that *thinking* means hesitation, meaning if they are not certain of the resurrection, why do they not think about it, so that they may reflect and research it, and take the more cautious approach.

Tafsir Ibn Kathir

Al-Nasa'i and Ibn Majah said: Muhammad ibn Aqil informed us. Ibn Majah and Abd al-Rahman ibn Bishr added: Ali ibn al-Husayn ibn Waqid informed us, my father informed me, on the authority of Yazid, who is the son of Abu Sa'id al-Nahwi, a client of the Quraysh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the worst of people in measuring, so God Almighty revealed: **Woe to those who give short measure.** So they improved their measuring after that. Ibn Abi Hatim said: Ja'far ibn al-Nadr ibn Hammad told us, Muhammad ibn 'Ubayd told us, on the authority of al-A'mash, on the authority of 'Amr ibn Murrah, on the authority of 'Abdullah ibn al-Harith, on the authority of Hilal ibn Talq, who said: While I was walking with Ibn 'Umar, I said: Who are the best-looking people and the most full in measure, the people of Mecca or the people of Medina? He said: It is their right. Have you not heard God, the Most High, say: **Woe to those who give short measure.** Ibn Jarir said: Abu al-Sa'ib told us, Ibn Fadil told us, on the authority of Dhirar, on the authority of 'Abdullah al-Maktab, on the authority of a

man, on the authority of 'Abdullah, who said: A man said to him: O Abu 'Abd al-Rahman, the people of Medina give full measure. He said: What prevents them from giving full measure when God, the Most High, said: "Woe to those who give short measure. Who, when they take by measure from people, take in full. But when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds." What is meant by **giving short measure** here is short measure and weight, either by increasing it if one takes it from people or by decreasing it if one pays them. For this reason, it was interpreted as God the Almighty has cursed the defrauders whom He promised loss and destruction, which is woe, in His statement: **Those who, when they take by measure from people** meaning from people, **take in full** meaning they take their right in full or in excess, **but when they give by measure or weight to them, they give less** meaning they fall short. It is better to make **they measured** and **they weighed** transitive and for *they* to be in the accusative case. Some of them make it a pronoun emphasizing the hidden word in His statement **they measured** and **they weighed** and delete the object because the statement indicates it, and both are similar.

God the Almighty has commanded us to be faithful in measuring and weighing, as He says: "And give full measure when you measure, and weigh with a balance that is right. That is better and most suitable for final outcome." And He the Almighty says: "And give full measure and weight with justice. We do not charge any soul except [with that within] its capacity." And He the Almighty says: **And establish weight in justice and do not make deficient the balance.** And God destroyed the people of Shu'ayb and ruined them because they cheated people in weights and measures. Then He the Almighty said, threatening them: **Do they not think that they will be resurrected for a tremendous Day?** Meaning, what do those people fear of resurrection and standing before the One who knows the secrets and consciences on a terrible, frightening, and serious Day, when whoever loses on it will enter a blazing Fire? And God the Almighty says: **The Day mankind will stand before the Lord of the worlds.** Meaning, they will stand barefoot, naked, and uncircumcised in a difficult, difficult, narrow, and straitened situation for the sinner, and they will be overwhelmed by the command of God the Almighty in a way that their powers and senses are incapable of handling.

Imam Malik narrated from Nafi' from Ibn Umar that the Prophet (peace and blessings of God be upon him) said: **The Day when people will stand before the Lord of the Worlds until one of them will be submerged in his sweat up to the middle of his ears.** Narrated by al-Bukhari from the hadeeth of Malik and Abdullah ibn Awn, both from Nafi' with this chain of narration. Muslim also narrated it through both chains of narration. Likewise, it was narrated by Ayyub ibn Yahya, Salih ibn Kaysan, Abdullah and Ubaydullah, the sons of Umar, and Muhammad ibn Ishaq from Nafi' from Ibn Umar with this chain of narration. The wording of Imam Ahmad is: Yazid narrated to us, Ibn Ishaq informed us, from Nafi' from Ibn Umar, I heard the

Surat al-Mutaffifin 83:4

Do those not think that they will be resurrected?

Messenger of God (peace and blessings of God be upon him) say: "The Day when people will stand before the Lord of the Worlds, out of the majesty of the Most Merciful, the Majestic and Exalted, on the Day of Resurrection, until the sweat will bridle men up to the middle of their ears."

Another hadith Imam Ahmad said: Ibrahim bin Ishaq told us, Ibn al-Mubarak told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, on the authority of Salim bin Amir, on the authority of al-Miqdad, meaning Ibn al-Aswad al-Kindi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Day of Resurrection comes, the sun will be brought near to the servants until it is a distance of one or two miles away - he said - and the sun will melt them and they will be covered in sweat according to the extent of their deeds. Some of them will be drenched in sweat up to their heels, some of them up to their knees, some of them up to their waists, and some of them will be bridled with a bridle." Narrated by Muslim on the authority of al-Hakam bin Musa on the authority of Yahya bin Hamza, and al-Tirmidhi on the authority of Suwayd on the authority of Ibn al-Mubarak, both of them on the authority of Ibn Jabir with it.

Another hadith Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth ibn Sa'd told us, on the authority of Mu'awiyah ibn Salih, that Abu Abd al-Rahman told him, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "The sun will draw near on the Day of Resurrection to the length of a mile, and its heat will increase by such-and-such. Vermin will boil from it as pots boil, and they will sweat in it according to the extent of their sins. Some of them will sweat up to their ankles, some up to their shins, some up to their waists, and some will be bridled by sweat." Ahmad alone transmitted it.

Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Ashana Huyayy ibn Ya'min told us that he heard Uqbah ibn Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: "The sun will come close to the earth and people will sweat. Some people's sweat will reach their heels, some will reach halfway up their shins, some will reach their knees, some will reach their buttocks, some will reach their waists, some will reach their shoulders, and some will reach the middle of their mouths - and he pointed with his hand and covered his mouth with it. I saw the Messenger of God, may God bless him and grant him peace, pointing like this with his hand, and some will be covered in sweat." He clapped his hand in a gesture. Ahmad alone reported it. In a hadith, they will stand for seventy years without speaking. It was said that they will stand for three hundred years, and it was said that they will stand for forty thousand years, and judgment will be passed between them within the space of ten thousand years, as in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, **on a day the length of which is fifty thousand years.**

Ibn Abi Hatim said: My father told us, Abu Awn Al-Ziyadi told us, Abd Al-Salam bin Ajlan told us, I

heard Abu Yazid Al-Madani from Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said to Bashir Al-Ghifari: "What will you do on a day when people will stand for three hundred years before the Lord of the Worlds from the days of this world, and no report will come to them from the heavens, and no command will be given concerning them?" Bashir said: **God is the one sought for help.** He said: **So when you go to bed, seek refuge in God from the distress of the Day of Resurrection and the evil of the reckoning.** Ibn Jarir narrated it from Abd Al-Salam. In Sunan Abi Dawud it is narrated that the Messenger of God, may God bless him and grant him peace, used to seek refuge in God from the narrowness of the place on the Day of Resurrection. Ibn Mas'ud narrated that they would stand for forty years, raising their heads to the heavens, and no one would speak to them, and sweat would bridle both the righteous and the wicked. Ibn Umar narrated that they would stand for one hundred years. Both were narrated by Ibn Jarir. In Sunan Abi Dawud, Al-Nasa'i and Ibn Majah, on the authority of Zayd ibn Al-Habbab, on the authority of Mu'awiyah ibn Salih, on the authority of Azhar ibn Sa'id Al-Hawari, on the authority of Asim ibn Hamid, on the authority of Aisha, "The Messenger of God, may God bless him and grant him peace, would begin his night prayer by saying: 'God is great' ten times, 'Praise be to God' ten times, 'Subhan God' ten times, 'Istighfar' ten times, and 'O God, forgive me, guide me, provide for me and grant me well-being.' He would seek refuge from the narrowness of the place on the Day of Resurrection."

Fath al-Qadir

Then He, the Almighty, frightened them and said: 4- **Do they not think that they will be resurrected?** The sentence is a new sentence intended to emphasize the horror and enormity of what they did of cheating and to express astonishment at their state in daring to do it. The reference in His saying: *those* is to those who cheat, and the meaning is: that it does not occur to them that they will be resurrected and will be held accountable for what they do. It was said that the thought here means certainty: that is, those people are not certain, and if they were certain, they would not have reduced the measure and weight. It was also said that the thought is in its original form, and the meaning is: if they are not certain of the resurrection, why do they not think of it so that they may ponder it and search for it and abandon what they fear of its consequences? The Great Day is the Day of Resurrection, and it was described as great because it is a time for those great matters of resurrection, accountability, and punishment, and the entry of the people of Paradise into Paradise and the entry of the people of Hell into Hell.

Tafsir al-Baghawi

4- **Does he not think**, be certain, **that those**, who do that, **will be sent?**

Tafsir al-Baidawi

4- Do they not think that they will be resurrected?

Whoever thinks that would not dare to commit such ugly acts, so how about someone who is certain of it and is denouncing and amazed by their condition?

Surat al-Mutaffifin 83:5
for a tremendous Day

Surat al-Mutaffifin 83:5

for a tremendous Day

Tafsir al-Jalalayn

5 - **For a great day** meaning on it, which is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **For a great day**.

Tafsir al-Qurtubi

God Almighty says: **For a great day** which is the Day of Resurrection.

Tafsir Ibn Kathir

Al-Nasa'i and Ibn Majah said: Muhammad ibn Aqil informed us. Ibn Majah and Abd al-Rahman ibn Bishr added: Ali ibn al-Husayn ibn Waqid informed us, my father informed me, on the authority of Yazid, who is the son of Abu Sa'id al-Nahwi, a client of the Quraysh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the worst of people in measuring, so God Almighty revealed: **Woe to those who give short measure**. So they improved their measuring after that. Ibn Abi Hatim said: Ja'far ibn al-Nadr ibn Hammad told us, Muhammad ibn 'Ubayd told us, on the authority of al-A'mash, on the authority of 'Amr ibn Murrah, on the authority of 'Abdullah ibn al-Harith, on the authority of Hilal ibn Talq, who said: While I was walking with Ibn 'Umar, I said: Who are the best-looking people and the most full in measure, the people of Mecca or the people of Medina? He said: It is their right. Have you not heard God, the Most High, say: **Woe to those who give short measure**. Ibn Jarir said: Abu al-Sa'ib told us, Ibn Fadil told us, on the authority of Dharr, on the authority of 'Abdullah al-Maktab, on the authority of a man, on the authority of 'Abdullah, who said: A man said to him: O Abu 'Abd al-Rahman, the people of Medina give full measure. He said: What prevents them from giving full measure when God, the Most High, said: "Woe to those who give short measure. Who, when they take by measure from people, take in full. But when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds." What is meant by **giving short measure** here is short measure and weight, either by increasing it if one takes it from people or by decreasing it if one pays

them. For this reason, it was interpreted as God the Almighty has cursed the defrauders whom He promised loss and destruction, which is woe, in His statement: **Those who, when they take by measure from people** meaning from people, **take in full** meaning they take their right in full or in excess, **but when they give by measure or weight to them, they give less** meaning they fall short. It is better to make **they measured** and **they weighed** transitive and for *they* to be in the accusative case. Some of them make it a pronoun emphasizing the hidden word in His statement **they measured** and **they weighed** and delete the object because the statement indicates it, and both are similar.

God the Almighty has commanded us to be faithful in measuring and weighing, as He says: "And give full measure when you measure, and weigh with a balance that is right. That is better and most suitable for final outcome." And He the Almighty says: "And give full measure and weight with justice. We do not charge any soul except [with that within] its capacity." And He the Almighty says: **And establish weight in justice and do not make deficient the balance**. And God destroyed the people of Shu'ayb and ruined them because they cheated people in weights and measures. Then He the Almighty said, threatening them: **Do they not think that they will be resurrected for a tremendous Day?** Meaning, what do those people fear of resurrection and standing before the One who knows the secrets and consciences on a terrible, frightening, and serious Day, when whoever loses on it will enter a blazing Fire? And God the Almighty says: **The Day mankind will stand before the Lord of the worlds**. Meaning, they will stand barefoot, naked, and uncircumcised in a difficult, difficult, narrow, and straitened situation for the sinner, and they will be overwhelmed by the command of God the Almighty in a way that their powers and senses are incapable of handling.

Imam Malik narrated from Nafi' from Ibn Umar that the Prophet (peace and blessings of God be upon him) said: **The Day when people will stand before the Lord of the Worlds until one of them will be submerged in his sweat up to the middle of his ears**. Narrated by al-Bukhari from the hadeeth of Malik and Abdullah ibn Awn, both from Nafi' with this chain of narration. Muslim also narrated it through both chains of narration. Likewise, it was narrated by Ayyub ibn Yahya, Salih ibn Kaysan, Abdullah and Ubaydullah, the sons of Umar, and Muhammad ibn Ishaq from Nafi' from Ibn Umar with this chain of narration. The wording of Imam Ahmad is: Yazid narrated to us, Ibn Ishaq informed us, from Nafi' from Ibn Umar, I heard the Messenger of God (peace and blessings of God be upon him) say: "The Day when people will stand before the Lord of the Worlds, out of the majesty of the Most Merciful, the Majestic and Exalted, on the Day of Resurrection, until the sweat will bridle men up to the middle of their ears."

Another hadith Imam Ahmad said: Ibrahim bin Ishaq told us, Ibn al-Mubarak told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, on the authority of Salim bin Amir, on the authority of al-Miqdad, meaning

Ibn al-Aswad al-Kindi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Day of Resurrection comes, the sun will be brought near to the servants until it is a distance of one or two miles away - he said - and the sun will melt them and they will be covered in sweat according to the extent of their deeds. Some of them will be drenched in sweat up to their heels, some of them up to their knees, some of them up to their waists, and some of them will be bridled with a bridle." Narrated by Muslim on the authority of al-Hakam bin Musa on the authority of Yahya bin Hamza, and al-Tirmidhi on the authority of Suwayd on the authority of Ibn al-Mubarak, both of them on the authority of Ibn Jabir with it.

Another hadith Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth ibn Sa'd told us, on the authority of Mu'awiyah ibn Salih, that Abu Abd al-Rahman told him, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "The sun will draw near on the Day of Resurrection to the length of a mile, and its heat will increase by such-and-such. Vermin will boil from it as pots boil, and they will sweat in it according to the extent of their sins. Some of them will sweat up to their ankles, some up to their shins, some up to their waists, and some will be bridled by sweat." Ahmad alone transmitted it.

Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Ashana Huyayy ibn Ya'min told us that he heard Uqbah ibn Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: "The sun will come close to the earth and people will sweat. Some people's sweat will reach their heels, some will reach halfway up their shins, some will reach their knees, some will reach their buttocks, some will reach their waists, some will reach their shoulders, and some will reach the middle of their mouths - and he pointed with his hand and covered his mouth with it. I saw the Messenger of God, may God bless him and grant him peace, pointing like this with his hand, and some will be covered in sweat." He clapped his hand in a gesture. Ahmad alone reported it. In a hadith, they will stand for seventy years without speaking. It was said that they will stand for three hundred years, and it was said that they will stand for forty thousand years, and judgment will be passed between them within the space of ten thousand years, as in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, **on a day the length of which is fifty thousand years.**

Ibn Abi Hatim said: My father told us, Abu Awn Al-Ziyadi told us, Abd Al-Salam bin Ajlan told us, I heard Abu Yazid Al-Madani from Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said to Bashir Al-Ghifari: "What will you do on a day when people will stand for three hundred years before the Lord of the Worlds from the days of this world, and no report will come to them from the heavens, and no command will be given concerning them?" Bashir said: **God is the one sought for help.** He said: **So when you go to bed, seek refuge in God from the distress of the Day of Resurrection and the evil of the reckoning.** Ibn Jarir narrated it from Abd Al-Salam. In Sunan Abi Dawud it is narrated that the Messenger of God, may God bless him and grant

him peace, used to seek refuge in God from the narrowness of the place on the Day of Resurrection. Ibn Mas'ud narrated that they would stand for forty years, raising their heads to the heavens, and no one would speak to them, and sweat would bridle both the righteous and the wicked. Ibn Umar narrated that they would stand for one hundred years. Both were narrated by Ibn Jarir. In Sunan Abi Dawud, Al-Nasa'i and Ibn Majah, on the authority of Zayd ibn Al-Habbab, on the authority of Mu'awiyah ibn Salih, on the authority of Azhar ibn Sa'id Al-Hawari, on the authority of Asim ibn Hamid, on the authority of Aisha, "The Messenger of God, may God bless him and grant him peace, would begin his night prayer by saying: 'God is great' ten times, 'Praise be to God' ten times, 'Subhan God' ten times, 'Istighfar' ten times, and 'O God, forgive me, guide me, provide for me and grant me well-being.' He would seek refuge from the narrowness of the place on the Day of Resurrection."

Fath al-Qadir

5- **For a great day.**

Tafsir al-Baghawi

5- **For a great day**, meaning the Day of Resurrection.

Tafsir al-Baidawi

5- **For a great day** He made it great because of the greatness of what will happen in it.

Surat al-Mutaffifin 83:6

The Day when mankind will stand before the Lord of the Worlds

Tafsir al-Jalalayn

6 - **The Day** is a substitute for the place of the day, so it is replaced by those who are sent **the people will rise** from their graves **for the Lord of the worlds** the creatures for the sake of His command, His reckoning, and His reward.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **The Day when mankind will stand before the Lord of the worlds.** So **The Day when mankind will stand** is an explanation of the first day in the genitive case, but since *lam* was not added to it, it was returned to *resurrected*, so it is as if he said: Do those not think that they will be resurrected on the day when mankind will stand? It is permissible to put it in the accusative case while it has the meaning of the genitive case, because it is a pure addition, and if it were put in the genitive case in response to the first day, it would not be a mistake, but if it were raised, it would be permissible, as the poet said:

I was like two men: one healthy one and the other that time had thrown away and failed

He mentioned that people will stand before the Lord of the Worlds on the Day of Resurrection, until they are overcome by sweat. Some say it will be for the duration of three hundred years, and some say it will be for the duration of forty years.

Who said that?

Ali bin Saeed Al-Kindi told me: Isa bin Yunus told us, on the authority of Ibn Awn, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **On the Day when mankind will stand before the Lord of the Worlds**, he said: One of you will stand in his sweat up to the middle of his ears.

Ibn Wakee' told us: Abu Khalid al-Ahmar told us, on the authority of Ibn Awn, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: **On the Day when people will stand before the Lord of the Worlds**, he said: One of them will sink into his sweat up to the middle of his ears.

Humayd ibn Mas'adah told us: Yazid ibn Zurai' told us: Ibn 'Aun told us, on the authority of Nafi': Ibn 'Umar said: **On the Day when people will stand before the Lord of the Worlds** until one of them will stand in his sweat up to the middle of his ears.

Ibn Wakee' told us: Jarir told us, on the authority of Muhammad ibn Ishaq, on the authority of Nafi', on the authority of Ibn Umar, who said: "The Prophet, may God bless him and grant him peace, said: 'People will be stopped on the Day of Resurrection for the sake of God's greatness, until the sweat will come down to the middle of their ears.'"

Ibn Wakee' told us: Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, on the authority of Nafi', on the authority of Ibn Umar, who said: I heard the Prophet, may God bless him and grant him peace, say: **The Day when people will stand before the Lord of the Worlds** will be the Day of Resurrection because of the greatness of the Most Merciful. Then he mentioned something similar.

Muhammad bin Khalaf Al-Asqalani told me, he said: Adam told us, he said: Hammad bin Salamah told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, he said: The Messenger of God, may God bless him and grant him peace, recited this verse: **On the Day when mankind will stand before the Lord of the worlds.** He said: They will stand until the sweat reaches the middle of their ears.

Ahmad bin Muhammad bin Habib told us: Ya'qub bin Ibrahim told us: My father told us, on the authority of Salih, who said: Nafi' told us, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: This verse, 'The Day when mankind will stand before the Lord of the Worlds,' means the Day of Resurrection, until one of them will be submerged up to the middle of his ears in his sweat."

Ibn Hamid told us: Hakam told us, on the authority of Anbasa bin Saeed, on the authority of Muharrir bin Dithar, on the authority of Ibn Umar, regarding his statement, **On the Day when mankind will stand before the Lord of the Worlds**, he said: They will stand for a hundred years.

Tamim bin Al-Muntasir told us: Yazid told us: Muhammad bin Ishaq told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: I heard the Prophet, may God bless him and grant him peace, say: **The Day when people will stand before the Lord of the Worlds** on the Day of Resurrection, until the sweat will bridle a man up to the middle of his ears.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna and Ibn Wakee' told us: Yahya told us, on the authority of Abdullah, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **People will stand before the Lord of the Worlds until one of them stands in his sweat up to the middle of his ears.**

Muhammad ibn Ibrahim al-Sulaimi, known as Ibn

Sadran, told me: Yaquob ibn Ishaq told us: Abd al-Salam ibn Ajan told us: Yazid al-Madani told us, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said to Bashir al-Ghifari: What will you do on the Day when people will stand before the Lord of the Worlds for the duration of three hundred years of the days of this world, and no report will come to them from the heavens, and no command will be given concerning them? Bashir said: God is the one sought for help, O Messenger of God. He said: When you go to bed, seek refuge in God from the distress of the Day of Resurrection and the evil of the reckoning.

Yahya ibn Talha al-Yarbu'i narrated to me, he said: Sharik narrated to us, on the authority of al-A'mash, on the authority of al-Munhal ibn Amr, on the authority of Abdullah ibn Mas'ud, **The Day mankind will stand before the Lord of the Worlds**, he said: They will remain forty years with their heads raised to the sky, no one will speak to them, and sweat will have bridled every righteous and wicked person. He said: Then a caller will call out, **Is it not just from your Lord that He created you, then formed you, then provided for you, then you turned away from Him, that He should give every servant among you what he was given in this world?** They said: Yes. Then he mentioned the hadith in full.

Abu Kurayb told us: Abu Bakr told us, on the authority of Al-A'mash, on the authority of Qais bin Sakn, who said: Abdullah told us, while he was with Umar, **On the Day when mankind will stand before the Lord of the Worlds**, he said: When the Day of Resurrection comes, the people will stand before the Lord of the Worlds for forty years, their eyes fixed on the sky, barefoot and naked, bridled with sweat, and no human being will speak to them for forty years. Then he mentioned something similar.

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 mankind will stand before the Lord of the Worlds**, he said: It was mentioned to us that Ka'b used to say: They will stand for three hundred years.

Ibn Hamid told us: Mihran and Saeed told us, on the authority of Qatada: **On the Day when mankind will stand before the Lord of the Worlds**. He said: Ka'b used to say: They will stand for the duration of three hundred years.

Qatada said: Al-Ala' bin Ziyad Al-Adawi told us: It has reached me that on the Day of Resurrection, the believer's prayer will be shortened until it is like one of his obligatory prayers.

He said: Mahran told us, he said: Al-Amri told us, on the authority of Nafi', on the authority of Ibn Umar, he said: I heard the Prophet, may God bless him and grant him peace, say: **On the Day when people will stand before the Lord of the Worlds**. He said: A man will stand in his sweat up to the middle of his ears.

Yaquob told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Nafi', on the authority of Ibn Umar, who said: **People will stand before the Lord of the Worlds** until one of them stands

in his sweat up to the middle of his ears.

Yaquob said, Ismail said, I said to Ibn Awn: Is the Prophet, may God bless him and grant him peace, mentioned in this hadith? He said: Yes, God willing.

Ahmad bin Abdul Rahman told us: My uncle told me: Malik bin Anas told me, on the authority of Nafi', on the authority of Ibn Umar, that the Prophet, may God bless him and grant him peace, said: **People will stand before the Lord of the Worlds, until one of them will sink into his sweat up to halfway to his ears.**

Tafsir al-Qurtubi

The Almighty's saying: **The Day when mankind will stand before the Lord of the Worlds** contains four issues:

First: The agent in (*Day*) is an implied verb, indicated by (*repudiants*). The meaning is that they will be resurrected (**On the Day when mankind will stand before the Lord of the Worlds**). It is permissible for it to be a substitute for Day in (**On the Great Day**), and it is constructed. It was said: It is in the accusative case because it was added to something that is not established. It was said: It is accusative as an adverbial phrase, meaning on the Day. It is said: Stay until the Day when so-and-so comes out, so Day is accusative. If they add it to the noun, then they lower it and say: Stay until the Day when so-and-so comes out. It was said: There is an inversion in the speech, the meaning is: They will be resurrected on the Day when mankind will stand before the Lord of the Worlds for a Great Day.

Second - On the authority of Abdul-Malik bin Marwan: That a Bedouin said to him: You have heard what God the Most High said about Al-Mutaffifin, meaning that this great threat that you heard about has been directed at Al-Mutaffifin, so what do you think of yourself when you are taking the Muslims' money without measure or weight? In this denial and astonishment and the word of suspicion, and describing the Day as great, and the people standing in it in submission to God, and describing Himself as the Lord of the Worlds, there is a clear statement of the enormity of the sin, and the aggravation of the guilt in Al-Mutaffifin, and in what was in a similar situation of injustice, and the failure to establish justice, and to work towards equality and fairness, in every taking and giving, and even in every word and deed.

Third - Ibn Omar read:

Woe to those who give short measure, until he reached **The Day when mankind will stand before the Lord of the worlds**, and he wept until he fell down and refused to recite what came after it. Then he said: I heard the Prophet, may God bless him and grant him peace, say: "The Day when mankind will stand before the Lord of the worlds, on a day the length of which will be fifty thousand years. Some of them will have sweat reaching their ankles, some of them reaching their knees, some of them reaching their waists, some of them reaching their chests, and some of them reaching their ears, until one of them will disappear

into his sweat as a frog disappears.” And some people narrated on the authority of Ibn Abbas, who said: They will stand for the length of three hundred years. He said: And the duration of their obligatory prayers will be made easy for the believers. And it was narrated on the authority of Abdullah ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said:

(They stand for a thousand years in the shade) and Malik narrated on the authority of Nafi' on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said:

(On the Day when people will stand before the Lord of the Worlds, one of them will stand in sweat up to the middle of his ears), and also on the authority of the Prophet, may God bless him and grant him peace:

(He will stand for a hundred years).” And Abu Hurairah said that the Prophet, may God bless him and grant him peace, said to Bashir al-Ghifari:

(What will you do on a day when people will stand before the Lord of the Worlds for the duration of three hundred years, and no good will come to them, and no matter will be commanded?) Bashir said: **The one sought for help is God.**

I said: We have mentioned it with a chain of transmission traceable to the Prophet - from the hadith of Abu Sa'id al-Khudri on the authority of the Prophet, may God bless him and grant him peace:

(It is made easy for the believer, to the point that it is lighter for him than the obligatory prayer he prayed in this world) - in **(A questioner asked)**. And on the authority of Ibn Abbas: The value of their obligatory prayer is made easy for the believers. And it was said: That standing is like the sun's decline for the believer, and the evidence for this in the Book is the saying of the Truth: **Unquestionably, for the allies of God there will be no fear concerning them, nor will they grieve** (Yunus 10:62) Then He described them and said: **Those who believed and were righteous** (Yunus 10:63). May God make us among them by His grace, generosity and goodness. And from this, Amen. And it was said: What is meant by people is Gabriel, peace be upon him, who stands before the Lord of the Worlds, said Ibn Jubayr. And there is more to it, because of the narrations we have mentioned in that, and they are authentic and established. It is sufficient for you what is in Sahih Muslim, Bukhari and Tirmidhi from the hadith of Ibn Umar from the Prophet, peace and blessings be upon him: **(The Day when people stand before the Lord of the Worlds)** He said: One of them stands in his sweat up to halfway to his ears. Then it was said: This standing is the day when they rise from their graves. And it was said that in the Hereafter there are rights of worship in this world. Yazid Al-Rishk said: They stand before him to judge.

Fourth: Standing up for God, the Lord of the Worlds, glory be to Him, is insignificant in comparison to His greatness and right. As for people standing up for one another, people have differed concerning it. Some of them permit it and some of them forbid it. It has been

narrated that the Prophet, peace and blessings be upon him, stood up for Ja'far ibn Abi Talib and embraced him, and Talhah stood up for Ka'b ibn Malik on the day he repented. And the Prophet, peace and blessings be upon him, said to the Ansar when Sa'd ibn Mu'adh came up to him: **Stand up for your master.** He also said: **Whoever is pleased for people to stand up for him, let him take his seat in Hellfire.** This depends on the person's condition and intention. If he waits for that and believes it for himself, then it is forbidden. However, if it is done to show cheerfulness and to connect with others, then it is permissible, especially for reasons, such as returning from a journey and the like. Some of this was mentioned at the end of Surah Yusuf.

Tafsir Ibn Kathir

Al-Nasa'i and Ibn Majah said: Muhammad ibn Aqil informed us. Ibn Majah and Abd al-Rahman ibn Bishr added: Ali ibn al-Husayn ibn Waqid informed us, my father informed me, on the authority of Yazid, who is the son of Abu Sa'id al-Nahwi, a client of the Quraysh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, came to Medina, they were the worst of people in measuring, so God Almighty revealed: **Woe to those who give short measure.** So they improved their measuring after that. Ibn Abi Hatim said: Ja'far ibn al-Nadr ibn Hammad told us, Muhammad ibn 'Ubayd told us, on the authority of al-A'mash, on the authority of 'Amr ibn Murrah, on the authority of 'Abdullah ibn al-Harith, on the authority of Hilal ibn Talq, who said: While I was walking with Ibn 'Umar, I said: Who are the best-looking people and the most full in measure, the people of Mecca or the people of Medina? He said: It is their right. Have you not heard God, the Most High, say: **Woe to those who give short measure.** Ibn Jarir said: Abu al-Sa'ib told us, Ibn Fadil told us, on the authority of Dhirar, on the authority of 'Abdullah al-Maktab, on the authority of a man, on the authority of 'Abdullah, who said: A man said to him: O Abu 'Abd al-Rahman, the people of Medina give full measure. He said: What prevents them from giving full measure when God, the Most High, said: "Woe to those who give short measure. Who, when they take by measure from people, take in full. But when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day? The Day when mankind will stand before the Lord of the worlds." What is meant by **giving short measure** here is short measure and weight, either by increasing it if one takes it from people or by decreasing it if one pays them. For this reason, it was interpreted as God the Almighty has cursed the defrauders whom He promised loss and destruction, which is woe, in His statement: **Those who, when they take by measure from people** meaning from people, **take in full** meaning they take their right in full or in excess, **but when they give by measure or weight to them, they give less** meaning they fall short. It is better to make **they measured** and **they weighed** transitive and for *they* to

be in the accusative case. Some of them make it a pronoun emphasizing the hidden word in His statement **they measured** and **they weighed** and delete the object because the statement indicates it, and both are similar.

God the Almighty has commanded us to be faithful in measuring and weighing, as He says: "And give full measure when you measure, and weigh with a balance that is right. That is better and most suitable for final outcome." And He the Almighty says: "And give full measure and weight with justice. We do not charge any soul except [with that within] its capacity." And He the Almighty says: **And establish weight in justice and do not make deficient the balance.** And God destroyed the people of Shu'ayb and ruined them because they cheated people in weights and measures. Then He the Almighty said, threatening them: **Do they not think that they will be resurrected for a tremendous Day?** Meaning, what do those people fear of resurrection and standing before the One who knows the secrets and consciences on a terrible, frightening, and serious Day, when whoever loses on it will enter a blazing Fire? And God the Almighty says: **The Day mankind will stand before the Lord of the worlds.** Meaning, they will stand barefoot, naked, and uncircumcised in a difficult, difficult, narrow, and straitened situation for the sinner, and they will be overwhelmed by the command of God the Almighty in a way that their powers and senses are incapable of handling.

Imam Malik narrated from Nafi' from Ibn Umar that the Prophet (peace and blessings of God be upon him) said: **The Day when people will stand before the Lord of the Worlds until one of them will be submerged in his sweat up to the middle of his ears.** Narrated by al-Bukhari from the hadeeth of Malik and Abdullah ibn Awn, both from Nafi' with this chain of narration. Muslim also narrated it through both chains of narration. Likewise, it was narrated by Ayyub ibn Yahya, Salih ibn Kaysan, Abdullah and Ubaydullah, the sons of Umar, and Muhammad ibn Ishaq from Nafi' from Ibn Umar with this chain of narration. The wording of Imam Ahmad is: Yazid narrated to us, Ibn Ishaq informed us, from Nafi' from Ibn Umar, I heard the Messenger of God (peace and blessings of God be upon him) say: "The Day when people will stand before the Lord of the Worlds, out of the majesty of the Most Merciful, the Majestic and Exalted, on the Day of Resurrection, until the sweat will bridle men up to the middle of their ears."

Another hadith Imam Ahmad said: Ibrahim bin Ishaq told us, Ibn al-Mubarak told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, on the authority of Salim bin Amir, on the authority of al-Miqdad, meaning Ibn al-Aswad al-Kindi, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Day of Resurrection comes, the sun will be brought near to the servants until it is a distance of one or two miles away - he said - and the sun will melt them and they will be covered in sweat according to the extent of their deeds. Some of them will be drenched in sweat up to their heels, some of them up to their knees, some of them up to their waists, and some of them will be bridled with a bridle." Narrated by Muslim on the authority of al-Hakam bin

Musa on the authority of Yahya bin Hamza, and al-Tirmidhi on the authority of Suwayd on the authority of Ibn al-Mubarak, both of them on the authority of Ibn Jabir with it.

Another hadith Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth ibn Sa'd told us, on the authority of Mu'awiyah ibn Salih, that Abu Abd al-Rahman told him, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "The sun will draw near on the Day of Resurrection to the length of a mile, and its heat will increase by such-and-such. Vermin will boil from it as pots boil, and they will sweat in it according to the extent of their sins. Some of them will sweat up to their ankles, some up to their shins, some up to their waists, and some will be bridled by sweat." Ahmad alone transmitted it.

Another hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Ashana Huyayy ibn Ya'min told us that he heard Uqbah ibn Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: "The sun will come close to the earth and people will sweat. Some people's sweat will reach their heels, some will reach halfway up their shins, some will reach their knees, some will reach their buttocks, some will reach their waists, some will reach their shoulders, and some will reach the middle of their mouths - and he pointed with his hand and covered his mouth with it. I saw the Messenger of God, may God bless him and grant him peace, pointing like this with his hand, and some will be covered in sweat." He clapped his hand in a gesture. Ahmad alone reported it. In a hadith, they will stand for seventy years without speaking. It was said that they will stand for three hundred years, and it was said that they will stand for forty thousand years, and judgment will be passed between them within the space of ten thousand years, as in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, **on a day the length of which is fifty thousand years.**

Ibn Abi Hatim said: My father told us, Abu Awn Al-Ziyadi told us, Abd Al-Salam bin Ajlan told us, I heard Abu Yazid Al-Madani from Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said to Bashir Al-Ghifari: "What will you do on a day when people will stand for three hundred years before the Lord of the Worlds from the days of this world, and no report will come to them from the heavens, and no command will be given concerning them?" Bashir said: **God is the one sought for help.** He said: **So when you go to bed, seek refuge in God from the distress of the Day of Resurrection and the evil of the reckoning.** Ibn Jarir narrated it from Abd Al-Salam. In Sunan Abi Dawud it is narrated that the Messenger of God, may God bless him and grant him peace, used to seek refuge in God from the narrowness of the place on the Day of Resurrection. Ibn Mas'ud narrated that they would stand for forty years, raising their heads to the heavens, and no one would speak to them, and sweat would bridle both the righteous and the wicked. Ibn Umar narrated that they would stand for one hundred years. Both were narrated by Ibn Jarir. In Sunan Abi Dawud, Al-Nasa'i and Ibn Majah, on the authority of Zayd ibn Al-Habbab, on the authority of Mu'awiyah ibn Salih, on the authority of Azhar ibn Sa'id Al-Hawari, on the authority

of Asim ibn Hamid, on the authority of Aisha, "The Messenger of God, may God bless him and grant him peace, would begin his night prayer by saying: 'God is great' ten times, 'Praise be to God' ten times, 'Subhan God' ten times, 'Istighfar' ten times, and 'O God, forgive me, guide me, provide for me and grant me well-being.' He would seek refuge from the narrowness of the place on the Day of Resurrection."

Fath al-Qadir

Then He spoke about that Day, saying: 6- **The Day when mankind will stand before the Lord of the worlds.** The circumstance is in the accusative case with the word *resurrected* mentioned before it, or with an implied verb indicated by *resurrected*. That is, they will be resurrected on the Day when mankind will stand, or as a substitute for the place of *day*, or with the omission of **I mean**, or it is in the nominative case as the predicate of a deleted subject, or in the genitive case as a substitute for the word *day*. It is built with the fat-ha in these two cases because it is added to the verb. Al-Zajaj said: **A Day is in the accusative case with the word resurrected**, meaning: Do they not think that they will be resurrected on the Day of Resurrection? The meaning of "The Day when mankind will stand" is the day when they will rise from their graves for the command of the Lord of the worlds, or for His recompense, or for His reckoning, or for His judgment and decree. Describing the Day as being great, with people standing before God in submission on it, and describing Him, glory be to Him, as the Lord of the worlds, indicates the greatness of the sin of the minor, the greatness of his sin, and the enormity of his punishment. It was said that what is meant by His saying: **On the Day when people will stand** is that they will stand up in their sweat up to the middle of their ears. It was also said that what is meant is that they will stand up to the rights of the servants upon them. It was also said that what is meant is the Messengers standing up before God to judge, and the first is more appropriate.

Tafsir al-Baghawi

6- **The Day when people will rise from their graves for the Lord of the Worlds**, that is, for His command, His reward, and His reckoning.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibrahim bin Al-Mundhir told us, Ma'n told us, Malik told me, on the authority of Nafi', on the authority of Abdullah bin Umar, "that the Prophet, may God bless him and grant him peace, said: People will stand before the Lord of the Worlds until one of them disappears in his sweat up to the middle of his ears."

Abu Bakr Muhammad ibn Abdullah ibn Abi Tobah al-Kashmihani told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak

told us, on the authority of Abd al-Rahman ibn Yazid ibn Jabir, who said: Salim ibn Amir told me, al-Miqdad, the companion of the Messenger of God, may God bless him and grant him peace, told me: "I heard the Messenger of God, may God bless him and grant him peace, say: 'When the Day of Resurrection comes, the sun will be brought near to the servants until it is the distance of a mile or two - Salim said: I do not know whether the two miles means the distance of the earth or the mile used for applying kohl to the eyes?' He said: 'The sun will melt them and it will be in their sweat according to their deeds. Some of them will have it up to their heels, some up to their knees, some up to their waists, and some will have it bridled. I saw the Messenger of God, may God bless him and grant him peace, pointing with his hand to his mouth and saying: Bridle it.'"

Tafsir al-Baidawi

6- "The Day when mankind will stand **is in the accusative case with** represented **or in place of the prepositional phrase, and the reading with the accusative case supports it**, for the Lord of the Worlds" for His judgment.

In this denial, astonishment, mention of suspicion, description of the day as being great, and people standing up for God on it, and expressing it as Lord of the Worlds, there are exaggerations in forbidding fraud and magnifying its sin.

Surat al-Mutaffifin 83:7

No indeed! The record of the wicked is in Sijjin.

Tafsir al-Jalalayn

7 - No indeed. **The book of the wicked** meaning the book of the deeds of the disbelievers **is in Sijjin** It was said that it is a book that contains the deeds of the devils and the disbelievers. It was also said that it is a place below the seventh earth and it is the place of Satan and his soldiers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: No, meaning the matter is not as these infidels think, that they will not be resurrected or punished. Their book in which is written their deeds that they did in this world is **in Sijjin**, which is the seventh lowest earth. It is a verbal noun from *sijn*, just as it is said: a drunkard from drunkenness, and a sinner from sin.

The interpreters differed on the meaning of this, and some of them said the same as we said about it.

Who said that?

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Mughith ibn Sami: **The book of the wicked is in Sijjin**. He said: In the seventh earth.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, on the authority of Mughith ibn Sami, who said: **The book of the wicked is in Sijjin**. He said: The lowest earth. He said: Satan is bound with iron and chains in the lowest earth.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir ibn Hazim told me, on the authority of Sulayman al-A'mash, on the authority of Shamir ibn Atiyyah, on the authority of Hilal ibn Yasaf, he said: We were sitting with Ka'b, I, Rabi' ibn Khaitham, Khalid ibn Arara, and a group of our companions, when Ibn Abbas came and sat beside Ka'b and said: O Ka'b, tell me about Sijjin. Ka'b said: As for Sijjin, it is the seventh lowest earth, and in it are the souls of the disbelievers under the punishment of Satan.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, the record of the wicked is in Sijjin**. He mentioned that Abdullah bin Amr used to say: It is the lowest earth, in which are the souls of the disbelievers, and their deeds are evil deeds.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada **in Sijjin**: He said: In the lowest part of the seventh earth.

Muhammad bin Saad told me, he said: My father told

me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **Indeed, the record of the wicked is in Sijjin**, meaning: Their deeds are in a book in the lowest earth.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God **in Sijjin**, he said: Their deeds in the seventh earth do not ascend.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Omar bin Ismail bin Mujalid told me: Mutraf bin Mazen, the judge of Yemen, told us, on the authority of Muammar, on the authority of Qatada, who said: *Sijjin* means the seventh earth.

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, **in Sijjin**, that he said: in the lowest earth.

Ibn Bashar told us, he said: Sulayman told us, he said: Abu Hilal told us, he said: Qatada told us, regarding His statement, **Indeed, the record of the wicked is in Sijjin**, he said: The seventh lowest earth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **No indeed! Indeed, the record of the wicked is in Sijjin**, he said: It is said: Sijjin is the lower earth, and Sijjin is in the lowest heaven.

Others said: Rather, this is the limit of Satan.

Who said that?

Ibn Hamid narrated to us: Yaqub al-Qummi narrated to us, on the authority of Hafs ibn Hamid, on the authority of Shammar, who said: Ibn Abbas came to Ka'b al-Ahbar, and Ibn Abbas said to him: Tell me about the statement of God: **Indeed, the record of the wicked is in Sijjin**... the verse. Ka'b said: The soul of the wicked ascends to the heavens, but the heavens refuse to accept it. It descends to the earth, but the earth refuses to accept it. So it descends and enters under seven earths, until it reaches Sijjin, which is the boundary of Satan. From Sijjin, a parchment is taken out from under the boundary of Satan, and it is numbered and sealed, and it is placed under the boundary of Satan with its knowledge of destruction until the Day of Resurrection.

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, **Indeed, the book of the wicked is in Sijjin**, he said: Under the punishment of Satan.

Others said: It is an open pit in Hell, and they narrated a report about that from the Messenger of God, may God bless him and grant him peace.

It was narrated to us by Ishaq bin Wahb Al-Wasiti, who said: Masoud bin Musa bin Miskhan Al-Wasiti narrated to us, who said: Nasr bin Khuzaymah Al-Wasiti

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No indeed! The record of the wicked is in Sijjin.

narrated to us, on the authority of Shu'ayb bin Safwan, on the authority of Muhammad bin Ka'b al-Qurazi, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Al-Falaq is a covered pit in Hell, but as for Sijjin, it is open.**

Some Arabists said: They mentioned that the prisoner is the rock that is under the ground. He said: It is seen that the prisoner is one of its attributes, because if it had a name it would not be permissible. He said: And if I said I made it permissible because I went with the rock to mean that it is the stone on which the book is, it was a face.

I chose the statement that I chose regarding the meaning of his saying *prisoner* because:

Ibn Wakee' told us, he said: Ibn Numayr told us, he said: Al-A'mash told us, he said: Al-Munhal Ibn Amr told us, on the authority of Zadan Abu Amr, on the authority of Al-Baraa', he said: *Sijjin* is the lowest earth.

Abu Kurayb narrated to us, saying: Abu Bakr narrated to us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Zadan, on the authority of Al-Baraa', that the Messenger of God, may God bless him and grant him peace, said, and he mentioned the soul of the wicked person, and that it ascends to the heavens. He said: They ascend with it and do not pass by a group of angels except that they say: What is this wicked soul? He said: They say: So-and-so, using the worst of the names by which he was called in the world, until they reach the lowest heaven and ask permission for him, but it is not granted to him. Then the Messenger of God, may God bless him and grant him peace, recited: **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle** (al-A'raf 7:40). Then God says: Write his record in the lowest part of the earth, in *Sijjin* in the lowest earth."

Nasr bin Ali told us, he said: Yahya bin Salim told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement, **No indeed! Indeed, the record of the wicked is in Sijjin.** He said: *Sijjin* is a rock in the seventh earth, and the record of the wicked is placed under it.

Tafsir al-Qurtubi

The Almighty says: **No indeed! The record of the wicked is in Sijjin.** Some of the people of Arabic knowledge said: **No indeed** is a deterrent and a warning, meaning that the matter is not as it is of cheating in measure and weight, or denying the Hereafter, so let them be deterred from that. It is a word of deterrence and warning. Then He began again and said: **The record of the wicked.** Al-Hasan said: **No indeed** means truly. Some people narrated from Ibn Abbas: **No indeed** means: Do you not believe? So based on this: The pause is **(to the Lord of the worlds)**. In the interpretation of Muqatil: The deeds of the wicked. Some people narrated from Ibn Abbas that he

said: The souls of the wicked and their deeds are **(in Sijjin)**. Ibn Abi Nujayj narrated from Mujahid that he said: *Sijjin* is a rock under the seventh earth, which is turned over and the record of the wicked is placed under it. Similar to this was narrated from Ibn Abbas, Qatadah, Sa'id ibn Jubayr, Muqatil, and Ka'b. Ka'b said: Underneath it are the souls of the disbelievers under the cheek of Iblis. It was also narrated from Ka'b that he said: *Sijjin* is a black rock under the seventh earth, on which is written the name of every devil, and the souls of the unbelievers are thrown into it. Sa'id ibn Jubayr said: *Sijjin* is under the cheek of Iblis. Yahya ibn Salam said: A black stone under the earth, on which the souls of the unbelievers are written. Ata' al-Khurasani said: It is the seventh lowest earth, and in it is Iblis and his offspring. It was also narrated from Ibn Abbas that he said: Death attends the unbeliever, and the messengers of God attend him, but they are unable, due to God's hatred for him and their hatred for him, to delay him or hasten him until his hour comes. When his hour comes, they take his soul and raise him to the angels of punishment, and they show him whatever evil God wills him to see. Then they descend with him to the seventh earth, which is *Sijjin*, and it is the last part of Iblis's dominion, and they record his book there. On the authority of Ka'b al-Ahbar, regarding this verse, he said: When the soul of the wicked person is taken, it ascends to the heaven, but the heaven refuses to accept it. Then it descends to the earth, but the earth refuses to accept it, so it enters seven earths, until it reaches *Sijjin*, which is the cheek of Satan. A parchment is brought out for it from under *Sijjin's* cheek, and it is numbered and placed under the cheek of Satan. Al-Hasan said: *Sijjin* is in the seventh earth. It was also said: It is a metaphor and an indication that God, the Most High, rejects their deeds that they thought would benefit them. Mujahid said: The meaning is that their deeds are under the seventh earth, from which nothing ascends. He said: *Sijjin* is a rock in the seventh earth. Abu Hurairah narrated that the Prophet, peace and blessings be upon him, said: **(Sijjin is an open pit in Hellfire)** and he said in al-Falaq 113: **(It is a covered pit)** Anas said: It is a level in the lowest earth. Anas said that the Prophet, peace and blessings be upon him, said: **(Sijjin is at the bottom of the seventh earth)**. And Ikrimah said: "Prisoner: loss and misguidance, like what they say to someone whose status has fallen: he has slipped into the abyss. Abu Ubaidah, Al-Akhfash and Al-Zajjaj said: **(in prison)** is in confinement and severe constriction, a verbal noun from prison, as one says: corrupt and drunk. Ibn Muqbil said:

And the company beat the whites of the suburb with a beating that the heroes communicated with the prisoner

Meaning: Their book is in prison. This is made as evidence of their lowly status, or because it is permissible to turn away from it and banish it in place of reprimand and humiliation. It was said: Its origin is *Sajjil*, but the Lam was replaced with a Noon. This has been mentioned before. Zayd ibn Aslam said: *Sajjil* is in the lowest earth, and *Sajjil* is in the lowest heaven. Al-Qushayri said: *Sajjil* is a place in the lowest world, in which the book of these people is buried, so it does

not appear, but rather remains in that place like a prisoner. This is evidence of the wickedness of their deeds, and how God despises them. For this reason He said about the Book of the righteous: **(Those brought near will witness it)**

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open." What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds.** And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction.**

The Almighty's saying: **A Book inscribed** is not an explanation of His saying: **And what can make you know what is the Sijjin?** Rather, it is an explanation of what was written for them regarding the destination of the Sijjin, meaning it is inscribed, written, and decided, to which no one may add or subtract. Muhammad ibn Ka'b al-Qurazi said: Then God the Almighty said: "Woe, that Day, to the deniers" meaning when they are on the Day of Resurrection to what God has promised them of prison and humiliating punishment. We have already discussed His statement "Woe" in a way that makes it unnecessary to repeat it, and that what is meant by that is destruction and devastation, as is said: "Woe to so-and-so", and as came in al-Musnad and

al-Sunan from the narration of Bahz ibn Hakim ibn Mu'awiyah ibn Haidah from his father from his grandfather who said: The Messenger of God (peace and blessings of God be upon him) said: "Woe to the one who speaks and lies to make people laugh. Woe to him, woe to him." Then God the Almighty said, explaining the lying, immoral, disbelieving sinners: "Those who deny the Day of Judgment" meaning they do not believe in its occurrence or believe in its existence and they rule it out. God the Almighty said: "And none denies it except every transgressor and sinner" meaning transgressor in his actions by engaging in what is forbidden and exceeding what is permissible and sinful in his words. If he speaks, he lies, if he promises, he breaks his promise, and if he disputes, he is immoral.

God the Almighty says: **When Our verses are recited to him, he says, 'Legends of the former peoples.'** That is, if he hears the words of God the Almighty from the Messenger, he denies them and suspects them of being fabricated and a collection of books from the ancients, as God the Almighty says: **And when it is said to them, 'What has your Lord sent down?' they say, 'Legends of the former peoples.'** And God the Almighty says: **And they say, 'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening.'** God the Almighty says: **No! Rather, that which they were earning has covered their hearts.** That is, the matter is not as they claimed nor as they said, that this Qur'an is legends of the former peoples. Rather, it is the word of God and His revelation and its revelation to His Messenger, may God bless him and grant him peace. What prevented their hearts from believing in it was the rust that had covered their hearts due to the many sins and transgressions. For this reason God the Almighty says: **No! Rather, that which they were earning has covered their hearts.**

And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajlan, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

Ahmad said: Sufyan ibn Isa told us, Ibn Ajlan told us, on the authority of Al-Qa'qa' ibn Hakeem, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "When a believer commits a sin, a black spot appears on his

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No indeed! The record of the wicked is in Sijjin.

heart. If he repents, desists, and seeks forgiveness, his heart is polished. But if he increases it, it increases until it covers his heart. This is the rust that God mentioned in the Quran: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Hasan Al-Basri said: It is sin upon sin until the heart becomes blind and dies. Mujahid ibn Jubayr, Qatadah, Ibn Zayd, and others said the same. God the Almighty said: **No! Indeed, from their Lord, that Day, they will be veiled.** This means that on the Day of Resurrection they will have a place and an abode, but on the Day of Resurrection they will be veiled from seeing their Lord and Creator. Imam Abu Abdullah Al-Shafi'i said: This verse is evidence that the believers will see Him, the Almighty, on that Day. What Imam Al-Shafi'i said is extremely good, and it is an evidence based on the meaning of this verse.

As indicated by the explicit statement of God the Almighty: **Some faces, that Day, will be radiant, looking at their Lord.** And as indicated by the authentic, mutawatir hadiths about the believers seeing their Lord, the Almighty and Majestic, in the Hereafter, seeing Him with their eyes, on the Day of Resurrection and in the luxurious gardens of Paradise. Ibn Jarir said: Abu Muammar al-Muqri told us, Abd al-Warith ibn Sa'id told us, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, regarding the statement of God the Almighty: **No indeed! Indeed, from their Lord, that Day, they will be veiled.** He said: The veil will be lifted and the believers and disbelievers will look at Him, then the disbelievers will be veiled from Him, and the believers will look at Him every day, morning and evening, or a statement to that effect. And the statement of God the Almighty: **Then indeed, they will be in Hellfire,** meaning then, along with this deprivation from seeing the Most Merciful, they will be among the people of Hell. **Then it will be said, 'This is that which you used to deny.'** That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

And His statement: 7- *No* is for deterrence and warning to those who cheat and are heedless of the Resurrection and what comes after it. Then He resumed by saying: **Indeed, the book of the wicked is in Sijjin.** According to Abu Hatim, *No* has the meaning of *truly* connected to what comes after it, meaning: Truly, the book of the wicked is in Sijjin.

Tafsir al-Baghawi

God Almighty said: 7- *No*, a deterrent, meaning the matter is not as they are, so let them be deterred. The end of the speech is here. Al-Hasan said: *No* is a beginning that connects to what follows it with the meaning of truly, **Indeed, the book of the wicked, in which their deeds are written, is in Sijjin.** Abdullah bin Omar, Qatadah, Mujahid, and Al-Dahhak said: *Sijjin* is the seventh lowest earth in which the souls of the disbelievers are.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi

told us, Al-Hussein bin Muhammad bin Fanjuwayh told us, Musa bin Muhammad told us, Al-Hasan bin Alawiyyah told us, Ismail bin Isa told us, Al-Musayyab told us, Al-A'mash told us, on the authority of Al-Munhal, on the authority of Zadan, on the authority of Al-Bara', who said: "The Messenger of God, may God bless him and grant him peace, said: 'The prison is below the seven earths, and 'Aliyyun is in the seventh heaven under the Throne.'"

Shammar ibn Atiyah said: Ibn Abbas came to Ka'b al-Ahbar and said: Tell me about the statement of God, the Almighty: **Indeed, the book of the wicked is in Sijjin.** He said: The soul of the wicked ascends to the heavens, but the heavens refuse to accept it. Then it descends to the earth, but the earth refuses to accept it, so it enters under seven earths until it reaches Sijjin, which is the place of the army of Satan. Then a piece of parchment is taken out for it from Sijjin, which is numbered and sealed, and it is placed under the army of Satan, for it knows its destruction by the reckoning on the Day of Resurrection. Sa'id ibn Jubayr agreed with this, saying: Sijjin is under the army of Satan.

Ata Al-Khurasani said: It is the lower earth, and in it are Satan and his offspring.

Al-Kalbi said: It is a rock under the seventh lowest earth, green, like the green of the heavens, from which the book of the wicked is placed in it.

Ibn Abi Nujayh also narrated on the authority of Mujahid who said: *Sijjin* is a rock under the lowest earth, which is turned over and the book of the wicked is placed in it. Wahb said: It is the last resort of Satan's power.

It was stated in the hadith: **Al-Falaq is a covered pit in Hell, and Sijjin is an open pit in Hell.**

Akrima said: **In prison** means: in loss and misguidance. Al-Akhfash said: It is a verbal noun from *sijn*, just as one says *fasiq* and *sharib*, meaning: in confinement and severe constriction.

Tafsir al-Baidawi

7- "No" is a deterrent against cheating and neglecting the Resurrection and the Accountability. "Indeed, the book of the wicked **is what is written of their deeds or the writing of their deeds** is in Sijjin" is a book that contains the deeds of the wicked of the two races, as He said:

Surat al-Mutaffifin 83:8

And what can make you know what is Sijjin?

Tafsir al-Jalalayn

8 - **And what will make you know what Sijjin is** What is the book of Sijjin?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And what will make you know what is the Sijjin?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: What will make you know, O Muhammad? What is that book? Then God Almighty explained that, saying: It is **an inscribed book**. What He means by inscribed is that which is written.

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 **a written book**, he said: a written book.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And what will make you know what is the Prisoner? It is a written record**. He said: Bishr wrote the numbers for them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **an inscribed book**, he said: *Inscribed means written*.

Tafsir al-Qurtubi

God Almighty says, **And what will make you know what is Sijjin?** That is, this is not something you knew, O Muhammad, nor did your people.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sjjn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it

was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open**. What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds**. And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction**.

The Almighty's saying: **A Book inscribed** is not an explanation of His saying: **And what can make you know what is the Sijjin?** Rather, it is an explanation of what was written for them regarding the destination of the Sijjin, meaning it is inscribed, written, and decided, to which no one may add or subtract. Muhammad ibn Ka'b al-Qurazi said: Then God the Almighty said: "Woe, that Day, to the deniers" meaning when they are on the Day of Resurrection to what God has promised them of prison and humiliating punishment. We have already discussed His statement "Woe" in a way that makes it unnecessary to repeat it, and that what is meant by that is destruction and devastation, as is said: "Woe to so-and-so", and as came in al-Musnad and al-Sunan from the narration of Bahz ibn Hakim ibn Mu'awiyah ibn Haidah from his father from his grandfather who said: The Messenger of God (peace and blessings of God be upon him) said: "Woe to the one who speaks and lies to make people laugh. Woe to him, woe to him." Then God the Almighty said, explaining the lying, immoral, disbelieving sinners: "Those who deny the Day of Judgment" meaning they do not believe in its occurrence or believe in its existence and they rule it out. God the Almighty said: "And none denies it except every transgressor and sinner" meaning transgressor in his actions by engaging in what is forbidden and exceeding what is permissible and sinful in his words. If he speaks, he lies, if he promises, he breaks his promise, and if he disputes, he is immoral.

God the Almighty says: **When Our verses are recited to him, he says, 'Legends of the former peoples.'** That is, if he hears the words of God the Almighty from the Messenger, he denies them and suspects them of being fabricated and a collection of books from the ancients, as God the Almighty says: **And when it is said to them, 'What has your Lord sent down?' they say, 'Legends of the former peoples.'** And God the

Almighty says: **And they say, 'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening.'** God the Almighty says: **No! Rather, that which they were earning has covered their hearts.** That is, the matter is not as they claimed nor as they said, that this Qur'an is legends of the former peoples. Rather, it is the word of God and His revelation and its revelation to His Messenger, may God bless him and grant him peace. What prevented their hearts from believing in it was the rust that had covered their hearts due to the many sins and transgressions. For this reason God the Almighty says: **No! Rather, that which they were earning has covered their hearts.**

And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajan, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

Ahmad said: Sufyan ibn Isa told us, Ibn Ajan told us, on the authority of Al-Qa'qa' ibn Hakeem, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "When a believer commits a sin, a black spot appears on his heart. If he repents, desists, and seeks forgiveness, his heart is polished. But if he increases it, it increases until it covers his heart. This is the rust that God mentioned in the Quran: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Hasan Al-Basri said: It is sin upon sin until the heart becomes blind and dies. Mujahid ibn Jubayr, Qatadah, Ibn Zayd, and others said the same. God the Almighty said: **No! Indeed, from their Lord, that Day, they will be veiled.** This means that on the Day of Resurrection they will have a place and an abode, but on the Day of Resurrection they will be veiled from seeing their Lord and Creator. Imam Abu Abdullah Al-Shafi'i said: This verse is evidence that the believers will see Him, the Almighty, on that Day. What Imam Al-Shafi'i said is extremely good, and it is an evidence based on the meaning of this verse.

As indicated by the explicit statement of God the Almighty: **Some faces, that Day, will be radiant, looking at their Lord.** And as indicated by the authentic, mutawatir hadiths about the believers seeing their Lord, the Almighty and Majestic, in the Hereafter,

seeing Him with their eyes, on the Day of Resurrection and in the luxurious gardens of Paradise. Ibn Jarir said: Abu Muammar al-Muqri told us, Abd al-Warith ibn Sa'id told us, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, regarding the statement of God the Almighty: **No indeed! Indeed, from their Lord, that Day, they will be veiled.** He said: The veil will be lifted and the believers and disbelievers will look at Him, then the disbelievers will be veiled from Him, and the believers will look at Him every day, morning and evening, or a statement to that effect. And the statement of God the Almighty: **Then indeed, they will be in Hellfire,** meaning then, along with this deprivation from seeing the Most Merciful, they will be among the people of Hell. **Then it will be said, 'This is that which you used to deny.'** That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

And the prisoner is what God the Almighty explained it with in His saying: 8- "And what will make you know what is the prison? * It is an inscribed book." So He informed us of this that it is an inscribed book: that is, written. It was said that it is a book that includes the evil deeds of the devils, the unbelievers, and the philosophers, and the word prisoner is a name for it. Qatada, Sa'id bin Jubayr, Muqatil, and Ka'b said: It is a rock under the seventh earth that is turned over, and the book of the wicked is placed under it. Mujahid said the same. So in the speech according to this saying there is an omitted complement, and the meaning is: the place of the inscribed book. Abu Ubaidah, Al-Akhfash, Al-Mubarrad, and Al-Zajaj said: "In prison" means in confinement and severe constriction, and the meaning is: as if they are in confinement. He made that an evidence of the baseness and humiliation of their status.

Tafsir al-Baghawi

8- **And what will make you know what Sijjin is?**

Al-Zajaj said: That is, it is not something you or your people knew.

Tafsir al-Baidawi

8- "And what do you know about the prisoner?"

Surat al-Mutaffifin 83:9

A Book Inscribed

Tafsir al-Jalalayn

9 - **numbered book** sealed

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **A written book.**

Tafsir al-Qurtubi

Then he explained it to him, saying: **A Book marked**, meaning written like a number on a garment, that is not forgotten or erased. Qatada said: Marked means written, a number for them, humans, no one will be added to them and no one will be subtracted from them. Ad-Dahhak said: Marked means sealed, in the language of Himyar, and the root of number is writing. He said:

I will number the pure water to you, far from you, if water has a number

There is nothing in his saying: **And what will make you know what Sijjin is?** to indicate that the word Sijjin is not Arabic, just as there is nothing in his saying: **The Calamity * What is the Calamity * And what will make you know what is the Calamity?** Rather, it is an emphasis on the importance of Sijjin. We mentioned in the introduction to the book - praise be to God - that there is nothing in the Qur'an that is not Arabic.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the

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Fath al-Qadir

Al-Wahidi said: Some people mentioned that His statement: 9- "A Book Marked" is an explanation of Sijjin, and this is far-fetched because Sijjin is not part of the Book at all, according to what we have narrated from the commentators. The correct view is to make it an explanation of the Book mentioned in His statement: "Indeed, the Book of the wicked" on the assumption that it is a Book Marked: meaning written, its letters have been made clear. End quote. The first is what we have mentioned, and the meaning would be: Indeed, the Book of the wicked, among whom are the defrauders: meaning, what is written of their deeds or the writing of their deeds is in that Book that records the ugly deeds, which is Sijjin. Then he mentioned what indicates its enormity and greatness, so he said: "And what will make you know what Sijjin is?" Then he explained it by saying: "A Book Marked." Al-Zajaj said: The meaning of His statement: "And what will make you know what Sijjin is" is that this is not something you or your people knew. Qatadah said: The meaning of Marked is that a human being has a mark for them, as if he knows a sign by which he is known to be an unbeliever. Muqatil said the same. They differed about the nun of sajīn. Some said that it is original and derived from sijn, which means confinement, and it is an exaggerated construction like khamir, sakir, and fasiq, from wine, drunkenness, and immorality. Abu Ubaidah, al-Mubarrad, and al-Zajaj said the same. One said: This is weak because the Arabs did not know sajīn. The response to this is that the narration of these imams establishes the evidence and indicates that it is from the language of the Arabs. From this is the saying of Ibn Muqbil:

And the company beats the whites of the suburb with a beating that the heroes communicated with the prisoner

It was said that the letter *nun* is a substitute for the letter *lam*, and the root is *sajil*, derived from *sajil*, which is the book. Ibn Atiyyah said: Whoever said that *sajil* is a place, then *kitab* is raised as the predicate of *in*, and the adverbial phrase *in sajil* is omitted. Whoever made it an expression for the book, then *kitab* is the predicate of a deleted subject, the estimation is: it is a book, and this speech is an explanation of *sajil* what is it? That is what he said. Ad-Dahhak said: *Marqum* is sealed in the Himyarite language, and the root of *raqm* is writing. The poet said:

I will number the pure water to you, even though you are far away, if water has a number

Tafsir al-Baghawi

9- **A Book Marked.** This is not an interpretation of the prisoner, but rather it is a clarification of the book mentioned in His statement: **Indeed, the Book of the wicked.** That is, it is a Book Marked, that is, their deeds are written in it, recorded against them like a number on a garment. It is not forgotten or erased until they are recompensed for it. Qatada and Muqatil said: It is marked on him with his partners, as if he is aware of a mark by which he is known to be an unbeliever. It was also said: Sealed, in the language of Himyar.

Tafsir al-Baidawi

9- "A written book" meaning written between the writing or marked with the knowledge of whoever saw it that there is no good in it, the active participle from prison, the book was given this name because it was the reason for imprisonment, or because it was thrown away as it was said: under the ground in a wild place, and it was said that it is the name of a place and the estimate is what is the prisoner's book, or the location of the written book, so the noun was deleted.

Surat al-Mutaffifin 83:10
Woe, that Day, to the deniers.

Surat al-Mutaffifin 83:10

Woe, that Day, to the deniers.

Tafsir al-Jalalayn

10 - 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 of these verses.

Tafsir al-Qurtubi

God Almighty says: **Woe, that Day, to the deniers.** That is, severity and punishment on the Day of Resurrection for the deniers.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open.** What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to**

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And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi,

Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajan, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

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Fath al-Qadir

10- **Woe on that Day to the deniers.** This is connected to His saying: **The Day when mankind will stand before the Lord of the Worlds,** and what is between them is an interruption. The meaning is: Woe on the Day of Resurrection to whoever denied the Resurrection and what the Messengers brought.

Tafsir al-Baghawi

10- "Woe, that Day, to the deniers.

Tafsir al-Baidawi

10- Woe on that Day to those who deny" the truth or that.

Surat al-Mutaffifin 83:11

Those who deny the Day of Judgment

Surat al-Mutaffifin 83:11

Those who deny the Day of Judgment

Tafsir al-Jalalayn

11 - **Those who deny the Day of Judgment** The punishment is a substitute or a statement for the deniers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Those who deny the Day of Judgment**, meaning: those who deny the Day of Reckoning and Recompense.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Those who deny the Day of Judgment**, the polytheists said they deny the Judgment, and he recited, **And those who disbelieved said, 'Shall we direct you to a man who will inform you of the Day of Judgment?'** (Saba': 7)... to the end of the verse.

Tafsir al-Qurtubi

Then God Almighty explained their situation, saying: **Those who deny the Day of Judgment**, meaning the Day of Reckoning, Reward, and Separation between the servants.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell,**

and as for Sijjin, it is open. What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds.** And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction.**

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Fath al-Qadir

Then the Almighty mentioned these deniers, saying: **11- Those who deny the Day of Judgment.** The relative pronoun is an attribute of the deniers, or a substitute for it.

Tafsir al-Baghawi

11- Those who deny the Day of Judgment.

Tafsir al-Baidawi

11- "Those who deny the Day of Judgment" is a specific, explanatory, or censuring description.

Surat al-Mutaffifin 83:12

And none denies it except every transgressor and sinner.

Surat al-Mutaffifin 83:12

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Tafsir al-Jalalayn

12 - **And none denies it except every transgressor** who exceeds the limit **and sinner** exaggerated form

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **None denies the Day of Judgment except every transgressor, sinful person.** He transgressed against God in His words, disobeying His command, **a sinful person** toward his Lord.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Woe on that Day to the deniers.** God said, **And none denies it except every transgressor, sinner.** That is, the Day of Judgment, except every transgressor, in His words, sinful toward his Lord.

Tafsir al-Qurtubi

And none denies it except every transgressor and sinner. That is, one who is wicked and permissible to deviate from the truth, who transgresses against creation in his dealings with them, and against himself, and who is sinful in abandoning the command of God. This was said about Al-Walid ibn Al-Mughira, Abu Jahl, and their peers.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab

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Fath al-Qadiri

12- And none denies it except every transgressor and sinner. That is, an immoral, unjust person who transgresses in sin and is immersed in its causes.

Tafsir al-Baghawi

12- "And none denies it except every transgressor and sinner.

Tafsir al-Baidawi

12- And none denies it except every transgressor." One who overlooks and goes too far in imitation until he deems the power and knowledge of God Almighty inadequate and finds it impossible for him to repeat it. "Sinful." One who is absorbed in deceiving desires to the point that they distract him from what is beyond them and push him to perfect what is beyond them.

When Our verses are recited to him, he says, "Legends of the former peoples."

Surat al-Mutaffifin 83:13

When Our verses are recited to him, he says, **Legends of the former peoples.**

Tafsir al-Jalalain

13 - **When Our verses are recited to him** the Qur'an **he says, Legends of the ancients** the stories that were written down in ancient times. Plural of legend with dammah or legend with kasrah

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **When Our verses are recited to him**, God Almighty says: When Our arguments and proofs that We explained in Our Book that We sent down to Muhammad, may God bless him and grant him peace, are recited to him, **He says, 'Legends of the ancients,'** meaning: He says: This is what the ancients wrote down and composed of hadiths and reports.

Tafsir al-Qurtubi

Because God Almighty said: **When Our verses are recited to him, he says, 'Legends of the ancients.'** The common reading is (*tattala*) with two ta's, and the reading of Abu Haywah, Abu Samak, Ashhab al-Uqayli and al-Salma is (*idha yatalat*) with a ya'. Legends of the ancients: their stories and falsehoods that they wrote and embellished. The singular is legend and myth, and it has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijin*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab

Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open.** What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds.** And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction.**

The Almighty's saying: **A Book inscribed** is not an explanation of His saying: **And what can make you know what is the Sijjin?** Rather, it is an explanation of what was written for them regarding the destination of the Sijjin, meaning it is inscribed, written, and decided, to which no one may add or subtract. Muhammad ibn Ka'b al-Qurazi said: Then God the Almighty said: "Woe, that Day, to the deniers" meaning when they are on the Day of Resurrection to what God has promised them of prison and humiliating punishment. We have already discussed His statement "Woe" in a way that makes it unnecessary to repeat it, and that what is meant by that is destruction and devastation, as is said: "Woe to so-and-so", and as came in al-Musnad and al-Sunan from the narration of Bahz ibn Hakim ibn Mu'awiyah ibn Haidah from his father from his grandfather who said: The Messenger of God (peace and blessings of God be upon him) said: "Woe to the one who speaks and lies to make people laugh. Woe to him, woe to him." Then God the Almighty said, explaining the lying, immoral, disbelieving sinners: "Those who deny the Day of Judgment" meaning they do not believe in its occurrence or believe in its existence and they rule it out. God the Almighty said: "And none denies it except every transgressor and sinner" meaning transgressor in his actions by engaging in what is forbidden and exceeding what is permissible and sinful in his words. If he speaks, he lies, if he promises, he breaks his promise, and if he disputes, he is immoral.

God the Almighty says: **When Our verses are recited to him, he says, 'Legends of the former peoples.'** That is, if he hears the words of God the Almighty from the Messenger, he denies them and suspects them of being fabricated and a collection of books from the ancients, as God the Almighty says: **And when it is said to them, 'What has your Lord sent down?' they say, 'Legends of the former peoples.'** And God the Almighty says: **And they say, 'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening.'** God the Almighty says: **No! Rather, that which they were earning has covered their**

hearts. That is, the matter is not as they claimed nor as they said, that this Qur'an is legends of the former peoples. Rather, it is the word of God and His revelation and its revelation to His Messenger, may God bless him and grant him peace. What prevented their hearts from believing in it was the rust that had covered their hearts due to the many sins and transgressions. For this reason God the Almighty says: **No! Rather, that which they were earning has covered their hearts.**

And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajlun, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

Ahmad said: Sufyan ibn Isa told us, Ibn Ajlan told us, on the authority of Al-Qa'qa' ibn Hakeem, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "When a believer commits a sin, a black spot appears on his heart. If he repents, desists, and seeks forgiveness, his heart is polished. But if he increases it, it increases until it covers his heart. This is the rust that God mentioned in the Quran: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Hasan Al-Basri said: It is sin upon sin until the heart becomes blind and dies. Mujahid ibn Jubayr, Qatadah, Ibn Zayd, and others said the same. God the Almighty said: **No! Indeed, from their Lord, that Day, they will be veiled.** This means that on the Day of Resurrection they will have a place and an abode, but on the Day of Resurrection they will be veiled from seeing their Lord and Creator. Imam Abu Abdullah Al-Shafi'i said: This verse is evidence that the believers will see Him, the Almighty, on that Day. What Imam Al-Shafi'i said is extremely good, and it is an evidence based on the meaning of this verse.

As indicated by the explicit statement of God the Almighty: **Some faces, that Day, will be radiant, looking at their Lord.** And as indicated by the authentic, mutawatir hadiths about the believers seeing their Lord, the Almighty and Majestic, in the Hereafter, seeing Him with their eyes, on the Day of Resurrection and in the luxurious gardens of Paradise. Ibn Jarir said: Abu Mu'ammal al-Muqri told us, Abd al-Warith ibn Sa'id told us, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, regarding the statement of God the Almighty: **No indeed! Indeed, from their Lord, that**

Day, they will be veiled. He said: The veil will be lifted and the believers and disbelievers will look at Him, then the disbelievers will be veiled from Him, and the believers will look at Him every day, morning and evening, or a statement to that effect. And the statement of God the Almighty: **Then indeed, they will be in Hellfire**, meaning then, along with this deprivation from seeing the Most Merciful, they will be among the people of Hell. **Then it will be said, 'This is that which you used to deny.'** That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

13- **When Our verses are recited to him**, revealed to Muhammad, may God bless him and grant him peace, **he says, 'Legends of the ancients,'** meaning their stories and falsehoods that they embellished. The majority of scholars read **when they are recited** with two fat-has. Abu Haywah, Abu al-Samak, al-Ashhab al-Uqayli, and al-Salami read it with a ta'.

Tafsir al-Baghawi

13- "When Our verses are recited to him, he says, 'Legends of the ancients.'"

Tafsir al-Baidawi

13- **When Our verses are recited to him, he says, 'Legends of the ancients.'** Out of his extreme ignorance and turning away from the truth, the evidence of transmission does not benefit him, just as the proofs of reason do not benefit him.

Surat al-Mutaffifin 83:14

No! Rather, what they were earning has rusted over their hearts.

Surat al-Mutaffifin 83:14

No! Rather, what they were earning has rusted over their hearts.

Tafsir al-Jalalayn

14 - *No* a deterrent and rebuke for their saying that **rather, the rust has covered their hearts** and covered them **of sins** so it is like rust

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **No, but it has covered their hearts.** God Almighty says, refuting their statement: No, that is not so, but it has covered their hearts. He says: It has overcome and submerged their hearts, and sins have surrounded and covered them. It is said from this: The wine has covered his mind, so it has covered him with a rust, and that is when he is intoxicated, so it has overcome his mind. And from this is the statement of Abu Zubayd al-Ta'i:

Then when he saw him, the wine became tainted and he did not see him with piety.

Meaning you see him in fear, he says: He is drunk, so he does not notice. And from this is the saying of the rajaz poet:

We did not see until I left and left with Rayne and Rayne with the cupbearer who spent the night with me

The people of interpretation said something similar to what we said about this, and the hadith came from the Messenger of God, may God bless him and grant him peace.

Who said that?

Abu Kurayb told us: Abu Khalid told us, on the authority of Ibn Ajlan, on the authority of Al-Qaqa' bin Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When a servant commits a sin, a black spot is placed on his heart. If he repents, it is removed, but if he returns, it returns until it becomes great in his heart.' That is the rust about which God said: 'No! Rather, what they were earning has rusted over their hearts.'"

Muhammad ibn Bashir told us: Sufyan ibn Isa told us: Ibn Ajlan told us, on the authority of Al-Qa'qa', 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: 'When a believer commits a sin, a black spot appears on his heart. If he repents, desists, and seeks forgiveness, it will polish his heart. If he continues, it will increase until it covers his heart. That is the rust about which God said: 'No! Rather, what they were earning has rusted over their hearts.'"

Ali bin Suhayl told me: Al-Walid bin Muslim told us, on the authority of Muhammad bin Ajlan, on the authority of Al-Qaqa' bin Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: When a servant commits a sin, a black spot appears on his heart. If he repents, his heart is polished, but if he increases it, it increases. This is what God says: **No! Rather, what they were earning has stained their hearts.**

Abu Salih al-Darari Muhammad ibn Ismail told me: Tariq ibn Abd al-Aziz told me, on the authority of Ibn Ajlan, on the authority of al-Qaqa', on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When a servant commits a sin, a spot appears on his heart. If he repents, seeks forgiveness, and desists, his heart will be polished. This is the rust that God mentioned: 'No! Rather, what they were earning has rusted over their hearts.'"

Abu Salih said: This is how he said: *Rustled.* Another said: *Scrubbed.*

Ali bin Sahl al-Ramli told me, he said: Al-Walid told us, on the authority of Khalid, on the authority of al-Hasan, he said: And he recited, **Rather, what they were earning has covered their hearts.** He said: Sin upon sin until his heart dies.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **Rather, what they were earning has covered their hearts,** he said: Sin upon sin until the heart becomes blind and dies.

Yahya bin Talha Al-Yarboui told me: Fadil bin Ayyad told us, on the authority of Mansour, on the authority of Mujahid: **No! Rather, the stain has covered their hearts because of what they were earning.** He said: The servant commits sins, and they surround the heart, then they rise until they cover the heart.

Isa bin Othman bin Isa Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, who said: Mujahid showed us his hand. He said: They used to see the heart in something like this, meaning the palm. So if the servant committed a sin, he would close some of it and point with his little finger like this. Then if he committed a sin, he would close another finger. Then if he committed another sin, he would close another finger, until he had closed all of his fingers. Then he would stamp it with a stamp. Mujahid said: And they used to see that as rust.

Abu Kurayb told us: We were told by Wakee', on the authority of Al-A'mash, on the authority of Mujahid, who said: The heart is like the palm of the hand. When a sin is committed, it clenches a finger until it clenches all of its fingers. Our companions believe that it is the rust.

Abu Kurayb told us again with his chain of transmission on the authority of Mujahid, who said: The heart is like the palm of the hand. When a person sins, it contracts and closes its finger. When he sins, it contracts until it is completely closed, then it is sealed. They thought that this was the rust. **No! Rather, what**

they were earning has rusted over their hearts.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Rather, the stain has covered their hearts**, he said: The sins have covered them.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Rather, the stain has covered their hearts**, sins have spread over his heart until they have covered it.

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, **No! Rather, it has covered their hearts**, meaning: it has been sealed.

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, **No! Rather, what they were earning has covered their hearts**. He said: What they were earning has covered their hearts.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Talha, on the authority of Ata', **No! Rather, what they were earning has covered their hearts**. He said: Their hearts have been covered and have fallen, so they are not frightened nor do they avoid each other.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Hasan: **No! Rather, what they were earning has covered their hearts**. He said: It is the sin until the heart dies.

He said: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **No, but a rust has covered their hearts**. He said: The rust is the seal that seals the heart like a palm, so one commits a sin and it becomes like this. Sufyan held up his little finger and then committed a sin and it became like this. Sufyan clenched his fist and it was sealed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **No! Rather, what they were earning has covered their hearts** - evil deeds, meaning, by God, sin upon sin and sin upon sin, until his heart died and turned black.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **No! Rather, the rust has covered their hearts**. He said: This is sin upon sin, until it covers the heart and turns black.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **No! Rather, their hearts are covered with rust**, he said: Their sins have overcome their hearts, so no good can come to them with them.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding His statement, **No! Rather, what they were earning has covered their hearts**, he said: A man commits a sin, and the sin surrounds his heart, until sins cover it.

Mujahed said: It is like the verse in Surat al-Baqarah 2: **Yes, whoever earns evil and his sin encompasses him - those are the companions of the Fire; they will abide therein eternally.** (al-Baqarah 2:81)

Tafsir al-Qurtubi

The Almighty said: **No! Rather, what they were earning has covered their hearts.** (*No*) is a deterrent and a warning, meaning it is not the legends of the ancients. Al-Hasan said: Its true meaning is (**has covered their hearts**). It was also said in Al-Tirmidhi:

On the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot is placed on his heart. If he desists, seeks forgiveness from God, and repents, his heart is polished. If he returns to it, it is increased until it covers his heart. This is the 'ran' that God mentioned in His Book: 'Nay, but what they were earning has covered their hearts.' He said: This is a good and authentic hadith." And the commentators said the same: It is sin upon sin until the heart blackens. Mujahid said: It is a man who commits a sin, and the sin surrounds his heart, then he commits another sin, and the sin surrounds his heart, until sins cover his heart. Mujahid said: It is the verse in Surat al-Baqarah 2: 'Yes, whoever earns evil...' (al-Baqarah 2:81) The verse. And something similar was narrated from Al-Farra', who said: He says that their sins and transgressions have increased, and have surrounded their hearts, and that is the rust on them. It was also narrated from Mujahid who said: The heart is like a cave, and he raised his hand. So when a servant commits a sin, He contracted and closed his finger, and if he committed a sin, he contracted and closed another, until he closed all his fingers, until his heart was sealed. He said: They used to think that this was rust. Then he recited: **No! Rather, what they were earning has rusted over their hearts.** And something similar was narrated from Hudhayfah: **may God be pleased with him.** Bakr ibn Abdullah said: When a servant sins, there is in his heart like the prick of a needle, then if he sins a second time, it becomes like that. Then if sins increase, the heart becomes like a sieve, it does not recognize good and no righteousness remains in it. We have already explained this meaning in *Al-Baqarah* with the authentic narrations from the Messenger of God (blessings and peace of God be upon him), so there is no point in repeating them. Abdul-Ghani ibn Saeed narrated from Musa ibn Abd al-Rahman from Ibn Jurayj from Ata' from Ibn Abbas, and from Musa from Muqatil from al-Dahhak from Ibn Abbas something - God knows best if it is authentic. He said: It is the rust that is on the thighs, shins, and feet, and it is what is worn in war. He said: Others said: *Raran* is the thought that crosses a man's heart. This is something whose veracity is not guaranteed. And God knows best. As for the majority of the people of interpretation, they are on what was mentioned before this. And the people of language are on the same opinion. It is said: **Raran on his heart is his sin** meaning it overcame. Abu Ubaidah said about His statement: (**No! Rather, what they were earning has covered their hearts**) meaning it has

No! Rather, what they were earning has rusted over their hearts.

overcome. Abu Ubaid said: Everything that overpowers you and overcomes you has covered you, covered you, and covered you. And the poet said:

How many sins have covered the heart of a wicked person, and then he repented from the sin that had covered and disappeared.

The wine overcame his mind: that is, it overcame him. Drowsiness covered him: if it covered him. From this is the saying of Omar about Al-Asifa' - Asifa' Juhayna: So he became drunk. That is, the debts overcame him, and he was in debt. From this is the saying of Abu Zubaydah describing a man who drank until he became drunk and he said:

Then when he saw him, the wine became tainted and he did not see him with piety.

His saying: **The wine has become rancid on him**, means it has overwhelmed his mind and heart. Al-Amawi said: **The people have become rancid, so they are emaciated**: if their livestock have perished and become emaciated. This is from the matter that has befallen them that has overwhelmed them, so they cannot bear it. Abu Zaid said: It is said: **The man has become rancid**: if he has fallen into something that he cannot get out of, and cannot bear it. Abu Muadh Al-Nahwi said: *Rain* is when the heart is blackened by sins, and *tab* means that it is stamped on the heart, and this is more severe than *rain*, and *iqfal* is more severe than *tabb*. Al-Zajaj said: *Rain* is like rust that covers the heart like a thin cloud. The same applies to *ghayn*, it is said: **Ghayn 'ala qalbi**: it is covered. *Ghayn* is a tangled tree, the singular is *ghayna*, meaning green with many leaves and intertwined branches. Al-Farra' said previously that it is the sin that surrounds the hearts. Al-Tha'labi mentioned on the authority of Ibn Abbas: **Rain 'ala qulubhum**: meaning it covered them. This is the correct version of his hadith, God willing. Hamzah, Al-Kisa'i, Al-A'mash, Abu Bakr and Al-Mufaddal read *Rana* with imala because the fa' of the verb is the ra' and its 'ayn is the alif changed from the ya', so the imala is good for that reason. Whoever reads it with a fatha, it is according to the original, because the chapter of the fa' of the verb in the fa'l has a fatha, like kala and ba'a and the like. Abu Ubaid and Abu Hatim chose this, and Hafs stopped *bal* then begins *Rana* with a stop that makes the lam clear, not for silence.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says

about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open**. What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds**. And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction**.

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Ahmad said: Sufyan ibn Isa told us, Ibn Ajlan told us, on the authority of Al-Qa'qa' ibn Hakeem, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "When a believer commits a sin, a black spot appears on his heart. If he repents, desists, and seeks forgiveness, his heart is polished. But if he increases it, it increases until it covers his heart. This is the rust that God mentioned in the Quran: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Hasan Al-Basri said: It is sin upon sin until the heart becomes blind and dies. Mujahid ibn Jubayr, Qatadah, Ibn Zayd, and others said the same. God the Almighty said: **No! Indeed, from their Lord, that Day, they will be veiled.** This means that on the Day of Resurrection they will have a place and an abode, but on the Day of Resurrection they will be veiled from seeing their Lord and Creator. Imam Abu Abdullah Al-Shafi'i said: This verse is evidence that the believers will see Him, the Almighty, on that Day. What Imam Al-Shafi'i said is extremely good, and it is an evidence based on the meaning of this verse.

As indicated by the explicit statement of God the Almighty: **Some faces, that Day, will be radiant,**

looking at their Lord. And as indicated by the authentic, mutawatir hadiths about the believers seeing their Lord, the Almighty and Majestic, in the Hereafter, seeing Him with their eyes, on the Day of Resurrection and in the luxurious gardens of Paradise. Ibn Jarir said: Abu Mu'ammal al-Muqri told us, Abd al-Warith ibn Sa'id told us, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, regarding the statement of God the Almighty: **No indeed! Indeed, from their Lord, that Day, they will be veiled.** He said: The veil will be lifted and the believers and disbelievers will look at Him, then the disbelievers will be veiled from Him, and the believers will look at Him every day, morning and evening, or a statement to that effect. And the statement of God the Almighty: **Then indeed, they will be in Hellfire,** meaning then, along with this deprivation from seeing the Most Merciful, they will be among the people of Hell. **Then it will be said, 'This is that which you used to deny.'** That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

And His statement: 14- "No!" is to deter and admonish the sinful aggressor from that false statement and to belie him. His statement: "Rather, what they were earning has covered their hearts" explains the reason that led them to say that the Qur'an is legends of the ancients. Abu Ubaidah said: "Their hearts have covered themselves with a covering and a covering. Whatever overcomes you and overcomes you has covered you and covered you." Al-Farra' said: It is that they have committed many sins and transgressions, so it has covered their hearts, and that is the covering over them. Al-Hasan said: It is sin upon sin until the heart is blinded. Mujahid said: The heart is like the palm of the hand, and he raised his palm, and when he sinned, he would contract and close his finger, and when he committed another sin, he would contract and close another until he closed all of his fingers until his heart was sealed. He said: And they used to think that this was the covering. Then he recited this verse. Abu Zaid said: It is said that a man has become black with rust, if he has fallen into something from which he cannot escape and cannot bear it. Abu Mu'adh the grammarian said: Ruin is when the heart becomes black with sins, and stamping is when something is stamped on the heart, which is more severe than rust, and locking is more severe than stamping. Al-Zajjaj said: Ruin is like rust that covers the heart like a thin cloud, and the same is true of ghaym.

Tafsir al-Baghawi

14- *No*, Muqatil said: meaning they do not believe. Then he continued: **Rather, the stain has covered their hearts because of what they were earning.**

Abu Bakr Muhammad ibn Abd al-Samad al-Turabi told us, Abu Muhammad Abdullah ibn Ahmad ibn Hamuyah al-Sarakhsi told us, Ibrahim ibn Hazim al-Shashy told us, Abu Muhammad Abd ibn Hamid al-Kashi told us, Sufyan ibn Isa told us, on the authority of Ibn Ajlan, on the authority of al-Qaqa' ibn Hakim, on the authority of Abu Salih, on the authority

Surat al-Mutaffifin 83:14

No! Rather, what they were earning has rusted over their hearts.

of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When a believer commits a sin, there is a black spot on his heart. If he repents, desists, and seeks forgiveness, his heart is cleansed of it. But if he increases it, it increases until it covers his heart. That is the rust that God mentioned in His Book: "No! Rather, what they were earning has rusted over their hearts."'"

The root of rain is to overcome. It is said: the wine covered his mind, you see rain and raywan, if it overcame him and he became drunk. The meaning of the verse is: sins overcame their hearts and surrounded them. Al-Hasan said: it is sin upon sin until the heart dies. Ibn Abbas said: **Ran on their hearts** means it was stamped on them.

Tafsir al-Baidawi

14- "No" is a deterrent from this saying. "Rather, what they were earning has rusted over their hearts" is a response to what they said and an explanation of what led them to this statement, that the love of sins overcame them and they became immersed in them until it became a rust on their hearts and the knowledge of right and wrong became blind to them. Indeed, the abundance of actions is a cause for the occurrence of dispositions as the Prophet (peace and blessings be upon him) said: "Whenever a servant sins, a black spot appears in his heart until it turns black." Rust is rust. Hafs read "Rather, it has rusted" with the lam pronounced.

Surat al-Mutaffifin 83:15

No indeed! Indeed, they will be veiled from their Lord that Day.

Tafsir al-Jalalayn

15 - **No indeed, they will be veiled from their Lord on that Day** on the Day of Resurrection **so they will not see Him**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The matter is not as these deniers of the Day of Judgment say, that they will have access to God. On that Day, they will be veiled from their Lord, and they will not see Him, nor will they see anything of His honor reaching them.

The commentators differed on the meaning of His statement, **On that Day they will be veiled from their Lord**. Some of them said: The meaning of this is: They will be veiled from His honor.

Who said that?

Ali bin Sahl told me, he said: Al-Walid bin Muslim told us, on the authority of Khalid, on the authority of Qatada: **No indeed! They will be veiled from their Lord that Day**. He will not look at them, nor will He purify them, and they will have a painful punishment.

Saeed bin Amr Al-Sakuni told me, he said: Baqiyah bin Al-Waleed told us, he said: Jarir told us, he said: Nimran Abu Al-Hasan Al-Dhamari told us, on the authority of Ibn Abi Malekah that he used to say regarding this verse, **Indeed, they will be veiled from their Lord that Day**, he said: The one who shows off and the one who is arrogant, who seizes people's money falsely with his oath.

Others said: Rather, the meaning of this is: They are prevented from seeing their Lord.

Who said that?

Muhammad ibn Ammar al-Razi told me: Abu Muammar al-Manqari told us: Abd al-Warith ibn Sa'ïd told us, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, regarding His statement, **No indeed! Indeed, they will be veiled from their Lord that Day**. He said: The veil will be lifted and the believers will look at it every day, morning and evening, or something to that effect.

The most correct of the sayings on this matter is to say: God Almighty informed us about these people that they are veiled from seeing Him. It is possible that what is meant by this is the veil from His honor, or that what is meant by it is the veil from all of that. There is no indication in the verse that indicates that what is meant by this is the veil from one meaning rather than another, and there is no report about it from the Messenger of God, may God bless him and grant him

peace, that establishes its proof. So what is correct is to say: They are veiled from seeing Him and from His honor, since the report is general and does not indicate that it is specific.

Tafsir al-Qurtubi

God the Almighty says: **No indeed! Indeed they** meaning the disbelievers **will be veiled from their Lord that Day** meaning the Day of Resurrection. It was also said that *No* is a deterrent and warning, meaning it is not as they say, but rather **they will be veiled from their Lord that Day**. Al-Zajaj said: In this verse is evidence that God the Almighty will be seen on the Day of Resurrection. Were it not for that, there would be no benefit in this verse, nor would the status of the disbelievers be diminished by being veiled. God the Almighty said: **Some faces, that Day, will be radiant, looking at their Lord**. (al-Qiyamah 75:22-23) Thus God the Almighty informed us that the believers will be looking at Him, and He informed us that the disbelievers will be veiled from Him. Malik ibn Anas said about this verse: When He veiled His enemies so that they did not see Him, He revealed Himself to His friends so that they saw Him. Al-Shafi'i said: When He veiled some people with wrath, it indicates that some people will see Him with pleasure. Then he said: By God, if Muhammad ibn Idris had not been certain that he would see his Lord in the afterlife, he would not have worshipped Him in this world. Al-Husayn ibn al-Fadl said: When He veiled them in this world from the light of His Oneness, He will veil them in the afterlife from seeing Him. Mujahid said about the verse: *veiled*: meaning, they are prevented from His honor and mercy. Qatada said: It means that God will not look at them with His mercy, nor will He purify them, and they will have a painful punishment. The majority are of the opinion that they are veiled from seeing Him, so they will not see Him.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the

No indeed! Indeed, they will be veiled from their Lord that Day.

authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open.** What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds.** And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction.**

The Almighty's saying: **A Book inscribed** is not an explanation of His saying: **And what can make you know what is the Sijjin?** Rather, it is an explanation of what was written for them regarding the destination of the Sijjin, meaning it is inscribed, written, and decided, to which no one may add or subtract. Muhammad ibn Ka'b al-Qurazi said: Then God the Almighty said: "Woe, that Day, to the deniers" meaning when they are on the Day of Resurrection to what God has promised them of prison and humiliating punishment. We have already discussed His statement "Woe" in a way that makes it unnecessary to repeat it, and that what is meant by that is destruction and devastation, as is said: "Woe to so-and-so", and as came in al-Musnad and al-Sunan from the narration of Bahz ibn Hakim ibn Mu'awiyah ibn Haidah from his father from his grandfather who said: The Messenger of God (peace and blessings of God be upon him) said: "Woe to the one who speaks and lies to make people laugh. Woe to him, woe to him." Then God the Almighty said, explaining the lying, immoral, disbelieving sinners: "Those who deny the Day of Judgment" meaning they do not believe in its occurrence or believe in its existence and they rule it out. God the Almighty said: "And none denies it except every transgressor and sinner" meaning transgressor in his actions by engaging in what is forbidden and exceeding what is permissible and sinful in his words. If he speaks, he lies, if he promises, he breaks his promise, and if he disputes, he is immoral.

God the Almighty says: **When Our verses are recited to him, he says, 'Legends of the former peoples.'** That is, if he hears the words of God the Almighty from the Messenger, he denies them and suspects them of being fabricated and a collection of books from the ancients, as God the Almighty says: **And when it is said to them, 'What has your Lord sent down?' they say, 'Legends of the former peoples.'** And God the Almighty says: **And they say, 'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening.'** God the Almighty says: **No! Rather, that which they were earning has covered their hearts.** That is, the matter is not as they claimed nor as

they said, that this Qur'an is legends of the former peoples. Rather, it is the word of God and His revelation and its revelation to His Messenger, may God bless him and grant him peace. What prevented their hearts from believing in it was the rust that had covered their hearts due to the many sins and transgressions. For this reason God the Almighty says: **No! Rather, that which they were earning has covered their hearts.**

And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajlun, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

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the Almighty: **No indeed! Indeed, from their Lord, that Day, they will be veiled.** He said: The veil will be lifted and the believers and disbelievers will look at Him, then the disbelievers will be veiled from Him, and the believers will look at Him every day, morning and evening, or a statement to that effect. And the statement of God the Almighty: **Then indeed, they will be in Hellfire**, meaning then, along with this deprivation from seeing the Most Merciful, they will be among the people of Hell. **Then it will be said, 'This is that which you used to deny.'** That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

Then the Almighty repeated the deterrence and warning, saying: 15- "No indeed! Indeed, on that Day they will be veiled from their Lord. **It was also said that No indeed**" means: indeed, they - meaning the disbelievers - will never see their Lord on the Day of Resurrection. Muqatil said: It means that after the presentation and reckoning, they will not look at Him as the believers look at their Lord. Al-Husayn ibn al-Fadl said: Just as He veiled them from His Oneness in this world, He will veil them from seeing Him in the Hereafter. Al-Zajaj said: This verse is evidence that God, the Almighty, will see Him on the Day of Resurrection. Were it not for that, there would be no benefit in this verse. And the Almighty said: "Some faces, that Day, will be radiant, * Looking at their Lord." Thus, the Almighty informed us that the believers will look, and He informed us that the disbelievers will be veiled from Him. It was also said that this is a metaphor for their humiliation by the humiliation of one who is veiled from entering upon kings. Qatadah and Ibn Abi Mulaykah said: It means that He will not look at them with His mercy nor purify them. Mujahid said: They are veiled from His honor, and Ibn Kaysan said the same.

Tafsir al-Baghawi

15- **No indeed! Indeed, on that Day they will be veiled from their Lord.** Ibn Abbas said: *No* means: they will not believe. Then he began by saying: **Indeed, on that Day they will be veiled from their Lord.** Some of them said: they will be prevented from His honor and mercy. Qatada said: it means that He will not look at them nor purify them. Most of the commentators said: from seeing Him.

Al-Hasan said: If the ascetics and worshippers knew that they would not see their Lord in the afterlife, their souls would perish in this world.

Al-Hussein bin Al-Fadl said: Just as He prevented them in this world from believing in His Oneness, He will prevent them in the Hereafter from seeing Him.

Malik was asked about this verse and he said: When God concealed Him from His enemies so that they could not see Him, He revealed Himself to His friends so that they could see Him.

Al-Shafi'i, may God be pleased with him, said: In His statement: **No indeed! They will be veiled from their**

Lord that Day: This indicates that God's friends will see God.

Tafsir al-Baidawi

15- "No" is a deterrent from the secured gain. "They will be veiled from their Lord on that Day." They will not see Him, unlike the believers. And whoever denies seeing Him made it a metaphor for their humiliation by the humiliation of one who is prevented from entering upon kings, or he estimated an addition like their Lord, or the closeness of their Lord.

Surat al-Mutaffifin 83:16

Then indeed, they will be drawn into Hellfire.

Surat al-Mutaffifin 83:16

Then indeed, they will be drawn into Hellfire.

Tafsir al-Jalalayn

16 - **Then they will surely enter Hellfire** They will surely enter the burning fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, they will enter Hellfire**, God Almighty says: Then they will enter Hellfire and be roasted in it.

Tafsir al-Qurtubi

The Almighty says: **Then they will surely burn in Hellfire**, meaning they will remain in it and will burn in it, never emerging from it. **Whenever their skins are roasted through, We will replace them with other skins.** (An-Nisa': 56) and **Whenever they die down, We will increase their blazing fire.** (al-Isra' 17:97) It is said that Hellfire is the fourth gate of Hellfire.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sijn*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open.** What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and higher than the one below it, and likewise the earths,

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their hearts.

And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajlān, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

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you used to deny.' That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

16- **Then they will surely enter Hellfire** meaning they will enter Hellfire and remain in it, never leaving it. Then [the rank will be lowered], because entering Hellfire is more severe than humiliation and deprivation of dignity.

Tafsir al-Baghawi

Then he informed that the infidels, despite being veiled from God, will enter Hell, so he said:

16- **Then they will surely enter Hellfire.**

Tafsir al-Baidawi

16- **Then they will surely enter Hellfire.**

Surat al-Mutaffifin 83:17

Then it will be said, "This is what you used to deny."

Surat al-Mutaffifin 83:17

Then it will be said, **This is what you used to deny.**

Tafsir al-Jalalayn

17 - **Then it will be said** to them: *This* meaning the punishment **which you used to deny**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then it will be said, 'This is what you used to deny.'** God Almighty says: Then it will be said to these deniers of the Day of Judgment: This torment that you are in today is the torment that you used to say you would taste in this world, but you used to deny it and reject it. So taste it now, for you have prayed to it.

Tafsir al-Qurtubi

God Almighty says: **Then it will be said to them,** meaning the keepers of Hell will say to them, **This is what you used to deny,** to God's messengers in this world.

Tafsir Ibn Kathir

God Almighty says truly, **Indeed, the book of the wicked is in Sijjin**, meaning that their destiny and their abode is in Sijjin, which is an active verb from the word *sjin*, meaning constriction, as one says: **a sinner**, "a drinker, a drunkard," and the like. That is why its matter is so great, as God Almighty says, "And what will make you know what Sijjin is?" Meaning, it is a great matter, a permanent prison, and a painful torment. Then some have said: It is under the seventh earth, and it was mentioned previously in the hadith of Al-Bara' bin Azib in his long hadith: God Almighty says about the soul of the disbeliever, "Write his book in Sijjin." And the Sijjin is under the seventh earth, and it was said: A green rock under the seventh earth, and it was said: A well in Hell, and Ibn Jarir narrated a strange and rejected hadith about that, and he said: Ishaq bin Wahb Al-Wasiti told us, Masoud bin Musa bin Miskan Al-Wasiti told us, Nasr bin Khuzaymah Al-Wasiti told us, on the authority of Shuaib bin Safwan, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Al-Falaq is a covered pit in Hell, and as for Sijjin, it is open.** What is correct is that Sijjin is taken from the prison, which is narrow, because all of the creatures, whatever is lower than them, is narrow, and whatever is higher than them is spacious. The seven spheres, each one of them is wider and

higher than the one below it, and likewise the earths, each one is wider than the one below it, until the absolute lowest and narrowest place ends at the center in the middle of the seventh earth. And since the fate of the wicked is Hell, which is the lowest of the low, as God Almighty said: **Then We returned him to the lowest of the low, * Except for those who believed and did righteous deeds.** And He said: Here: "No indeed! The record of the wicked is in Sijjin. And what can make you know what is Sijjin?" It combines narrowness and lowliness, as God Almighty said: **And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction.**

The Almighty's saying: **A Book inscribed** is not an explanation of His saying: **And what can make you know what is the Sijjin?** Rather, it is an explanation of what was written for them regarding the destination of the Sijjin, meaning it is inscribed, written, and decided, to which no one may add or subtract. Muhammad ibn Ka'b al-Qurazi said: Then God the Almighty said: "Woe, that Day, to the deniers" meaning when they are on the Day of Resurrection to what God has promised them of prison and humiliating punishment. We have already discussed His statement "Woe" in a way that makes it unnecessary to repeat it, and that what is meant by that is destruction and devastation, as is said: "Woe to so-and-so", and as came in al-Musnad and al-Sunan from the narration of Bahz ibn Hakim ibn Mu'awiyah ibn Haidah from his father from his grandfather who said: The Messenger of God (peace and blessings of God be upon him) said: "Woe to the one who speaks and lies to make people laugh. Woe to him, woe to him." Then God the Almighty said, explaining the lying, immoral, disbelieving sinners: "Those who deny the Day of Judgment" meaning they do not believe in its occurrence or believe in its existence and they rule it out. God the Almighty said: "And none denies it except every transgressor and sinner" meaning transgressor in his actions by engaging in what is forbidden and exceeding what is permissible and sinful in his words. If he speaks, he lies, if he promises, he breaks his promise, and if he disputes, he is immoral.

God the Almighty says: **When Our verses are recited to him, he says, 'Legends of the former peoples.'** That is, if he hears the words of God the Almighty from the Messenger, he denies them and suspects them of being fabricated and a collection of books from the ancients, as God the Almighty says: **And when it is said to them, 'What has your Lord sent down?' they say, 'Legends of the former peoples.'** And God the Almighty says: **And they say, 'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening.'** God the Almighty says: **No! Rather, that which they were earning has covered their hearts.** That is, the matter is not as they claimed nor as they said, that this Qur'an is legends of the former peoples. Rather, it is the word of God and His revelation and its revelation to His Messenger, may God bless him and grant him peace. What prevented their hearts from believing in it was the rust that had covered their hearts due to the many sins and transgressions. For this reason God the Almighty says:

No! Rather, that which they were earning has covered their hearts.

And the rust befalls the hearts of the unbelievers, and the ghaym is for the righteous, and the ghayn is for those who are close to God. Ibn Jarir, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated through various chains of narration on the authority of Muhammad ibn 'Ajlun, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot appears on his heart. If he repents from it, his heart is polished, but if he increases it, it increases. This is the statement of God, the Most High: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Tirmidhi said: It is good and authentic. The wording of Al-Nasa'i is: "When a servant commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it increases until it covers his heart. This is the rust about which God, the Most High, said: 'No! Rather, what they were earning has rusted over their hearts.'"

Ahmad said: Sufyan ibn Isa told us, Ibn Ajlan told us, on the authority of Al-Qa'qa' ibn Hakeem, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "When a believer commits a sin, a black spot appears on his heart. If he repents, desists, and seeks forgiveness, his heart is polished. But if he increases it, it increases until it covers his heart. This is the rust that God mentioned in the Quran: 'No! Rather, what they were earning has rusted over their hearts.'" Al-Hasan Al-Basri said: It is sin upon sin until the heart becomes blind and dies. Mujahid ibn Jubayr, Qatadah, Ibn Zayd, and others said the same. God the Almighty said: **No! Indeed, from their Lord, that Day, they will be veiled.** This means that on the Day of Resurrection they will have a place and an abode, but on the Day of Resurrection they will be veiled from seeing their Lord and Creator. Imam Abu Abdullah Al-Shafi'i said: This verse is evidence that the believers will see Him, the Almighty, on that Day. What Imam Al-Shafi'i said is extremely good, and it is an evidence based on the meaning of this verse.

As indicated by the explicit statement of God the Almighty: **Some faces, that Day, will be radiant, looking at their Lord.** And as indicated by the authentic, mutawatir hadiths about the believers seeing their Lord, the Almighty and Majestic, in the Hereafter, seeing Him with their eyes, on the Day of Resurrection and in the luxurious gardens of Paradise. Ibn Jarir said: Abu Mu'ammal al-Muqri told us, Abd al-Warith ibn Sa'id told us, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, regarding the statement of God the Almighty: **No indeed! Indeed, from their Lord, that Day, they will be veiled.** He said: The veil will be lifted and the believers and disbelievers will look at Him, then the disbelievers will be veiled from Him, and the believers will look at Him every day, morning and evening, or a statement to that effect. And the statement of God the Almighty: **Then indeed, they will be in Hellfire,** meaning then, along with this deprivation from seeing the Most Merciful, they will be among the

people of Hell. **Then it will be said, 'This is that which you used to deny.'** That is, it will be said to them as a rebuke, rebuke, belittling, and humiliating.

Fath al-Qadir

17- Then it will be said, 'This is what you used to deny.' That is, the keepers of Hell will say to them, rebuking and reprimanding them: This is what you used to deny in this world, so look at it and taste it.

Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings be upon him) said: **No people break a covenant except that God gives power over them to their enemy, and they do not give less in measure except that they are deprived of vegetation and are afflicted with famine.** Al-Bukhari, Muslim and others narrated on the authority of Ibn Umar that the Prophet (peace and blessings be upon him) said: **The Day when mankind will stand before the Lord of the Worlds** until one of them will be submerged in his sweat up to the middle of his ears. At-Tabarani, Abu Shaykh, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Ba'th narrated on the authority of Ibn Umar that he said: The Messenger of God (peace and blessings be upon him) said regarding this verse: **The Day when mankind will stand before the Lord of the Worlds.** He said: **How will it be when God gathers you together like arrows gathered in a quiver for fifty thousand years, without looking at you?** Abu Ya'la, Ibn Hibban and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings be upon him) said: **The Day when mankind will stand before the Lord of the Worlds** will be for the duration of half a day of fifty thousand years, so that will be easy for the believer as the sun sets until it sets." Ibn Abi Hatim narrated on the authority of Ibn Mas'ud that he said: **When the people are gathered together, they will stand for forty years.** Ibn Mardawayh narrated it from his hadith with a chain of transmission traceable to the Prophet. Al-Tabarani narrated on the authority of Ibn Umar that he said: O Messenger of God, how great will be the standing of people before the Lord of the Worlds on the Day of Resurrection? He said: A thousand years without permission being given to them.

Ibn Al-Mubarak narrated in Az-Zuhd, and Abd bin Hamid and Ibn Al-Mundhir narrated through Shamr bin Atiyyah that Ibn Abbas asked Ka'b Al-Ahbar about the statement, **No indeed! Indeed, the record of the wicked is in Sijjin.** He said, "The soul of the wicked ascends to the heavens, but the heavens refuse to accept it. So he descends with it to the earth, but it refuses to accept it. So he enters with it beneath seven earths until he reaches Sijjin, which is the cheek of Satan. Then a book is brought out for it from beneath the cheek of Satan, which is sealed and placed beneath the cheek of Satan." Ibn Abi Hatim narrated from Ibn Abbas, who said, *Sijjin*, which is the lowest of the earths. Ibn Jarir narrated from Abu Hurayrah, from the Prophet, peace and blessings be upon him, who said, **Al-Falaq is a covered pit in Hellfire, but as for Sijjin, it is open.** Ibn Kathir said, **It is a strange, rejected hadith that is not authentic.** Ibn Mardawayh narrated from Aisha, from the Prophet, peace and blessings be upon him,

Surat al-Mutaffifin 83:17

Then it will be said, "This is what you used to deny."

who said, *Sijjin* is the seventh lowest earth. Ibn Mardawayh narrated a similar hadith from Jabir, with a chain of transmission traceable to the Prophet. Abd ibn Hamid, Ibn Majah, Al-Tabarani, and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abdullah ibn Ka'b ibn Malik who said: When death approached Ka'b, Umm Bishr bint Al-Bara' came to him and said: If you meet my son, give him my greetings. He said: May God forgive you, Umm Bishr, we are too busy for that. She said: Didn't you hear the Messenger of God (blessings and peace of God be upon him) say: **The soul of the believer roams freely in Paradise whenever it wishes, and the soul of the disbeliever is in Sijjin?** He said: *Yes*. She said: **So it is**. Ibn Al-Mubarak narrated something similar on the authority of Salman. Ahmad, Abd bin Hamid, Al-Tirmidhi - who authenticated it - Al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim - who authenticated it - Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: "When a servant commits a sin, a black spot is placed on his heart. If he repents, desists, and seeks forgiveness, his heart is polished. But if he returns to it, the blackness increases until it covers his heart. This is the rust that God Almighty mentioned in the Qur'an: 'No! Rather, what they were earning has rusted over their hearts.'"

Tafsir al-Baghawi

17- **Then it will be said**, that is, the keepers will say to them, *This*, that is, this punishment, **is what you used to deny**.

Tafsir al-Baidawi

17- "Then it will be said, 'This is what you used to deny.'" The guards will say it to them.

Surat al-Mutaffifin 83:18

No indeed! The record of the righteous is in 'Illiyin.

Tafsir al-Jalalayn

18 - No indeed. **The book of the righteous** meaning the book of the deeds of the believers who are sincere in their faith **is in 'Illiyin**. It was said that it is a book that includes the good deeds of the angels and the believers of the two worlds. It was also said that it is a place in the seventh heaven under the throne.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **No indeed! The record of the righteous is in 'Illiyen**. The righteous is the plural of righteous, and they are those who are righteous towards God by performing His obligations and avoiding His prohibitions. Al-Hasan used to say: They are those who do not harm anything, not even an atom.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Hisham told us, on the authority of a sheikh, on the authority of al-Hasan, he said: He was asked about the righteous, he said: Those who do not harm even an ant.

Ishaq bin Zaid Al-Khattabi told us: Al-Faryabi told us, on the authority of Al-Sari bin Yahya, on the authority of Al-Hasan, who said: The righteous are those who do not harm even an ant.

And his saying: **In 'Illiyin** The people of interpretation differed regarding the meaning of 'Illiyin'. Some of them said: It is the seventh heaven.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Jarir ibn Hazim told me, on the authority of Al-A'mash, on the authority of Shammar ibn Atiyah, on the authority of Hilal ibn Yasaf, he said: Ibn Abbas asked Ka'b while I was present about the highest heavens, and Ka'b said: It is the seventh heaven, and in it are the souls of the believers.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid God told us, meaning Al-Atki, on the authority of Qatada, regarding his statement, **Indeed, the record of the righteous is in 'Illiyen**, he said: in the highest heaven.

Ali bin Al-Hussein Al-Azdi told me: Yahya bin Yaman told us, on the authority of Usama bin Zaid, on the authority of his father, regarding his statement, **Indeed, the record of the righteous is in 'Illiyen**, he said: In the seventh heaven.

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, *Aliyun*, he said: the

seventh heaven.

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, **In the highest place**: in the heavens with God.

Others said: Rather, the Most High is the right leg of the throne.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **No indeed! The record of the righteous is in 'Illiyen**. It was mentioned to us that Ka'b used to say: It is the right pillar of the Throne.

Omar bin Ismail bin Mujalid told me: Mutraf bin Mazen, the judge of Yemen, told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Indeed, the record of the righteous is in 'Illiyun**, he said: 'Illiyun' is the right pillar of the Throne.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **In the highest heavens** means: above the seventh heaven, at the right foot of the Throne.

Ibn Hamid narrated: Yaqub al-Qummi narrated to us, on the authority of Hafs, on the authority of Shamir, on the authority of Atiyah, who said: Ibn Abbas came to Ka'b al-Ahbar and asked him, saying: Tell me about the statement of God, **Indeed, the record of the righteous is in 'Illiyen**... the verse. Ka'b said: When the soul of a believer is taken, it ascends with him, and the gates of heaven are opened for him, and the angels meet him with good tidings. Then they ascend with him until they reach the Throne, and a scroll is brought out for him from the Throne, and it is numbered. Then it is sealed with his knowledge of salvation through the reckoning on the Day of Resurrection, and the angels brought near bear witness.

Others said: Rather, what is meant by **the highest** is Paradise.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Indeed, the record of the righteous is in 'Illiyen**, he said: Paradise.

Others said: At the Lote Tree of the Limit.

Who said that?

Ja'far ibn Muhammad al-Bazuri, from the people of Kufa, told me: Ya'la ibn Ubayd told us, on the authority of al-Ajlal, on the authority of al-Dahhak, who said: When the soul of a believing servant is taken, he is taken up to the heaven, and those brought near to God ascend with him to the second heaven. Al-Ajlal said: I said: Who are those brought near to God? He said: The one closest to the second heaven, and those brought near to God ascend with him to the third heaven, then the fourth, then the fifth, then the sixth, then the seventh, until he reaches the Lote Tree of the

No indeed! The record of the righteous is in 'Illiyyin.

Limit. Al-Ajlal said: I said to al-Dahhak: Why is it called the Lote Tree of the Limit? He said: Because everything related to God ends there and does not go beyond it. It says: Lord of your servant so-and-so! And God knows best about him than they do. Then God sends them a sealed document that protects him from the punishment. This is the statement of God: "No indeed! The record of the righteous is in 'Illiyyeen. And what will make you know what is 'Illiyyeen?' It is a record inscribed, witnessed by those brought near to God."

Others said: Rather, what is meant by **the Most High** is: in the sky with God.

Who said that?

Muhammad bin Saad told me, she 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, **Indeed, the record of the righteous is in 'Illiyyeen**, meaning: Their deeds are in a record with God in heaven.

The correct thing to say about this is that God Almighty mentioned that the book of the righteous is in 'Illiyyun, and 'Illiyyun' is a plural, meaning: something above something, and height above height, and elevation after elevation. Therefore, it is made plural with the 'ya' and the 'nun', like the plural of 'men', if it does not have a singular or dual construction, as was reported from some Arabs by hearing: He fed us a broth of two broths, meaning cooked meat, as the poet said:

I have only narrated the two Dahdahina, Qalaisat and Abkarina.

He said: And our two virgins, so he pluralized it with the letter *nun* because he did not mean a known number of virgins, but rather he meant a number whose end is not limited, and as the other said:

So the doctrines have been spread throughout the ages after the floods.

Meaning: rain after rain, unlimited in number. The Arabs do the same with every plural that does not have a singular or plural, so they pluralize it for all females and males with the letter *nun* as we have explained. From that is their saying for men and women: twenty and thirty. So if that is like what we have mentioned, then it is clear that his saying in **'Illiyyin** means: in height and elevation, in heaven above heaven, and height above height. It is possible that that is to the seventh heaven, and to the Lote Tree of the Limit, and to the base of the Throne, and there is no report that cuts off the excuse that it means some of that and not some.

The correct thing to say about this is what God Almighty said: The Book of the Righteous is ascending to a level whose end God Almighty knows, and we have no knowledge of its ultimate purpose, except that it does not fall short of the seventh heaven, due to the consensus of the hujja of the people of interpretation on this.

Tafsir al-Qurtubi

God the Almighty says: **No indeed! The record of the righteous is in 'Illiyyeen. (No indeed)** means truly, and the pause is on **(you are lying)**. It was said: meaning that the matter is not as they say nor as they thought, rather their record is in Sijjin, and the record of the believers is in 'Illiyyeen. Muqatil said: No indeed, meaning they do not believe in the torment that they will be subjected to. Then He resumed and said: **(The record of the righteous)** is raised in 'Illiyyeen according to their rank. Ibn Abbas said: meaning in Paradise. It was also narrated from him that he said: Their deeds are in the record of God in the heaven. Ad-Dahhak, Mujahid, and Qatadah said: meaning the seventh heaven in which are the souls of the believers. Ibn Al-Ajlal narrated from Ad-Dahhak that he said: It is the Lote Tree of the Limit, to which everything related to God's command ends and they do not go beyond it. They say: Lord! Your servant so-and-so, and He knows him better than they do. Then a book comes to him from God the Almighty sealed with a guarantee against the torment. That is what God the Almighty says: **No indeed! The record of the righteous**. On the authority of Ka'b al-Ahbar, who said: When the soul of the believer is taken, it ascends to the heavens, and the gates of heaven are opened for it, and the angels carry it with good tidings, then they go out with it until they reach the Throne, and a scroll is brought out for them from beneath the Throne, which is numbered, and salvation from the reckoning on the Day of Resurrection is sealed in it, and those brought near to God witness it. Qatada also said: **(in 'Illiyyun)** is above the seventh heaven at the right foot of the Throne. Al-Bara' ibn 'Azib said: The Prophet, may God bless him and grant him peace, said: **'Illiyyun is in the seventh heaven under the Throne**. Ibn 'Abbas also said: It is a tablet of green emerald suspended from the Throne, and their deeds are written on it. Al-Farra' said: 'Illiyyun is height after height.' It was also said: 'Illiyyun is the highest of places.' It was also said that its meaning is height upon height multiplied, as if it has no limit, and that is why it was pluralized with the letters *waw* and *noon*. This is the meaning of al-Tabari. Al-Farra' said: It is a noun used in the plural, but it has no singular form, like when you say: twenty and thirty. When the Arabs make a plural noun and it does not have a singular or dual form, they use the letter *nun* for the masculine and feminine. This is the meaning of what Al-Tabari said. Al-Zajaj said: The declension of this noun is like the declension of the plural, like when you say: this is Qansroon, and I saw Qansroon. Yunus the grammarian said: Its singular is Ali and Aliya, just as they say for a room Aliya, because it is from the word *ulu*, so when they removed the *ta* from Aliya, they replaced it with the plural with the letter *waw* and the letter *nun*, like they say in *ardeen*. It was said: *Aliyan* is an attribute of the angels, for they are the highest assembly, like when one says: So-and-so is among the sons of so-and-so," meaning he is among them and with them. What is in the report from the hadith of Ibn Umar is that the Messenger of God, may God bless him and grant him peace, said:

((The people of 'Illiyyin look at Paradise from such and

such a place. When a man from the people of 'Illiyin looks out, Paradise looks out because of the light of his face. They say: What is this light? It is said: A man from the people of 'Illiyin, the righteous, the people of obedience and truthfulness, has looked out.)) And in another report:

The people of Paradise will see the people of 'Illiyin as one sees a brilliant star on the horizon of the sky. This indicates that 'Illiyin is the name of a high place. Some people narrated on the authority of Ibn Abbas regarding his statement, *Illiyin*, that he said: He informed us that their deeds and souls are in the fourth heaven.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyen** meaning their destination is 'Illiyen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Illyun* is the right leg of the Throne, and someone else said: **Illyun is at the Lote Tree of the Limit**, and it appears that *Illyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Illyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day.** So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will**

recognize in their faces the radiance of bliss meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk.** He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk.** He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

His statement: 18- *No/* is for deterrence and warning from what they were doing. Repetition is for emphasis. The phrase **Indeed, the book of the righteous is in 'Illiyen** is a new sentence to explain what it includes. It is possible that *Klla* means *truly*, and the righteous are the obedient ones, and their book is their scrolls of good deeds. Al-Farra' said: *Illyeen* is a height after a height with no limit. The reason for this is that it is derived from the plural of *Ali* from *uluw*. Al-Zajjaj said:

Surat al-Mutaffifin 83:18

No indeed! The record of the righteous is in 'Illiyin.

It is the elevation of places. Al-Farra' and Al-Zajaj said: It is parsed like the plural because it is in the form of a plural and does not have a singular from the form of *thirty*, "twenty, **and** qansrin." It was said that it is a proper noun for the register of good deeds in which the deeds of the righteous are recorded. Al-Wahidi narrated from the commentators that it means the seventh heaven. Al-Dahhak, Mujahid, and Qatadah said: He means the seventh heaven in which are the souls of the believers. Al-Dahhak said: It is the Lote Tree of the Limit, to which everything related to God's command ends and they do not go beyond it. It was also said that it means Paradise. Qatada also said: It is above the seventh heaven at the right foot of the Throne. It was said that 'Aliyyin' is an attribute of the angels, for they are in the highest assembly, just as it is said that so-and-so is among the sons of so-and-so, meaning among them.

Tafsir al-Baghawi

18- *No*, said Muqatil: **He does not believe in the torment that they will suffer.** Then he explained the location of the book of the righteous, saying: **Indeed, the book of the righteous is in 'Illiyin.** We narrated on the authority of Al-Baraa', with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: **Indeed, 'Illiyin is in the seventh heaven beneath the Throne.**

Ibn Abbas said: It is a tablet of green emerald hanging under the throne, and their deeds are written on it.

Kaab and Qatada said: It is the right pillar of the throne.

Ata' said on the authority of Ibn Abbas: It is Paradise. Ad-Dahhak said: It is the Lote Tree of the Limit.

Some of the scholars of meaning said: Elevation after elevation and honor after honor, and that is why it was collected with the letter Ya and the letter Noon.

Al-Farra' said: It is a noun in the plural form, with no singular form, such as twenty and thirty.

Tafsir al-Baidawi

18- "No" is repeated to follow the promise of the righteous as it was followed by the threat of the wicked, indicating that cheating is wickedness and fulfilling it is righteousness, or to deter from denial. "Indeed, the record of the righteous is in 'Illiyen."

Surat al-Mutaffifin 83:19

And what can make you know what is the Exalted?

Tafsir al-Jalalayn

19 - **And what will make you know** I will teach you **what is 'Illiyyun** What is the Book of 'Illiyyun?

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And what will make you know what is 'Aliyyun?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, admiring Himself from 'Aliyyun': And what makes you know, O Muhammad, what is 'Aliyyun?

Tafsir al-Qurtubi

Then he said: **And what will make you know what is 'Aliyyun?** That is, what will make you know, O Muhammad, what is 'Aliyyun?' This is to glorify and magnify his high status.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyeen** meaning their destination is 'Illiyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyeen** meaning Paradise. And in the narration of Al-A'wfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Illiyyun* is the right leg of the Throne, and someone else said: **Illiyyun is at the Lote Tree of the Limit**, and it appears that *Illiyyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Illiyyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-A'wfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is

abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking at God the Almighty**, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day.** So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadiah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk.** He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk.** He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought**

Surat al-Mutaffifin 83:19

And what can make you know what is the Exalted?

near will drink meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

19- **And what will make you know what is 'Ulyun? It is an inscribed book.** That is, what will make you know, O Muhammad, what is 'Ulyun' in terms of glorification and exaltation of 'Ulyun? Then he explained it by saying: **An inscribed book**, that is, written. The discussion of this is like the discussion that preceded it in His statement: **And what will make you know what is 'Sijjin'? It is an inscribed book.**

Tafsir al-Baghawi

19- **And what will make you know what is the highest position?**

Tafsir al-Baidawi

19- **And what can make you know what is the highest?**

Surat al-Mutaffifin 83:20

A Book Inscribed

Tafsir al-Jalalayn

20 - It is a sealed **numbered book**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **A written book** means that the Most High says: The book of the righteous is in 'Illiyeen, a written book: that is, written with security from God for him from the Fire on the Day of Resurrection, and winning Paradise, as we mentioned before on the authority of Ka'b al-Ahbar and al-Dahhak ibn Muzahim.

And as Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **A numbered book** No.

Tafsir al-Qurtubi

The Almighty says: **A Book inscribed**. It was said: **A Book inscribed** is not an explanation of *Illiyeen*, but the speech ended with His saying *Illiyeen*, then He began and said: **A Book inscribed**, meaning the book of the righteous is a book inscribed. For this reason, the number is reversed in the book of the wicked. Al-Qushayri said this. It was narrated that the angels ascend with the deeds of the servant, and they belittle them [and despise them]. Then, when they reach whatever God wishes of His authority, He reveals to them: You are the guardians over My servant, and I am the watcher of what is in his heart. He sincerely dedicated his deeds to Me, so place him in *Illiyeen*, for He has forgiven him. And the angels ascend with the deeds of the servant, and they leave him. Then, when they reach whatever God wishes, He reveals to them: You are the guardians over My servant, and I am the watcher of what is in his heart. He did not sincerely devote his deeds to Me, so place him in Sijjin.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyeen** meaning their destination is 'Illiyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement:

No indeed! The record of the righteous is in 'Illiyeen meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun'?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day**. So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Surat al-Mutaffifin 83:20

A Book Inscribed

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk**. He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

20- **A numbered book**.

Tafsir al-Baghawi

20- **A Book Inscribed** is not an interpretation of 'Illiyin, meaning their deeds are written there, as we mentioned in the Book of the Wicked. It was said: What was prepared for them of honor was written there, and this is the meaning of what Muqatil said. And their saying: A number for them informs. The verse is interpreted as advancing and delaying, its metaphor is: The book of the righteous is an inscribed book in 'Illiyin, which is the place of the angels, and similarly the book of the Wicked is an inscribed book in Sijjin, which is the place of Satan and his soldiers.

Tafsir al-Baidawi

20- **A numbered book** The discussion about it is the same as what was mentioned in its counterpart.

Surat al-Mutaffifin 83:21

It will be witnessed by those nearest to God.

Tafsir al-Jalalayn

21 - **It is witnessed by those close to God** from the angels

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **It will be witnessed by those brought near**: He says: That written book will witness the safety of God for the righteous among His servants from the Fire and their success in Paradise, the closest of His angels from each of the seven heavens.

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, **The ones brought near will witness it**, he said: All the people of heaven.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **witnessed by those brought near** from the angels of God.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **It will be witnessed by those brought near**, that it will be witnessed by the people brought near to God in every heaven.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It is witnessed by those brought near**, he said: The angels.

Tafsir al-Qurtubi

The Almighty's statement: **It is witnessed by those brought near** meaning the deeds of the righteous are witnessed by the angels brought near to God from every heaven. Wahb and Ibn Ishaq said: The ones brought near here are Israfil, peace be upon him. So when the believer does a righteous deed, the angels ascend with the scroll and it has a light that shines in the heavens like the light of the sun on earth, until it reaches Israfil, who seals it and writes on it. So His statement: **It is witnessed by those brought near** means he witnesses their writing.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illyeen** meaning their destination is 'Illyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimr ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illyeen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day**. So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyyah ibn Sa'd Al-Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of

Surat al-Mutaffifin 83:21

It will be witnessed by those nearest to God.

water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise.” Ibn Mas’ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-’Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda’, **Its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk**. He said: Its fragrance is musk. And the Almighty’s saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty’s saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas’ud, Ibn Abbas, Masruq, Qatadah, and others.

it and memorize it, or they will testify to what is in it on the Day of Resurrection.

Fath al-Qadir

Phrase 21- **It will be witnessed by those brought near** is another description of the Book, meaning that the angels will attend that written book, and it was said that they will witness what is in it on the Day of Resurrection. Wahb and Ibn Ishaq said: The ones brought near here are Israfil, so when the believer performs a righteous deed, the angels ascend with the scroll and it has a light that shines in the heavens like the light of the sun on earth until it reaches Israfil and he seals it.

Tafsir al-Baghawi

21- **It will be witnessed by those brought near**, meaning the angels who are in the highest heavens. They will witness and attend that writing or that book when it is taken up to the highest heavens.

Tafsir al-Baidawi

21- **Those close to God will witness it** They will attend

Surat al-Mutaffifin 83:22

Indeed, the righteous will be in bliss.

Tafsir al-Jalalayn

22 - **Indeed, the righteous will be in bliss** Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, the righteous will be in bliss**. God Almighty says: Indeed, the righteous who were righteous by fearing God and performing His obligations will be in eternal bliss that will not end on the Day of Resurrection, and that is their bliss in Paradise.

Tafsir al-Qurtubi

The Almighty says: **Indeed, the righteous** meaning the people of truthfulness and obedience. **will be in bliss** meaning comfort. The word *bliss* with the fat-ha means enjoyment. It is said: **the blessing of God** and *na'ima* so you enjoy yourself. A woman *mun'ima* and *mun'ama* have the same meaning. That is, the righteous will be in paradise enjoying themselves.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyeen** meaning their destination is 'Illiyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyeen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: **Iliyun is the right leg of the Throne, and someone else said: Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven**.

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day**. So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **its seal is musk**. He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the

Surat al-Mutaffifin 83:22

Indeed, the righteous will be in bliss.

most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

Then the Almighty mentioned their state in Paradise after mentioning their book, saying: 22- **Indeed, the righteous will be in bliss.** That is, the people of obedience will be in great bliss, the extent of which cannot be measured.

Tafsir al-Baghawi

22- **Indeed, the righteous will be in bliss.**

Tafsir al-Baidawi

22- **Indeed, the righteous will be in bliss.**

Surat al-Mutaffifin 83:23

On couches, observing.

Tafsir al-Jalalayn

23 - **On couches** in chambers **they will observe** what they have been given of pleasure.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **On couches, they will observe**: On thrones in curtains of pearls and rubies, they will observe what God has given them of honor, bliss, and joy in Paradise.

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 couches**, he said: of pearls and rubies.

He said: Abu Kurayb told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Hisayn, on the authority of Mujahid, on the authority of Ibn Abbas: **The couches** are the beds in the chambers.

Tafsir al-Qurtubi

The Almighty said: **On couches** which are the beds in the bridal chambers **they will look** meaning at what God has prepared for them of honors, as stated by Ikrimah, Ibn Abbas, and Mujahid. Muqatil said: They will look at the people of Hellfire. "And on the authority of the Prophet (peace and blessings of God be upon him): **(They will look at their enemies in Hellfire)**" mentioned by Al-Mahdawi. And it was said: On couches of His bounty, they will look at His face and His majesty.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous** - unlike the wicked - **is in 'Illiyen** meaning their destination is 'Illiyen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this

is what Ad-Dahhak said, and Qatada said: *Illyun* is the right leg of the Throne, and someone else said: **Illyun is at the Lote Tree of the Limit**, and it appears that *Illyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Illyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day.** So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

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Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadiah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the

Surat al-Mutaffifin 83:23

On couches, observing.

authority of Abu al-Darda', **Its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk**. He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

23- **They are looking upon couches**. The couches are the beds in the chambers. It was previously mentioned that the word *couch* does not refer to a bed unless it is in a chamber. Al-Hasan said: We did not know what couches were until a man from Yemen came to us and claimed that a couch, to them, is a chamber in which there is a bed. The meaning of **they are looking** is that they are looking at what God has prepared for them of honors. This is what Ikrimah, Mujahid, and others said. Muqatil said: They are looking at the people of Hellfire. It was also said that they are looking at His Face and Majesty.

Tafsir al-Baghawi

23- **On couches, they look**, at what God has given them of dignity and grace. Muqatil said: They look at their enemy, how they are being tortured.

Tafsir al-Baidawi

23- **On the couches** on the beds in the chambers. **They look** at what he lists of blessings and spectators.

Surat al-Mutaffifin 83:24

You will recognize in their faces the radiance of pleasure.

Tafsir al-Jalalayn

24 - **You will recognize in their faces the radiance of pleasure** the joy and beauty of pleasure.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **You will recognize in their faces the radiance of bliss.** God Almighty says: You will recognize in the righteous those whom God described as having the radiance of bliss, meaning its beauty, brilliance, and radiance.

The reciters differed in their recitation of his statement **you know**. The majority of the reciters of the regions, except for Abu Ja'far al-Qari', recited it **you know in their faces** with the opening of the ta' from **you know** as a direct address, **the freshness of bliss** with the accusative of freshness. Abu Ja'far recited it **you know** with the damma of the ta' as a direct address, **in their faces the freshness of bliss** with the nominative of freshness.

The correct reading for this, according to us, is what the readers of the regions do, which is to open the ta' of *ta'aruf* and put the fat-ha on *nadhra*.

Tafsir al-Qurtubi

The Almighty said: **You will recognize in their faces the radiance of delight** meaning its joy, freshness and light. It is said: the plant is fresh: if it blossoms and lights up. The common reading is (تَعْرِفُ) with a fatha on the ta' and a kasra on the ra' (نَصْرَة) in the accusative case, meaning you will recognize, O Muhammad. Abu Ja'far ibn al-Qa'qa', Ya'qub, Shaibah and Ibn Abi Ishaq read (تَعْرِفُ) with a damma on the ta' and a fatha on the ra', indicating the passive verb (نَصْرَة) in the nominative case.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyen** meaning their destination is 'Illiyen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said

on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day.** So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

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Surat al-Mutaffifin 83:24

You will recognize in their faces the radiance of pleasure.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk**. He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

nominative case.

Fath al-Qadir

24- **You will recognize in their faces the radiance of bliss** meaning, if you see them, you will know that they are among the people of bliss because of what you see in their faces of light, beauty, whiteness, joy and splendor. The address is to every person who sees that which is appropriate for that. It is said that the plant is radiant: if it blossoms and shines. Ata' said: That is because God increased their beauty and colors in a way that no describer can describe. The majority of scholars read *ta'arafa* with a fatha on the first letter and a kasra on the ra', and *nadhra* with a nasb. Abu Ja'far ibn al-Qa'qa', Ya'qub, Shaybah, Talhah and Ibn Abi Ishaq read it with a damma on the first letter and a fatha on the ra', in the passive form, and *nadhra* with a damma as a substitute.

Tafsir al-Baghawi

24- **You will recognize in their faces the radiance of bliss**. If you see them, you will know that they are people of bliss because of what you see in their faces of light, beauty, and whiteness. Al-Hasan said: The radiance is in the face and the joy is in the heart. Abu Ja'far and Ya'qub read: **You will recognize** with a damma on the ta' and a fatha on the ra' without naming the agent. *Nadhra* is nominative. The rest read it with a fatha on the ta' and a kasra on the ra'. *Nadhra* is accusative.

Tafsir al-Baidawi

24- **You will recognize in their faces the radiance of pleasure**. The joy and brilliance of pleasure. Jacob read *recognize* in the passive form and *plump* in the

Surat al-Mutaffifin 83:25

They will be given to drink from a sealed nectar.

Tafsir al-Jalalayn

25 - **They will be given to drink from a pure wine** sealed on its vessel, none but them can break its seal.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **They will be given to drink from a sealed wine** means: These righteous people will be given to drink from pure wine, without any adulteration.

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, **They will be given to drink from a sealed wine**, he said: from wine.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **They will be given to drink from a sealed nectar**, meaning by nectar: wine.

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 will be given to drink from a sealed wine**, he said: Wine.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, who said: Nectar means wine.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They will be given to drink from a sealed wine**, meaning wine.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement, **They will be given to drink from a sealed wine**, wine is called nectar. Hassan said:

They are watered with roses of geckos, and upon them is a papyrus that claps with pure nectar.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **They will be given to drink from a sealed wine**, he said: It is wine.

Abu Kuraib told us: Waki' told us, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, who said: Nectar means wine.

Tafsir al-Qurtubi

The Almighty said: **They will be given to drink of pure wine** meaning a drink in which there is no adulteration. This was said by Al-Akhfash and Al-Zajaj. It was also said that nectar is pure wine. In As-Sahah: nectar is the cream of wine. The meaning is the same. Al-Khalil: the purest and best wine. Muqatil and others said: it is old, white wine, pure and bright, Hassan said:

They are watered with roses of geckos, and upon them is a papyrus that claps with pure nectar.

Another said:

Is there no way to youth, and its remembrance is more desirable to me than pure nectar?

God the Almighty says: **Sealed, its seal is musk**. Mujahid said: It is used to seal the last sip. It was also said that the meaning is that when they drink this nectar and what is in the cup is used up, it will be sealed with the seal of musk.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illyeen** meaning their destination is 'Illyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimr ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illyeen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Illyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven**.

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its

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meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day**. So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk**. He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought**

near will drink meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

25- **And they will be given to drink from a sealed nectar**. Abu Ubaidah, Al-Akhfash, Al-Mubarrad, and Al-Zajaj said: Nectar is wine that has no adulteration or spoilage, and sealed is that which has a seal. Al-Khalil said: Nectar is the best wine. In As-Sahah, nectar is the yellowness of wine. Mujahid said: It is old, white, pure wine. From this is the saying of Hassan:

They are watered with roses of geckos, and upon them is a papyrus that claps with pure nectar.

Mujahed said: *Sealed* means sealed with clay, as if he meant sealing with clay, and the meaning is: that it is forbidden for any hand to touch it until its seal is broken for the righteous.

Tafsir al-Baghawi

25- **They will be given to drink of pure wine**, pure, good wine. Muqatil said: white wine. *Sealed*, sealed and prevented from being touched by anyone until the righteous break its seal. Mujahid said: *Sealed* means covered.

Tafsir al-Baidawi

25- **They will be given to drink from a pure, sealed drink**.

Surat al-Mutaffifin 83:26

Its conclusion is musk, and for this let the competitors compete.

Tafsir al-Jalalayn

26 - **Its conclusion is musk** The last drink from which the scent of musk emanates **and for this let the competitors compete** So let them desire to hasten to obey God

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying: **Sealed * Its seal is musk**, the people of interpretation differed in its interpretation. Some of them said: The meaning of that is mixed and blended, its mixture and blend is musk.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ash'ath ibn Abi Ash'atha', on the authority of Yazid ibn Mu'awiyah and Alqamah, on the authority of Abdullah ibn Mas'ud: **His seal is musk**. He said: It is not a seal, but a mixture.

Ibn Bashar told us: Yahya bin Saeed and Abd al-Rahman told us: Sufyan told us, on the authority of Ash'ath bin Salim, on the authority of Yazid bin Mu'awiyah, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **Its seal is musk**. He said: It is not the seal that was sealed. Have you not heard one of your women say: **Such and such perfume has been mixed with musk**.

Muhammad bin Ubaid Al-Maharbi told me: Ayoub told us, on the authority of Ash'ath bin Abi Al-Sha'tha', on the authority of someone who mentioned it, on the authority of Alqamah, regarding his statement, **Its seal is musk**, he said: Wine is sealed with musk.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah: Sealed, he said: Mixed. **Its seal is musk**, he said: Its taste and smell.

He said: We were told by Wakee', on the authority of his father, on the authority of Ash'ath bin Abi Ash-Sha'tha', on the authority of Yazid bin Mu'awiyah, on the authority of Alqamah, **Its seal is musk**. He said: Its taste and smell are musk.

Others said: Rather, the meaning of this is that their last drink will be sealed with musk placed in it.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **A sealed nectar, whose seal is musk**, meaning wine, sealed with musk.

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, **Its seal is musk**. He said: God made wine good for them, so it was the last thing He put in it until it was sealed with musk.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Its seal is musk**. He said: Its end is musk. A people for whom it is mixed with camphor and sealed with musk.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Its conclusion is musk**. He said: Its end is musk.

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, **Its seal is musk**, that God made the wine good for them, and they found in it the last scent of musk.

Ibn Abd al-A'la told us: Hatim ibn Wardan told us: Abu Hamza told us, on the authority of Ibrahim and al-Hasan, regarding this verse, **Its seal is musk**. They said: Its end is musk.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda': **Its seal is musk**. So the drink is white like silver, and they seal their drinks with it. If a man from the people of this world were to put his finger in it and then take it out, there would not remain a soul except that it would find its fragrance.

Others said: What he meant by the saying *sealed* is *mud* "its seal is musk" **its clay is musk**.

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, **Sealed * Its seal is musk**, he said: Its clay is musk.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, *sealed* regarding wine, **its seal is musk**: its seal with God is musk, and its seal today in this world is clay.

The first and most correct of the sayings in this regard, in our opinion, is the saying of the one who said: The meaning of this is: Its end and conclusion are musk, meaning it has a pleasant scent, and its scent is at the end of their drink, and it is sealed with the scent of musk.

We said that this is the most correct of the sayings on this matter, because there is no meaning for the word *sea*/in the speech of the Arabs except for stamping and finishing, like their saying: **So-and-so completed the Qur'an**, if he came to the end of it. So if there is no meaning for the word *sea*/on the drink of the people of Paradise, it is understood that if their drink flows like water flows in rivers, and it is not aged in jugs, then it is putty on them and sealed, then it is necessary that the correct meaning is the other meaning, which is the

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Its conclusion is musk, and for this let the competitors compete.

consequence and the drink is the last, and it is what the drink is sealed with. As for the word *seal* in the sense of mixing, we do not know of it being heard in the speech of the Arabs.

The reciters differed in their reading of this. The majority of the reciters in the countries read it as **his conclusion is musk**, except for Al-Kisa'i, who used to read it as **his conclusion is musk**.

The correct statement in our view on this matter is what the regions have read, which is **his conclusion**, due to the consensus of the authoritative reciters on it. The conclusion and the seal, even if they differ in wording, are close in meaning, except that the seal is a noun and the conclusion is a verbal noun, and from this is the saying of Al-Farazdaq:

So you stayed by my side, dying, and I started to close the door

Similar to this is their saying: He is generous in nature and character.

And His statement, **And for that let the competitors compete**, the Most High says: And for this bliss which He, the Most High, described as having given to these righteous people on the Day of Resurrection, let the competitors compete. And competition is that a man desires something from another man which he will have, and wishes that he had it without him. And it is taken from the precious thing, which is what people's souls are eager for, and seek and desire. And it is as if its meaning in that is: let people strive for it, and for it let them race in seeking it, and let their souls be eager for it.

Tafsir al-Qurtubi

God the Almighty says: **Its seal is musk**. Ibn Mas'ud used to say: They will find its end taste of musk. Something similar was narrated from Sa'id ibn Jubayr and Ibrahim al-Nakha'i, who said: Its seal is its last taste. This is good because the nature of drinks is for turbidity to come at the end, so the drink of the people of Paradise was described by having the scent of musk at the end. Masruq narrated from Abdullah that he said: The sealed is the mixed. It was also said: Sealed means sealed and prevented from being touched by anyone until its seal is broken by the righteous. Ali, Alqamah, Shuqayq, al-Dahhak, Tawus, and al-Kisa'i read (**his seal**) with a fat-ha on the kha and the ta' and an alif between them. Alqamah said: Haven't you seen a woman say to the perfumer: Make his seal musk, meaning its end? The seal and the seal are close in meaning, except that the seal is the noun and the seal is the verbal noun, as al-Farra' said. In al-Sahah: The seal is the clay with which one seals. Mujahid and Ibn Zayd also said: He sealed his vessel with musk instead of clay. Al-Mahdawi narrated it. Al-Farazdaq said:

I prefer to close the conclusion

Al-A'sha said:

The most prominent one is the one with the seal on it

That is, it is sealed clay, like *nafad* meaning *manfud* and *qabd* meaning *maqbud*. Ibn al-Mubarak and Ibn Wahb mentioned - and the wording is from Ibn Wahb - on the authority of Abdullah ibn Mas'ud regarding the words of God the Almighty: (**its seal is musk**): mixed, not with a ring that seals. Do you not see the saying of one of your women: **If such and such is mixed with perfume, it is mixed with musk**. He said: A white drink like silver with which they seal their last drinks. If a man from the people of this world were to put his hand into it and then take it out, no living being would remain without smelling its fragrance. Ubayy ibn Ka'b narrated: It was said: O Messenger of God, what is the sealed nectar? He said: **Pools of wine**. It was also said: Sealed in vessels, and it is not what runs in rivers. And God knows best. **And in that** - that is, and in what we have described of the matter of Paradise - **let the competitors compete** - that is, let the desirers desire. It is said: **I was stingy with something and did not like it to come to me**. It was said: The letter *fa* means *to*, meaning, **to that, let those who work hasten to do so**, similar to: **For the likes of this, let the workers work** (al-Saffat 37:61).

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyeen** meaning their destination is 'Illiyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyeen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near, and they are the angels**, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven**.

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that

will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day.** So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk.** He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk.** He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

Saeed bin Jubair and Ibrahim Al-Nakha'i said: Its seal is its last taste, and this is the meaning of his saying: 26- **Its seal is musk** meaning its last taste is the scent of musk. When the drinker lifts his mouth from the end of his drink, he will smell its scent like the scent of musk. It was said that its vessels, such as cups and jugs, are sealed with bisque instead of clay, as if it is a metaphor for the perfection of its preciousness and the pleasantness of its scent. The point is that the sealed and the sealed things are made of clay and the like. The majority read it as **its seal** and Ali, Alqamah, Shafiq, Ad-Dahhak, Tawus and Al-Kisa'i read it as **its seal** with a fat-ha on the kha and the ta and an alif between them. Alqamah said: Have you not seen a woman say to the perfumer: Make his seal musk? Meaning its end. The seal and the seal are close in meaning, except that the seal is the noun and the seal is the verbal noun, as Al-Farra' said. He said in As-Sahah: And the seal is the clay with which it is sealed, and so said Ibn Zayd. Al-Farazdaq said:

And you are by my side, the dead, and I prefer the closing covers

And for that let the competitors compete meaning let those who desire desire. The reference in His statement: *that* is to the nectar described with that attribute. It was said that *fi* means *to* meaning, and to that let those who are quick to work hasten as in His statement: **For the likes of this let the workers work.** The origin of competition is quarreling over something and fighting over it, with each person wanting to be alone with it without the other. It is said that **I thought something was precious to me** meaning I thought it was precious to me and did not want it to come to me. Al-Baghawi said: Its origin is from the precious thing that people crave for, so each one wants it for himself and is miserly with it towards others, meaning he is stingy with it. *Ata'* said: The meaning is, let the racers compete. Muqatil ibn Sulayman said: Let the disputants compete.

Tafsir al-Baghawi

26- **Its conclusion**, meaning its clay, is *musk*, as if he meant this. Ibn Zayd said: Its conclusion with God is musk, and the conclusion of the wine of this world is clay. Ibn Masoud said: *Sealed* means mixed. Its conclusion, meaning: its last taste and end is musk. So, the sealed is that which has a conclusion, meaning its end, and the conclusion of everything is its emptiness. Qatadah said: It is mixed for them with camphor and sealed with musk.

The general reading is **khatamuh musk** with the taa' coming first. Al-Kisa'i read it as khatamuh, which is the reading of Ali and Alqamah, and their meanings are the same, as one says: so-and-so is of noble character and nature, and the seal and the seal, the last of everything.

And for this let the competitors compete, so let those who desire to take the initiative to obey God Almighty. Mujahid said: **Let the workers work**, is similar to the

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words of God Almighty: **For the like of this let the workers work** (al-Saffat 37:61). Muqatil bin Sulayman said: **Let the disputants dispute**. Ata' said: **Let the racers compete**, and its origin is from something precious that people's souls crave, and each one wants it for himself and is stingy with it over others, meaning he is miserly with it.

Tafsir al-Baidawi

26- **Its seal is musk** meaning its vessels are sealed with musk instead of clay, and perhaps it is a metaphor for its preciousness, or that which has a seal, i.e. a section that is the scent of musk. Al-Kisa'i read **its seal** with a fatha on the ta', meaning that which it seals and cuts with. **And in that** meaning nectar or bliss **let the competitors compete** so let the desired desire.

Surat al-Mutaffifin 83:27

And its mixture is of Tasnim.

Tafsir al-Jalalayn

27 - **And its mixture** meaning what it is mixed with **of Tasnim** was explained by His saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the mixture of this nectar is from Tasneem, and Tasneem is the activation from the saying of the speaker: The spring made them tasneem, meaning that you made it flow over them from above, so its meaning in this place is: And its mixture is from water that descends upon them from above them and descends upon them, and Mujahid and Al-Kalbi used to say the same about 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, *Tasneem*, he said: Tasneem means to rise.

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, *Tasnim*, he said: Tasnim is poured down upon them from above, and it is the drink of those brought near.

As for the rest of the interpreters, they said: It is a spring in which nectar is mixed for the companions of the right hand and the mother of those brought near, so they drink it pure.

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, regarding his statement, **From Tasnim**, he said: It is a spring in Paradise that those brought near will drink from, and it will be mixed with the companions of the right hand.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Murrah, on the authority of Masruq, on the authority of Abdullah, **And its mixture is of Tasnim**. He said: Those who are close to God drink it pure and it is mixed for the companions.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Malik ibn al-Harith, on the authority of Masruq, **and its mixture is of Tasnim**. He said: A spring in Paradise that those brought near will drink pure, and it will be mixed for the companions of the right hand.

Tafsir al-Qurtubi

God the Almighty says: **And its mixture** meaning the mixture of that nectar **is of Tasneem** which is a drink poured upon them from above, and it is the most noble drink in Paradise. The root of tasneem in the language is to rise, so it is a spring of water that flows from high to low, and from this comes the hump of a camel due to its height on its body, and the same is true of the tasneem of graves. It was narrated on the authority of Abdullah who said: Tasneem is a spring in Paradise from which those brought near drink pure, and the cup of the companions of the right hand is mixed from it and it becomes pleasant. Ibn Abbas said about God the Almighty's saying: **And its mixture is of Tasneem** He said: This is from what God the Almighty said: **And no soul knows what has been hidden for them of comfort for eyes**. (Sajdah: 17) It was said: Tasneem is a spring that flows in the air by the power of God the Almighty, and it is poured into the vessels of the people of Paradise according to the amount of its water. When it is full, it holds the water, so not a drop of it falls on the ground, and they do not need to draw water from it, as Qatada said. Ibn Zayd said: We have been informed that it is a spring that flows from beneath the Throne. And so it is in the letters of Al-Hasan. We mentioned it in Surat Al-Insan.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous** - unlike the wicked - **is in 'Illiyeen** meaning their destination is 'Illiyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimr ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyeen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven**.

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and

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And its mixture is of Tasnim.

what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day.** So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds, as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadiah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **its seal is musk.** He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **its seal is musk.** He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it

pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

And His saying: 27- **And its mixture is of Tasneem** is in apposition to **its conclusion is musk** which is another description of nectar: meaning, the mixture of that nectar is of Tasneem, which is a drink poured upon them from above, and it is the most noble drink of Paradise. The root of tasneem in the language is elevation, so it is a spring of water that flows from above to below, and from this comes the hump of a camel due to its height on its body, and from this comes the tasneem of graves.

Tafsir al-Baghawi

27- **And its mixture is of Tasnim**, a drink poured down upon them from high above in their rooms and homes. It was also said that it flows in the air, rising, and is poured into the vessels of the people of Paradise according to how full they are. When they are full, it is held back. This is the meaning of what Qatada said.

The word is derived from the word *elevation*. A high thing is called *sanam*, and from this comes the word **sanam al-ba'ir**. Ad-Dahhak said: It is a drink called *tasnim*, and it is the most honorable drink.

Ibn Masoud and Ibn Abbas said: It is pure for the faithful who are brought near to God, who will drink it pure, and it will be mixed for the rest of the people of Paradise. This is what He said: **And its water is mixed with Tasnim, a spring from which the nearest ones will drink.**

Yusuf bin Mahran narrated on the authority of Ibn Abbas, may God be pleased with them both, that he was asked about his statement: **From Tasnim.** He said: This is among what God Almighty said: **No soul knows what has been hidden for them of comfort for their eyes.** (al-Sajdah 32:17)

Tafsir al-Baidawi

27- **And its mixture is from Tasnim** a name for a specific spring that was named Tasnim because of its high location or the height of its drink.

Surat al-Mutaffifin 83:28

A spring from which those nearest to God will drink.

Tafsir al-Jalalayn

28 - **a spring** so he made it an accusative with an implied praise **from which those brought near to God drink** from it or he included in drink the meaning of enjoy

Tafsir al-Suyuti

Tafsir al-Tabari

He said: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, **A spring from which those brought near will drink**. He said: Those brought near will drink pure from it, and it will be mixed for the companions of the right hand.

Talha bin Yahya Al-Yarboui told me: Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Malik bin Al-Harith, regarding his statement, **and its mixture is of Tasnim**, he said: In Paradise there is a spring from which the close ones drink pure water, and it is mixed for the rest of the people of Paradise.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **And its mixture is of Tasnim, a spring from which those brought near drink**, pure water, and it is mixed with it for those below them.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Malik bin Al-Harith, regarding his statement, **and its water is mixed with Tasnim**, he said: Tasnim is a spring in Paradise that the close ones drink pure, and it is mixed for the rest of the people of Paradise.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Abbas, regarding his statement, **and its mixture is of Tasnim**, he said: A spring from which those brought near drink, and in which it is mixed for those below them.

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 its mixture is of Tasnim, a spring from which those brought near drink**, a spring of the water of Paradise, with which wine is mixed.

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 its mixture is of Tasnim**, he said: Secrets that God has hidden for the people of Paradise.

Ibn Abd al-A'la told us: Imran ibn Uyaynah told us, on

the authority of Ismail, on the authority of Abu Salih, regarding his statement, **and its mixture is of Tasnim**, he said: It is the most noble drink in Paradise. It is pure for those brought near, and it is mixed for the people of Paradise.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **and its mixture is of Tasnim** is a noble drink, a spring in Paradise that those brought near will drink pure, and it will be mixed for the rest of the people of Paradise.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **From Tasnim, a spring from which those brought near drink**, he said: We have been informed that it is a spring that flows from beneath the Throne, and it is the mixture of this wine: meaning the mixture of nectar.

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, **from Tasnim**, that there is a drink called Tasnim, and it is one of the most noble drinks. The interpretation of the statement is: And the nectar is mixed from a spring that rises above them, so it is poured out upon them. **Those brought near to God drink from it purely, and it is mixed for the people of Paradise.**

The Arab scholars differed about the reason for placing the word *aynā* in the accusative case. Some of the grammarians of Basra said: If you wish, you can place the accusative case on the basis of **they water a spring**, and if you wish, you can make it a praise, so that it is cut off from the beginning of the sentence, as if you were saying: **I mean a spring.**

Some of the grammarians of Kufa said: The accusative case of the 'ayn is in two ways: One of them is that he intends **min tasnim** to mean a spring, so if he adds a nun, it is in the accusative case, as he said: **Or feeding on a day of famine * An orphan** (al-Balad 90:14-15), and as he said: **Have We not made the earth a receptacle * For living things?** (al-Mursalat 77:25-26). The other way is that he intends **min ma' tasnim** to mean a spring, as you say: He raised a spring from which to drink. He said: If tasnim is not a name for the water, then the 'ayn is indefinite, and tasnim is definite. If it is a name for the water, then the 'ayn is indefinite, so it is in the accusative case. Another of the Basrans said: **min tasnim** is definite, then he said *'ayn* and it came out in the accusative case as an attribute of it. Another said: It is in the accusative case with the meaning: from the water that tasnim is a spring.

The correct thing to say about this, in our view, is that *Tasnim* is a definite noun, and *Ayn* is indefinite, so it was placed in the accusative case because it was an attribute of it.

We said: This is correct, because of what we have presented from the narration from the people of interpretation, that tasnim is the eye, so it was known from this that since the eye was in the accusative case and was indefinite, tasnim was definite.

A spring from which those nearest to God will drink.

Tafsir al-Qurtubi

The Almighty said: **A spring from which the nearest of kin will drink** meaning the people of the Garden of Eden will drink from it. They are the best of the people of Paradise, purely as such, and it is a mixture for others. **A spring** is in the accusative case as an expression of praise. Al-Zajaj said: It is in the accusative case as a state of *-لَحْظَ* because it is a direct object, like the Almighty's saying: **Or feeding on a day of famine * An orphan** (al-Balad 90:14). This is what Al-Farraa said, that it is in the accusative case due to *Tasnim*. Al-Akhfash says it is in the accusative case due to **they will give them to drink** meaning they will give them to drink from a spring or from a spring. Al-Mubarrad says it is in the implied case of **I mean** as an expression of praise.

Tafsir Ibn Kathir

God the Almighty says: **Verily, "The record of the righteous - unlike the wicked - is in 'Illiyeen** meaning their destination is 'Illiyeen, which is unlike Sijjin. Al-A'mash narrated on the authority of Shimir ibn 'Atiyyah on the authority of Hilal ibn Yasaaf who said: Ibn 'Abbas asked Ka'b, while I was present, about Sijjin. He said: It is the seventh earth, in which are the souls of the disbelievers. He asked him about 'Illiyeen, and he said: It is the seventh heaven, in which are the souls of the believers. More than one person said the same: It is the seventh heaven. Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: **No indeed! The record of the righteous is in 'Illiyeen** meaning Paradise. And in the narration of Al-Awfi from him, their deeds are in the heaven with God, and this is what Ad-Dahhak said, and Qatada said: *Iliyun* is the right leg of the Throne, and someone else said: **Iliyun is at the Lote Tree of the Limit**, and it appears that *Iliyun* is taken from *highness*, and the higher and more elevated something becomes, the greater and more spacious it becomes. For this reason, the Almighty said, magnifying its matter and glorifying its status: **And what will make you know what is 'Iliyun?** Then the Almighty said, confirming what was written for them: **A written record, witnessed by those brought near**, and they are the angels, as Qatada said. Al-Awfi said from Ibn Abbas: **It is witnessed by those brought near from every heaven.**

Then God the Almighty said: **Indeed, the righteous will be in bliss** meaning on the Day of Resurrection they will be in eternal bliss and gardens in which there is abundant bounty **on couches** which are the beds under the curtains, looking. It was said that its meaning is that they will look at their kingdom and what God has given them of goodness and bounty that will never end or perish. And it was said that its meaning is **on couches, looking** at God the Almighty, and this is the opposite of what those wicked people were described with: **No indeed, they will be veiled from their Lord that Day**. So it was mentioned about these people that they will be permitted to look at God the Almighty while they are on their couches and beds,

as mentioned previously in the hadith of Ibn Umar: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, seeing its farthest part as he sees its nearest part, and the highest of them is he who looks at God twice a day." And His statement: **You will recognize in their faces the radiance of bliss** meaning if you look at them, you will recognize in their faces the radiance of bliss, meaning the quality of luxury, modesty, joy, ease, and leadership because of the great bliss they are in.

God the Almighty says: {And they will be given to drink from a sealed nectar} meaning they will be given to drink from wine from Paradise. Nectar is one of the names of wine, as stated by Ibn Mas'ud, Ibn Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Sa'd Abu Al-Mujahid Al-Ta'i, on the authority of 'Atiyyah ibn Sa'd Al-'Awfi, on the authority of Abu Sa'id Al-Khudri, who I think traced it back to the Prophet (peace and blessings of God be upon him), who said: "Any believer who gives a believer a drink of water when he is thirsty, God the Almighty will give him to drink from the sealed nectar on the Day of Resurrection. Any believer who feeds a believer when he is hungry, God will feed him from the fruits of Paradise. Any believer who clothes a believer when he is naked, God will clothe him from the green produce of Paradise." Ibn Mas'ud said regarding His statement: {its seal is musk}, meaning it is mixed with musk. Al-'Awfi said, on the authority of Ibn Abbas: God made wine permissible for them, and the last thing He placed in it was musk, sealed with musk. Qatadah and Ad-Dahhak said the same. Ibrahim and Al-Hasan said: Its seal is musk, meaning its end is musk.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadiah told us, Abu Hamza told us, on the authority of Jabir, on the authority of Abd al-Rahman bin Sabit, on the authority of Abu al-Darda', **Its seal is musk**. He said: A white drink like silver with which they seal their drinks. If a man from the people of this world were to put his finger into it and then take it out, no living being would remain without finding its fragrance. Ibn Abi Nujayh said, on the authority of Mujahid, **Its seal is musk**. He said: Its fragrance is musk. And the Almighty's saying: **And for this let the competitors compete** means in such a situation let the boasters boast, show off, outnumber, and outpace each other to achieve the same, like His Almighty's saying: **For the like of this let the workers work** and His saying: **And its mixture is of Tasnim** means: The mixture of this nectar described as Tasnim is from a drink called Tasnim, which is the most noble and highest drink of the people of Paradise, as stated by Abu Salih and Ad-Dahhak. For this reason He said: **A spring from which those brought near will drink** meaning those brought near will drink it pure and it will be mixed for the companions of the right hand, as stated by Ibn Mas'ud, Ibn Abbas, Masruq, Qatadah, and others.

Fath al-Qadir

Then he explained that, saying: 28- **A spring from**

which the nearest to God drink. The accusative of *'ayn* is an expression of praise. Al-Zajjaj said: It is a state of being. It is permissible for *'ayn* to be a state of being while it is a solid, not derived noun, due to its being described by His statement: **They drink from it.**

Al-Akhfash said: It is accusative with *yasqunu* **they give to drink**, meaning they give to drink from a spring, or from a spring. Al-Farra' said: It is accusative with *tasnim* **they give to drink**, as it is a verbal noun derived from *sanam hump*, as in His statement: **Or feeding on a day of famine * an orphan.** The first is more appropriate, and Al-Mubarrad said the same. It was said that the *ba* in *bah* is redundant, meaning he drinks it, or in the sense of *from*: meaning he drinks from it. Ibn Zayd said: It has reached us that it is a spring flowing from beneath the Throne. It was said that the nearest to God drink from it pure, and the cup of the companions of the right hand is mixed with it.

Tafsir al-Baghawi

28- **A spring** is an accusative of state, **he drinks from it** means from it, and it was said: the close ones drink from it pure.

Tafsir al-Baidawi

28- **A spring from which those brought near to God will drink.** They will drink it pure because they did not occupy themselves with anything other than God, and it will be mixed for the rest of the people of Paradise. The accusative of **a spring** is for praise or a state **from Tasnim.** The discussion is about the *ba* as in **from which the servants of God will drink.**

Surat al-Mutaffifin 83:29

Indeed, those who committed crimes used to laugh at those who believed.

Surat al-Mutaffifin 83:29

Indeed, those who committed crimes used to laugh at those who believed.

Tafsir al-Jalalayn

29 - **Indeed, those who committed crimes** such as Abu Jahl and others like him **were among those who believed** such as Ammar and Bilal and others like them *laughing* mocking them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, those who committed crimes used to laugh at those who believed.** God Almighty says: Indeed, those who committed sins and disbelieved in God in this world were among those who acknowledged the Oneness of God and believed in Him, laughing at them in mockery.

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, those who committed crimes used to laugh at those who believed**, in this world, saying: By God, these are liars, and they are not upon anything, mocking them.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, those who committed crimes** is a description of the souls of the unbelievers in this world with the believers, mocking them. What is meant are the leaders of Quraysh from the polytheists. Some people narrated on the authority of Ibn Abbas, who said: They are Al-Walid bin Al-Mughirah, Uqbah bin Abi Mu'ayt, Al-'As bin Wa'il, Al-Aswad bin Abd Yaghuth, Al-'As bin Hisham, Abu Jahl, Al-Nadr bin Al-Harith, and those **were among those who believed** from the companions of Muhammad, peace and blessings be upon him, like Ammar, Khabbab, Suhayb, and Bilal, *laughing* in a mocking manner.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest.** That is, if these criminals returned to their homes, they would

return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, {**on couches, looking**} meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

Then the Almighty mentioned some of the ugliness of the polytheists, saying: 29- **Indeed, those who committed crimes** - namely, the infidels of Quraysh and those who agreed with them in disbelief - **were laughing at those who believed** - meaning, in this world, they used to mock the believers and ridicule them.

Tafsir al-Baghawi

God Almighty says: 29- **Indeed, those who committed crimes**, who associated others with God, meaning the infidels of Quraysh 106: Abu Jahl, Al-Walid ibn Al-Mughira, Al-Aas ibn Wa'il, and their companions from the wealthy of Mecca, **were among those who believed**: Ammar, Khabbab, Suhayb, Bilal, and their companions from the poor believers. **They laughed**, and mocked them.

Tafsir al-Baidawi

29- **Indeed, those who committed crimes** meaning the leaders of Quraish. **were laughing at those who**

believed they were mocking the poor believers.

Surat al-Mutaffifin 83:30

And when they pass by them, they wink at each other.

Surat al-Mutaffifin 83:30

And when they pass by them, they wink at each other.

Tafsir al-Jalalayn

30 - **And when they pass by** meaning the believers **they wink at each other** the criminals point at the believers with their eyelids and eyebrows in mockery.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these criminals, when those who believed passed by them, would wink at each other. He says: It was as if some of them were winking at each other about the believer, mocking and ridiculing him.

Tafsir al-Qurtubi

The Almighty said: **And when they pass by them** when they come to the Messenger of God, may God bless him and grant him peace, **they wink at each other**: they wink at each other and point with their eyes. It was said: that is, they taunt them about Islam and criticize it. It is said: I winked at something with my hand. He said:

If I winked at a people's channel, I would break their heels or make them sick.

Aisha said: When the Prophet (peace and blessings be upon him) prostrated, he would nudge me, so I would pull my leg back. The hadith has already been mentioned in An-Nisa'. And I nudged him with my eye. It has also been said that nudge means to find fault. It is said that someone nudges him, meaning he finds fault with him. There is no nudge in someone, meaning a fault. Muqatil said: It was revealed about Ali ibn Abi Talib, who came to the Prophet (peace and blessings be upon him) with a group of Muslims, and the hypocrites nudged them, laughed at them, and winked at each other.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest**. That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them.

And when they saw them, they said, 'Indeed, these are astray.' That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, **{on couches, looking}** meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

30- **And when they pass by them** meaning when the believers pass by the disbelievers while they are sitting in their gatherings, **they wink at each other** from the word *ghams* which is a gesture with the eyelids and eyebrows: meaning they wink at each other, and gesture with their eyes and eyebrows, and it was said that they taunt them about Islam and criticize them for it.

Tafsir al-Baghawi

30- **And when they pass by them**, meaning the poor believers among the infidels, **they wink at each other**, and winking is a gesture with the eyelid and eyebrow, meaning they point at them with their eyes in mockery.

Tafsir al-Baidawi

30- **And when they pass by them, they wink at each other**. They wink at each other and point with their eyes.

Surat al-Mutaffifin 83:31

And when they return to their families, they return in jest.

Tafsir al-Jalalayn

31 - **And when they return** they return **to their families, they return in joy** and in another reading, in joy, admiring their mention of the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And when they return to their families, they return in joy** means: And when these criminals returned to their families from their gatherings, they returned in joy and contentment.

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 **They turned back in joy**, he said: Admiring.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement **And when they return to their families, they return in joy**, he said: He returned in comfort, he said: This is in this world, then the Fire will follow in the Hereafter.

Some scholars of Arabic language differentiated between the meaning of *fakihin* and *fakihin*, saying: **The meaning of 'fakihin' is 'soft' and 'fakihin' is 'cheerful'**. Others said: **They have one meaning, and are like 'ta'im' and 'ta'mah', and 'bakhil' and 'bakhil'**.

Tafsir al-Qurtubi

God the Almighty said: **And when they return** meaning when they go back to their families, friends and relatives **they return joking** meaning admiring them. It was also said: admiring their disbelief, joking about the believers. Ibn Al-Qa'qa', Hafs, Al-A'raj and Al-Sulami read: (*fakihin*) without an alif. The rest read it with an alif. Al-Farra' said: they are two dialects like greed and greed and dharna, and hadhar, and it was mentioned previously in Surah Al-Dukhan and Al-Hamdulillah. It was also said that Al-Fakkah is the most arrogant and haughty person, and Al-Fakih is the soft and indulgent person.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they

would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest.** That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, {**on couches, looking**} meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

31- **And when they return** meaning the disbelievers **to their families** from their gatherings **they return in jest** meaning admiring and enjoying what they are doing, joking about the believers, insulting them, mocking them and ridiculing them. Turning away means turning away. The majority read it as *fakihin* but Hafs, Ibn al-Qa'qa', al-A'raj and al-Sulami read it as *fakihin* without an alif. Al-Farra' said: They are two dialects, like greed and greed, and danger and danger. It was previously explained in Surat al-Dukhan that fakih means the arrogant and haughty person, and fakih means the soft and indulgent person.

Tafsir al-Baghawi

31- **And when they return**, meaning the infidels, **to their families, they return in joy**, admiring what they are in and enjoying their remembrance.

Surat al-Mutaffifin 83:31

And when they return to their families, they return in jest.

Tafsir al-Baidawi

31- **And when they return to their families, they return in jest.** Enjoying mocking them. Hafs read *jokeen*.

Surat al-Mutaffifin 83:32

And when they see them, they say, **Indeed, these are the ones who have gone astray.**

Tafsir al-Jalalayn

32 - **And when they see them** the believers **they say, Indeed, these are the ones who have gone astray** because of their belief in Muhammad, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And when they see them, they say, 'Indeed, these are the ones who have gone astray.'** God Almighty says: And when the criminals see the believers, they say to them, **Indeed, these are the ones who have gone astray**, from the path of truth and the straight path.

Tafsir al-Qurtubi

God Almighty says: **And when they see them**, meaning when these infidels see the companions of Muhammad, may God bless him and grant him peace, **they say, 'Indeed, these are astray,'** in their following of Muhammad, may God bless him and grant him peace.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest.** That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget

My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, **{on couches, looking}** meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

32- **And when they see them**, meaning when the infidels see the Muslims in any place, **they say, 'Indeed, these are astray,'** in their following of Muhammad, their adherence to what he brought, and their abandonment of the present comforts. It is possible that the meaning is: And when the Muslims see the infidels, they say this statement, and the first is more appropriate.

Tafsir al-Baghawi

32- **And when they see them**, they see the companions of the Prophet, may God bless him and grant him peace, **they say, 'Indeed, these are astray,'** they come to Muhammad, may God bless him and grant him peace, believing that they are on something.

Tafsir al-Baidawi

32- **And when they see them, they say, 'Indeed, these are the ones who have gone astray.'** And when they see the believers, they accuse them of being astray.

Surat al-Mutaffifin 83:33

And they were not sent over them as guardians.

Surat al-Mutaffifin 83:33

And they were not sent over them as guardians.

Tafsir al-Jalalayn

33 - The Almighty's saying **And they did not send** the disbelievers **over them** over the believers **as guardians** for them or for their deeds until they return them to their interests.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And they were not sent over them as guardians.** God Almighty says: And these infidels who say to the believers that these are indeed astray were not sent as guardians over their deeds. He says: They were only charged with belief in God and working to obey Him, and they were not appointed guardians over others to guard their deeds and inspect them.

Tafsir al-Qurtubi

God Almighty says: **And they were not sent over them as guardians** for their deeds, entrusted with their affairs, and watching over them.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest.** That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them.

Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, {**on couches, looking**} meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

And sentence 33 - **And they were not sent over them guardians** is in the accusative case as a state of the subject of the verb **they said**: that is, they said that because they were not sent over the Muslims from God as guardians over them to preserve their conditions and actions.

Tafsir al-Baghawi

33- **And they were not sent**, meaning the polytheists, **over them**, meaning over the believers, **as guardians**, of their deeds, meaning they were not entrusted with the preservation of their deeds.

Tafsir al-Baidawi

33- **And they did not send over them** over the believers. *guardians* who preserve their deeds and bear witness to their right guidance and misguidance.

Surat al-Mutaffifin 83:34

So today those who believe will laugh at the disbelievers.

Tafsir al-Jalalayn

34 - **So today** meaning the Day of Resurrection **those who believe will laugh at the disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So today** - that is the Day of Resurrection **those who believed** in God in this world **from the disbelievers** therein **laughing * on couches, observing** - that is: on their couches in the chambers, observing them, and he is in Paradise, and the disbelievers are in Hell being tormented.

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

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding His statement, **So today those who believed will laugh at the disbelievers, on couches, observing**. He said: He meant the raised couches over which are curtains. Ibn 'Abbas used to say: The couch between Paradise and Hell will have doors opened for them, so the believers will look at the people of Paradise, and the believers will be on the couches observing how they will be punished, and they will laugh at them. That will be something that God will make their eyes content with, how God will take revenge on them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So today those who believe laugh at the disbelievers**. It was mentioned to us that Ka'b used to say: There are windows between Paradise and Hell, so if a believer wanted to look at an enemy he had in this world, he would look out of one of the windows. God Almighty said, **So he looked out and saw him in the midst of Hellfire**. (al-Saffat 37:55), meaning in the middle of Hell. And it was mentioned to us that he saw the skulls of the people boiling.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ka'b said: There are windows between the people of Paradise and the people of Hell. No man from the people of Paradise wishes to look at another from the people of Hell except that he does so.

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 about His statement, **So today those who believed will laugh at the disbelievers, lying on couches, observing**. Ibn Abbas used to say:

The wall is between the people of Paradise and Hell, and the doors of Paradise will be opened for the people of Paradise, and they will look while they are on couches at the people of Hell, how they are being tormented, and they will laugh at them, and that will be one of the things that God will comfort their eyes with, that they will look at their enemy, how God will take revenge on them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **So today those who believed will laugh at the disbelievers**. He said: The disbelievers will be brought so that they will look at the people of Paradise in Paradise, on couches. When they look at them, the doors will be closed behind them, and the people of Paradise will laugh at them. This is what He said, **So today those who believed will laugh at the disbelievers, on couches, observing**.

Tafsir al-Qurtubi

God Almighty says: **So today** meaning this day which is the Day of Resurrection **those who believed** in Muhammad, may God bless him and grant him peace, **laugh at the disbelievers** just as the disbelievers laughed at them in this world. Its counterpart is at the end of Surah Al-Mu'minun, which has been mentioned previously. Ibn al-Mubarak said: Muhammad ibn Bashir informed us on the authority of Qatada regarding the words of God Almighty: **So today those who believe will laugh at the disbelievers**. He said: It was mentioned to us that Ka'b used to say: There are windows between Paradise and Hell, and if a believer wanted to look at an enemy he had in this world, he would look out through some of the windows. God Almighty said in another verse: **So he looked and saw him in the midst of Hellfire**. (al-Saffat 37:55) He said: God Almighty said: **God mocks at them**. (al-Baqarah 2:15) He said: The people of Hell will be told while he is in Hell: **Come out**. So the gates of Hell will be opened for them. When they see them opened, they will rush towards them wanting to leave, and the believers will look at them on couches. When they reach the gates, they will be closed in front of them. That is His saying: **God mocks at them**. (al-Baqarah 2:15) And the believers will laugh at them when they are closed in front of them. That is His saying: **So today those who believe will laugh at the disbelievers**.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest**. That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their

Surat al-Mutaffifin 83:34

So today those who believe will laugh at the disbelievers.

religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, **{on couches, looking}** meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

34- **So today those who believe** - meaning the Day: the Last Day - **will laugh at the disbelievers** meaning: that the believers on that day will laugh at the disbelievers when they see them humiliated and defeated and that the punishment has befallen them, just as the disbelievers laughed at them in this world.

Tafsir al-Baghawi

34- **So today**, meaning in the Hereafter, **those who believe will laugh at the disbelievers**. Abu Salih said: This is because the gates of Hell will be opened for the disbelievers, and they will be told: **Come out**. When they see it open, they will approach it to come out, and the believers will look at them. When they reach its gates, it will be closed in their faces. This will be done to them repeatedly, and the believers will laugh.

Ka'b said: There are windows between Paradise and Hell. So if a believer wants to look at an enemy of his who is in this world, he will look at him through those windows, as He said: **So he looked and saw him in the midst of Hell** (al-Saffat 37:55). So if they look from Paradise at their enemies while they are being tortured in Hell, they will laugh. This is what God Almighty said: **So today those who believe laugh at the disbelievers**.

Tafsir al-Baidawi

34- **So today those who believed will laugh at the disbelievers** when they see them humiliated and defeated in the Fire. It was said that a door to Paradise will be opened for them and they will be told, **Go out to it**. Then, when they arrive, it will be closed behind them and the believers will laugh at them.

Surat al-Mutaffifin 83:35

On couches, observing.

Tafsir al-Jalalayn

35 - **On couches** in Paradise *looking* from their homes at the disbelievers while they are being tormented, and they laugh at them as the disbelievers laughed at them in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Reclining on couches, observing.**

Tafsir al-Qurtubi

God Almighty says: **Reclining on couches, observing.**

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest.** That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, {**on couches, looking**} meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the

Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

The phrase **on couches, looking** is in the accusative case as a state of the subject of **they laugh**: that is, they laugh at them, looking at them and at the terrible state they are in. The explanation of couches has already been presented previously. Al-Wahidi said: The commentators said: When the people of Paradise want to look from their homes at the enemies of God while they are being tormented in the Fire, they laugh at them as they laughed at them in the world. Abu Salih said: The people of the Fire will be told, **Come out** and its gates will be opened for them. When they see that they have been opened, they will head towards it wanting to leave, while the believers are looking at them on couches. When they reach its gates, they will be closed in their face. This is what God says: **So today those who believe laugh at the disbelievers.**

Tafsir al-Baghawi

35- **On couches**, made of pearls and rubies, *looking*, at them in the fire.

Tafsir al-Baidawi

35- **They look on the couches** is a case of **they laugh**.

Surat al-Mutaffifin 83:36

Will the disbelievers be rewarded for what they used to do?

Surat al-Mutaffifin 83:36

Will the disbelievers be rewarded for what they used to do?

Tafsir al-Jalalayn

36 - **Is it permissible for the unbelievers to do what they were doing?** Yes

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Will the disbelievers be rewarded for what they used to do?** God Almighty says: Will the disbelievers be rewarded and given the same reward for what they used to do to the believers in this world, mocking them and laughing at them, with the laughter of the believers at them in the Hereafter, while the believers are on couches watching, while they are being tormented in the Fire.

Thawb is a verb derived from the verb **to reward** and **to recompense**. It is said: **So-and-so rewarded so-and-so for his deed, and rewarded him for 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 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, **Is the garment of the disbelievers what they used to do?** He said: It happened.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **Is the garment of the infidels what they used to do?** when they used to mock.

Tafsir al-Qurtubi

God the Almighty says: "Residing on couches, observing. Is the reward of the disbelievers for what they used to do?" This was mentioned in the beginning of Surat Al-Baqarah. The meaning of **(is the reward)** is: Are the believers rewarded for their mockery in this world if that was done to them? It was said that it is related to **(they are observing)**, meaning they are observing: Are the disbelievers rewarded? So the meaning of **(is the reward)** is to report and its position is accusative with **(they are observing)**. It was said that it is a resumption with no syntactic position. It was said that it is an omission in the statement, and the meaning is, some of the believers say to some **(is the reward of the disbelievers)**, meaning I am rewarded and compensated. It is from the root word *thaba* yathub, meaning it returned. So the reward is what

returns to the servant in return for his work, and it is used for good and evil. I have concluded the Surah, and God knows best.

Tafsir Ibn Kathir

God Almighty tells us about the criminals that they used to laugh at the believers in this world, that is, they would mock them and despise them, and if they passed by the believers, they would wink at each other, that is, they would despise them. **And when they returned to their families, they returned in jest.** That is, if these criminals returned to their homes, they would return to them in jest. That is, whatever they sought, they would find. Despite this, they did not thank God for His blessings upon them, but were busy with the believing people, despising them and envying them. **And when they saw them, they said, 'Indeed, these are astray.'** That is, because they did not follow their religion.

God the Almighty said: {And they were not sent over them as guardians} meaning, these criminals were not sent as guardians over these believers regarding their actions and words, nor were they charged with them? So why did they occupy themselves with them and make them their focus, as God the Almighty said: {He said, "Remain despised therein and do not speak to me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the Best of the merciful." But you took them in ridicule until they made you forget My remembrance, and you were laughing at them. Indeed, I have rewarded them this Day for what they patiently endured; indeed, they are the successful ones."} That is why He said here, {So today} meaning the Day of Resurrection, {those who believed are laughing at the disbelievers} meaning in contrast to what those laughed at them, **{on couches, looking}** meaning at God the Almighty in contrast to those who claimed that they were astray. They are not astray, but rather they are among the close friends of God, looking at their Lord in the abode of His honor. God the Almighty says: **Has the disbelievers been rewarded for what they used to do?** That is, have the disbelievers been rewarded for the mockery and disparagement they used to subject the believers to, or not? Meaning, have they been rewarded with the most abundant, complete and perfect reward. End of the interpretation of Surat Al-Mutaffifin. Praise and thanks be to God.

Fath al-Qadir

36- **Is the reward of the disbelievers for what they used to do?** The sentence is a resumption to explain that the punishment has befallen the disbelievers for what they did in this world of laughing at the believers and mocking them. The question is for confirmation, and *garment* means *rewarded*. The meaning is: Are the disbelievers rewarded for what they used to do to the believers? It was said that the sentence is in the accusative case because they are looking. It was also said that it is an implied statement: that is, some of the

believers say to one another: **Is the reward for the disbelievers?** The reward is what comes back to the servant in return for his work and it is applied to good and evil.

Ibn al-Mubarak, Abd ibn Humayd, and Ibn al-Mundhir narrated from Shamr ibn Atiyyah that Ibn Abbas asked Ka'b al-Ahbar about the statement, **Indeed, the record of the righteous is in 'Illiyin**. He said, "When the soul of the believer is taken, it is taken up to the heavens, and the gates of heaven are opened for it, and the angels meet it with glad tidings until it reaches the Throne. The angels ascend, and a parchment is brought out for it from beneath the Throne, which is numbered, sealed, and placed beneath the Throne to know its salvation for the Day of Judgment." Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, **In 'Illiyin**, he said, *Paradise*. Concerning the statement, **witnessed by those brought near**, he said, **The people of the heavens**. Ahmad, Abu Dawud, al-Tabarani, and Ibn Mardawayh narrated from Abu Umamah that the Messenger of God (blessings and peace of God be upon him) said, **A prayer following a prayer, with no idle talk between them, is a record in 'Illiyin**. Ibn al-Mundhir narrated from Ali ibn Abi Talib, regarding the statement, **The freshness of delight**, he said, **It is a spring in Paradise from which they perform ablution and bathe, and the freshness of delight flows over them**. Abd bin Hamid, Saeed bin Mansour, Ibn Abi Shaybah, Hannad, Ibn Al-Mundhir, and Al-Bayhaqi in Al-Baath narrated on the authority of Ibn Masoud regarding the statement of God, {and they are given to drink from a sealed nectar}, he said: The nectar is wine, and the sealed they will find its conclusion to be the taste of musk. Ibn Abi Shaybah, Hannad, and Ibn Al-Mundhir narrated on his authority regarding the statement of God, {sealed}, he said: mixed, **its seal is musk** he said: its taste and smell. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Al-Baath on the authority of Ibn Abbas regarding the statement of God, {from a nectar}, he said: wine, and the statement of God, {sealed}, he said: sealed with musk. Al-Faryabi, Al-Tabarani, Al-Hakim **who authenticated it** and Al-Bayhaqi narrated on the authority of Ibn Masoud regarding the statement of God, {its seal is musk}, he said: It is not a seal with which they seal, but it is mixed with musk. Have you not seen any of your women say, **Its mixture is of such and such perfume**. Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Abu Al-Darda', **Its seal is musk**. He said: It is a white drink like silver with which they seal their last drink. If a man from the people of this world were to put his fingers into it and then take them out, no living being would remain without smelling its fragrance. Abd Al-Razzaq, Saeed bin Mansour, Abd bin Humaid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: *Tasneem* is the most honorable drink of the people of Paradise. It is pure for the righteous and is mixed for the companions of the right hand. Ibn Al-Mubarak, Saeed bin Mansour, Ibn Abi Shaybah, Hannad, Abd bin Humaid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud, **Its mixture is of Tasneem**. He said: It is a spring in Paradise that is mixed for the companions of the right hand and those brought near drink it pure. Abd bin Humaid and Ibn Al-Mundhir narrated on the authority

of Ibn Abbas that he was asked about the statement: **Mixed with Tasneem**, He said: This is among what God says: **No soul knows what has been hidden for them of comfort for eyes**.

Tafsir al-Baghawi

God Almighty said: 36- **Has the disbelievers been rewarded for what they used to do?**, meaning the reward for mocking the believers. The meaning of the question here is confirmation. *Thawb*, "Athib," and *Athaba* all mean the same thing.

Tafsir al-Baidawi

36- **Has the garment of the disbelievers been rewarded?** meaning, **Have they been rewarded for what they used to do?** Hamzah and Al-Kisa'i read it by assimilating the lam into the tha'.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Mutaffifin, God will give him to drink from the sealed nectar on the Day of Resurrection**.

Surat al-Inshiqaq 84:1
When the heaven is split

Surat al-Inshiqaq 84:1

When the heaven is split

Tafsir al-Jalalayn

1 - If the sky is split

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When the sky is split and torn apart and becomes doors.

Tafsir al-Qurtubi

Meccan according to everyone, and it is twenty-five verses

God the Almighty says: **When the sky is split open** meaning it is cracked and burst with clouds, and clouds are like white clouds. This is what Abu Saleh narrated on the authority of Ibn Abbas. It was narrated on the authority of Ali (peace be upon him) who said: It will be split open from the galaxy. He said: The galaxy is the gate of the sky. This is one of the portents and signs of the Hour.

Tafsir Ibn Kathir

Interpretation of Surat Al-Inshiqaq

Malik narrated from Abdullah ibn Yazid from Abu Salamah that Abu Hurayrah recited to them **When the sky is split** and prostrated during it. When he finished, he told them that the Messenger of God, may God bless him and grant him peace, had prostrated during it. Muslim and al-Nasa'i narrated it from Malik through his chain of transmission. Al-Bukhari said: Abu al-Nu'man narrated to us, Mu'tamir narrated to us from his father, from Bakr, from Abu Rafi', who said: I prayed the Isha prayer with Abu Hurayrah and he recited **When the sky is split** and prostrated. I said to him. He said: I prostrated behind Abu al-Qasim, may God bless him and grant him peace, and I will continue to prostrate during it until I meet him. This was also narrated from Musaddad from Mu'tamir through his chain of transmission. Then he narrated it from Musaddad from Yazid ibn Zari' from al-Taymi from Bakr from Abu Rafi' and mentioned it. It was narrated by Muslim, Abu Dawud and al-Nasa'i through various chains of transmission on the authority of Sulayman ibn Tarkhan al-Taymi. Muslim and the Sunan scholars narrated it on the authority of Sufyan ibn 'Uyaynah. Al-Nasa'i and Sufyan al-Thawri both added, on the authority of Ayoub ibn Musa, on the authority of 'Ata' ibn Mina', on the authority of Abu Hurayrah, who said:

We prostrated with the Messenger of God, may God bless him and grant him peace, during **When the heaven is split** and **Read in the name of your Lord who created**.

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

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great Who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it." Some people repeat the pronoun in His statement **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said:

But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning.

That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished.** She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning.** He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

Ibn Jarir said: Ibn Wakee' narrated to us, Rawh ibn Ubadah narrated to us, Abu Amir Al-Khazzaz narrated to us, on the authority of Ibn Abi Malekah, 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: **No one will be brought to account on the Day of Resurrection except that he will be punished.** I said: Doesn't God say, **Then he will be brought to account with an easy reckoning.** He said: "That is the presentation. Whoever is questioned about the account will be punished." And he put his hand on his finger as if to poke fun at it. It was also narrated on the authority of Amr ibn Ali, on the authority of Ibn Abi Uday, on the authority of Abu Yunus Al-Qushayri, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, and he mentioned the hadith. Both of them narrated it on the authority of Abu Yunus Al-Qushayri, whose name was Hatim ibn Abi Saghira, on his authority. Ibn Jarir said: Nasr ibn Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?'" He said: "That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed." Sahih according to the criteria of Muslim.

And the Almighty's saying: **And he will return to his family, rejoicing**, meaning he will return to his family in Paradise. Qatada and Ad-Dahhak said: *Rejoicing*, meaning happy and delighted with what God Almighty has given him. Al-Tabarani narrated on the authority of Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), that he said: **You are doing deeds that you do not know, and the absent one will soon return to his family, either happy or grieved.** God the Almighty said: **But he who is**

given his record behind his back, meaning in his left hand behind his back, his hand is folded behind him and he is given his record with it likewise. **He will call for destruction**, meaning loss and destruction. "And he will burn in a Blaze. Indeed, he was among his family, rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

It is twenty-three verses, and it was said twenty-five verses

It is Meccan without dispute. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Inshiqaq was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Bukhari, Muslim and others narrated on the authority of Abu Rafi' that he said: "I prayed the Isha prayer with Abu Hurayrah and he recited 'When the heaven is split asunder' and prostrated. I said to him, and he said: 'I prostrated behind Abu Al-Qasim (peace be upon him), and I will continue to prostrate during it until I meet him.'" Muslim, the Sunan scholars and others narrated on the authority of Abu Hurayrah that he said: "We prostrated with the Messenger of God (peace be upon him) during 'When the heaven is split asunder' and 'Read in the name of your Lord.'" Ibn Khuzaymah, Ar-Ruwayani in his Musnad and Ad-Diya' Al-Maqdisi in Al-Mukhtara narrated on the authority of Buraydah that the Prophet (peace be upon him) used to recite 'When the heaven is split asunder' and similar surahs in the Dhuhr prayer."

His statement: 1- **When the sky is split** is like his statement, **When the sun is wrapped up** in the implication of the verb or its absence. Al-Wahidi said: The commentators said that its splitting is one of the signs of the Day of Resurrection, and the meaning of its splitting is its bursting with white clouds as in His statement, **And the Day the sky will split with clouds.** And it was said that it will split from the galaxy, and the galaxy is the gate of the sky.

There is a difference of opinion regarding the answer to *if*. Al-Farra' said: **She gave permission**, and the *waw* is redundant, as is the case with *laqa*. Ibn al-Anbari said: **This is a mistake, because the Arabs do not insert the 'waw' except with hatta even if**, as in his statement: **until when they came to it and its doors were opened** and with *lama* when, as in his statement: **So when they both submitted and he laid him down upon his forehead, * And We called to him Al-Anbari 2:11.** It is not inserted with anyone other than these two. It was said that the answer is his statement: **Then you will meet him**, meaning you will meet him, and Al-Akhfash said the same. Al-Mubarrad said: "There is

Surat al-Inshiqaq 84:1

When the heaven is split

an inversion in the speech: O mankind, indeed you are striving towards your Lord with great striving, so you will meet Him when the sky is split open.” Al-Mubarrad also said: The answer is his statement: **But as for he who is given his book in his right hand**, and Al-Kisa’i said the same. The meaning is: If the sky is split, then he who is given his book in his right hand, his ruling is such and such. It was said that it is **O man** with the omission of the *fa*, and it was said that it is **O man** with the omission of the saying: that is, it is said to him, **O man**. It was said that the answer is omitted, its meaning is: you were sent, or every man will meet his work. It was said that it is what was stated explicitly in Surat al-Takwir 81:that is, this soul has known, on the assumption that *if* is conditional. It was said that it is not conditional and it is accusative by an omitted verb: that is, remember, or it is a subject and its predicate is the second *if* and the *waw* is additional and its meaning is: the time of the splitting of the sky is the time of the spreading of the earth.

Tafsir al-Baghawi

1- **When the sky is split**, its splitting is one of the signs of the Day of Resurrection.

Tafsir al-Baidawi

1- **When the sky is split** with clouds, as God Almighty says: **And the Day the sky will be split with clouds** and on the authority of Ali, may God Almighty be pleased with him: It will be split from the galaxy.

Surat al-Inshiqaq 84:2

And she gave permission to her Lord, and her right was fulfilled.

Tafsir al-Jalalayn

2 - **And she gave permission** she heard and obeyed in the split **to her Lord and it was right** and it was right for her to hear and obey

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And she listened to her Lord and was right**, meaning: And the heavens heard their Lord in their cracking and splitting, and they obeyed Him in His command to them. The Arabs say: He gave you permission in this matter, He gave you permission in this matter, meaning: He listened to you. And from this is the report that was narrated, "On the authority of the Prophet, may God bless him and grant him peace: God did not listen to anything as He did to a prophet who chanted the Qur'an," meaning by that: God did not listen to anything as He did to a prophet who chanted the Qur'an. And from this is the saying of the poet:

Deaf when they hear good things mentioned to them,
but when they hear bad things mentioned to them,
they listen.

The origin of their saying about obedience is: **He listened to him** from listening. It is said from it: **I listened to you**, meaning I heard what you said and obeyed what you said and commanded.

And in a similar manner to what we said about the meaning of His statement, **And she gave permission to her Lord**, the people of interpretation said.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And she listened to her Lord and fulfilled her duty**, he said: She listened to her Lord.

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 she listened to her Lord and obeyed**. He said: She heard and obeyed.

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 she gave permission to her Lord and fulfilled her duty**, he said: I heard.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on

the authority of Mujahid, the same.

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 she listened to her Lord and obeyed**. He said: She heard and obeyed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And she listened to her Lord and was obedient**: meaning she heard and obeyed.

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 she listened to her Lord and was right**, he said: She heard and obeyed.

His saying: **And it was decreed** means: God decreed that she should listen to the split and obey Him in that.

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: Amri told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **and it was made obligatory**, he said: It was made obedient to its Lord.

Ibn Hamid told us: Jarir told us, on the authority of Ash'ath ibn Ishaq, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr: **And it was due** and it was due to her.

Tafsir al-Qurtubi

The Almighty says: **And she listened to her Lord and was entitled to it**. That is, she heard, and she was entitled to hear. Its meaning was narrated on the authority of Ibn Abbas, Mujahid, and others. Among these is the saying of the Prophet, may God bless him and grant him peace: **God did not listen to anything as He did to a prophet who chanted the Qur'an**. That is, God did not listen to anything. The poet said:

Deaf when they hear good things mentioned to them,
but when they hear bad things mentioned to them,
they listen.

That is, they heard. Qanab bin Umm Sahib said:

If they give permission for a doubt, they fly away with it in joy,
but they do not give permission for a righteous person.

It was said: The meaning is that God made it obligatory for her to obey His command to split. Ad-Dahhak said: It was obligatory: it obeyed, and it was right for her to obey her Lord, because He created her. It is said: So-and-so has the right to do such-and-such. And the obedience of the heavens means that it does not refrain from what God wanted for it, and the creation of life in it is not far off until it obeys and responds. Qatada said: It was right for it to do that, and from this is the saying of Kathir:

If it is a reproach, then welcome and she deserves our

Surat al-Inshiqaq 84:2

And she gave permission to her Lord, and her right was fulfilled.

reproach. I said:

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it." Some people repeat the pronoun in His statement **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said: **But as for he who is given his record in his right hand, ***

He will be brought to account with an easy reckoning.

That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished**. She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning**. He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

Ibn Jarir said: Ibn Wakee' narrated to us, Rawh ibn Ubadah narrated to us, Abu Amir Al-Khazzaz narrated to us, on the authority of Ibn Abi Malekah, 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: **No one will be brought to account on the Day of Resurrection except that he will be punished**. I said: Doesn't God say, **Then he will be brought to account with an easy reckoning**. He said: "That is the presentation. Whoever is questioned about the account will be punished." And he put his hand on his finger as if to poke fun at it. It was also narrated on the authority of Amr ibn Ali, on the authority of Ibn Abi Uday, on the authority of Abu Yunus Al-Qushayri, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, and he mentioned the hadith. Both of them narrated it on the authority of Abu Yunus Al-Qushayri, whose name was Hatim ibn Abi Saghira, on his authority. Ibn Jarir said: Nasr ibn Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed.'" Sahih according to the criteria of Muslim.

And the Almighty's saying: **And he will return to his family, rejoicing**, meaning he will return to his family in Paradise. Qatada and Ad-Dahhak said: *Rejoicing*, meaning happy and delighted with what God Almighty has given him. Al-Tabarani narrated on the authority of Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), that he said: **You are doing deeds that you do not know, and the absent one will soon return to his family, either**

happy or grieved. God the Almighty said: **But he who is given his record behind his back**, meaning in his left hand behind his back, his hand is folded behind him and he is given his record with it likewise. **He will call for destruction**, meaning loss and destruction. "And he will burn in a Blaze. Indeed, he was among his family, rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

made to be true and made true by listening and submitting. It is said: He was made to be true by such-and-such, so he is entitled to it and it is true.

Fath al-Qadir

The meaning of 2- **and she gave permission to her Lord** is that she obeyed Him in giving permission, which is listening to something and paying attention to it. **And she had the right** means that she had the right to obey, submit, and listen. Among the uses of permission in listening is the poet's saying:

Deaf when they hear good things mentioned to them,
but when they hear bad things mentioned to them,
they listen.

And the other said:

If they give permission for something suspicious, they
fly away with it, rejoicing at my absence. But if they
give permission for something good, they bury it.

It was said that the meaning is: And God fulfilled for her the obligation to obey His command to split, meaning He made it a reality for her to do so.

Ad-Dahhak said: She obeyed, and she had the right to obey her Lord because He created her. It is said that so-and-so has the right to do such-and-such, and the meaning of her obedience is that she does not refrain from what God wanted for her. Qatada said: She had the right to do that, and many say the same:

If it is a reproach, then welcome and she deserves our reproach. I said:

Tafsir al-Baghawi

2- **And she listened to her Lord**, meaning she heard her Lord's command to split and obeyed Him, from the word *adhan*, which means listening. **And she was entitled to it**, meaning she was entitled to obey her Lord.

Tafsir al-Baidawi

2- **And she obeyed her Lord** and listened to Him, meaning she submitted to the influence of His power when He wanted her to split, the submission of one who obeys and submits to a command. **And she was**

Surat al-Inshiqaq 84:3

And when the earth is spread out

Surat al-Inshiqaq 84:3

And when the earth is spread out

Tafsir al-Jalalayn

3 - **And when the earth is extended** its width is increased as leather is extended, and no building or mountain remains on it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And when the earth is extended**, God Almighty says: And when the earth is spread out, its breadth is increased.

Like what Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Ali ibn Husayn, "The Prophet, may God bless him and grant him peace, said: When the Day of Resurrection comes, God will spread out the earth until there is no human being left except the space of his feet, and I will be the first to be called, and Gabriel will be on the right of the Most Merciful, and by God he had never seen him before, and I will say: O Lord, this one informed me that You sent him to me, and He will say: He spoke the truth, then I will intercede and say: O Lord, Your servants worshipped You at the ends of the earth, and he said: And it is the praised station."

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, *extended*, he said: on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty said: **And when the earth is extended** meaning, it is spread out and its mountains are leveled. The Prophet (peace and blessings of God be upon him) said: **It will be extended like the extension of a hide** because when hide is extended, every fold in it disappears and it extends and becomes level. Ibn Abbas and Ibn Masoud said: And it will be increased, and its width is such and such, because the creation will stand upon it for the judgment until no human being will have more than a place for his foot, because of the multitude of creation upon it. It was previously mentioned in Surah Ibrahim that the earth will be replaced by another earth, and it is the watchful one according to what Ibn Abbas said, as previously mentioned.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it." Some people repeat the pronoun in His statement **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said: **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning**. That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will

inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished.** She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning.** He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

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rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

3- **And when the earth is spread out** meaning it is extended as leather is spread out, and its mountains are crushed until it becomes a smooth plain in which you will not see any crookedness or unevenness. Muqatil said: It is leveled like the extension of leather, so that no building or mountain will remain on it except that it is entered into it. It is also said that it is extended, meaning it is increased in its breadth, from *madad*, which means increase.

Tafsir al-Baghawi

3- **And when the earth is stretched out**, the stretching of the hide by Al-Akkadhi, and its width was increased. Muqatil said: It is leveled like the stretching of the hide, so that no building or mountain remains in it.

Tafsir al-Baidawi

3- **And when the earth is extended** It is spread out by removing its mountains and hills.

Surat al-Inshiqaq 84:4

And it threw out what was in it and became empty.

Surat al-Inshiqaq 84:4

And it threw out what was in it and became empty.

Tafsir al-Jalalayn

4 - **And it threw out what was in it** of the dead to its surface **and abandoned** it

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And it cast out what was in it and became empty**, God Almighty says: And the earth cast out what was in it of the dead to its back and became empty of them to God.

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, **and she threw out what was in it and emptied herself**, he said: She took out what was in it of the dead.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And she threw out what was in it and emptied herself**. He said: She took out her burdens and what was in it.

Tafsir al-Qurtubi

The Almighty said: **And it cast out what was in it and became empty** meaning it brought out its dead and became empty of them. Ibn Jubayr said: It cast out what was in its belly of the dead and became empty of those on its back of the living. It was also said that it cast out what was in its belly of its treasures and minerals and became empty of them. That is, its cavity was empty, so there was nothing in its belly. This indicates the enormity of the matter, just as a pregnant woman casts out what is in her belly during times of distress. It was also said: It became empty of what was on its back of its mountains and seas. It was also said: It cast out what it had entrusted and became empty of what it had preserved, because God Almighty entrusted to it His servants, both living and dead, and preserved in it His lands, agriculture and sustenance.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its**

Lord meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

4- **And it cast out what was in it** meaning it took out what was in it of the dead and treasures and cast them onto its back **and was free** of that. Saeed bin Jubair said: It cast out what was in its belly of the dead and was free of the living who were on its back. Similar to this is His statement: **And the earth cast out its burdens.**

Tafsir al-Baghawi

4- **And it threw out**, it took out, **what was in it**, of the dead and treasures, **and it emptied**, it was emptied of them.

Tafsir al-Baidawi

4- **And she threw out what was in her and emptied herself** in emptiness as much as she could until nothing remained inside her.

Surat al-Inshiqaq 84:5

And she gave permission to her Lord, and her right was fulfilled.

Surat al-Inshiqaq 84:5

And she gave permission to her Lord, and her right was fulfilled.

Tafsir al-Jalalayn

5 - **And she gave permission** she heard and obeyed in that **to her Lord and it was due** and all of that will happen on the Day of Resurrection and the answer to *if* and what is conjoined to it is omitted and indicated by what comes after it, its meaning is that the person will meet his work

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And she listened to her Lord and was obliged to do so.** He says: And the earth heard the command of her Lord in throwing out the dead from within her to the living from above, and obeyed. **And was obliged to do so.** He says: And God fulfilled it in listening to His command in that, and in fulfilling its duty to obey Him.

The Arab scholars differed about the position of the answer to his statement, **When the sky is split** and his statement, **When the earth is extended.** Some of the grammarians of Basra said: **When the sky is split** has the meaning of his statement, **O man, indeed you are striving toward your Lord with great striving and will meet Him,** when the sky is split, in order of precedence and delay.

Some of the grammarians of Kufa said: Some of the commentators said: The answer to **When the sky is split** is his saying: **And it gives permission.** He said: We see that he saw what the commentator saw, and he likened it to the saying of God Almighty: **When they come to it and its gates are opened** (al-Zumar 39:73) because we did not hear an answer with the waw in **when it is a beginning**, nor a statement before it, nor in **when it is**, when it begins. He said: The Arabs only answer with the waw in his saying: **Until it was** and **When it was**, they did not go beyond that. He said: The answer in **When the sky is split** and in **When the earth is extended** is like what is left out, because the specific is known and its meaning has been repeated in the Qur'an, so it is known. If you wish, its answer is: O man, like the saying of the one who says: If such and such is, then O people, you will see what you know of good or evil. You make **O man** the answer, and the fa is implied in it. The answer to **When the sky is split** has been explained as what a person receives of reward and punishment, so the meaning is as if: you will see the reward and punishment. If the sky splits.

The correct statement in this regard, in our view, is that its answer has been omitted, leaving it to suffice with the knowledge of those addressed by it in its meaning. The meaning of the statement is: If the sky is split open,

man will see what he has presented of good or evil. This is made clear by His statement, **O man, indeed you are striving toward your Lord with exertion and will meet Him,** and the verses after it.

Tafsir al-Qurtubi

The Almighty says: **And she gave permission to her Lord** meaning to throw up her dead. **And she had the right** meaning she had the right to hear His command. There is a difference of opinion regarding the answer to *when*, as Al-Farra' said: **She gave permission.** The waw is redundant, as is the case with **and threw down.** Ibn Al-Anbari said: Some of the commentators said: The answer to **when the sky is split** is **she gave permission.** He claimed that the waw is inserted, but this is a mistake, because the Arabs do not insert the waw except with **until - when** like in the Almighty's saying: **until when they came to it and its gates were opened** (al-Zumar 39:73) and with *when* like in the Almighty's saying: **So when they both submitted and he prostrated upon his forehead, * And We called to him** (Saffat: 103) meaning **We called to him** and the waw is not inserted with anything other than these two. It was said: The answer is an implied fa' as if he said: **when the sky is split**, so O man, you are laboring. It was said: The answer to it is what is indicated by **(and he will meet it)** meaning if the sky is split open, man will meet his toil. It was said: There is an inversion of the meaning in it.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah.

And it obeyed its Lord and was right, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it." Some people repeat the pronoun in His statement **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said: **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning**. That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished**. She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning**. He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

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Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed.'" Sahih according to the criteria of Muslim.

And the Almighty's saying: **And he will return to his family, rejoicing**, meaning he will return to his family in Paradise. Qatada and Ad-Dahhak said: *Rejoicing*, meaning happy and delighted with what God Almighty has given him. Al-Tabarani narrated on the authority of Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), that he said: **You are doing deeds that you do not know, and the absent one will soon return to his family, either happy or grieved**. God the Almighty said: **But he who is given his record behind his back**, meaning in his left hand behind his back, his hand is folded behind him and he is given his record with it likewise. **He will call for destruction**, meaning loss and destruction. "And he will burn in a Blaze. Indeed, he was among his family, rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

5- **And she listened to her Lord** meaning she heard and obeyed what He commanded her to do regarding throwing down and abandoning herself **and she fulfilled her duty** meaning she made it true by listening to that and submitting to it. The meaning of the two verbs was explained before this.

Tafsir al-Baghawi

5- **And she gave permission to her Lord and fulfilled her duty**. They differed regarding the answer to *if*. It was said: Its answer is omitted, and its meaning is: If these things are what a person sees as reward and punishment.

It was said that his answer is: **O man, indeed you are a**

Surat al-Inshiqaq 84:5

And she gave permission to her Lord, and her right was fulfilled.

toiler, and its metaphor is: If the sky is split open, every toiler will find what he did.

It was said: The answer is: **And I gave permission**, and in that case the *waw* is redundant.

Tafsir al-Baidawi

5- **And she gave permission to her Lord** to throw down and leave, **and it was right** for permission and the repetition of *if* for the independence of each of the two sentences with a type of ability and its answer is omitted for the sake of exaggeration by ambiguity or sufficiency with what was mentioned in Surat At-Takwir and Surat Al-Infitar or for the meaning of his saying.

Surat al-Inshiqaq 84:6

O mankind, indeed you are striving toward your Lord with exertion and will meet Him.

Tafsir al-Jalalayn

6 - **O mankind, indeed you are striving** striving in your work *towards* the meeting **of your Lord** which is death **with striving and will meet Him** that is, meeting your aforementioned work of good or evil on the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O man, you are doing a deed for your Lord and will meet Him with it, whether your deed is good or bad. He says: So let your deed be among those that save you from His wrath and bring you His pleasure, and let it not be among those that anger Him with you and you will perish.

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, **O man, indeed you are striving toward your Lord with exertion and will meet Him**. He says: You do a deed with which you will meet God, whether it is good or bad.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O man, indeed you are striving toward your Lord with exertion and will meet Him**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Indeed, you are striving toward your Lord with great striving**, he said: Doing work for Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and I heard him say about that: **Indeed, you are striving towards your Lord with toil**. He said: Work towards your Lord with work. He said: Toiling: work.

Tafsir al-Qurtubi

God the Almighty said: **O mankind, indeed you are striving toward your Lord with exertion and will meet Him When the sky is split**. Al-Mubarrad said this. Also from him: The answer is (**But as for he who is given his record in his right hand**), which is the opinion of Al-Kisa'i, meaning, if the sky is split, then he who is

given his record in his right hand, his ruling is such-and-such. Abu Ja'far Al-Nahhas said: This is the most correct and best of what has been said about it. It was said: It means, **Remember, When the sky is split**. It was also said: The answer was omitted because those addressed knew it, meaning, if these things happen, those who deny the resurrection will know their misguidance and loss. It was also said: A question was asked about the time of the Resurrection, so it was said to them: When its signs appear, the Resurrection will take place, and you have seen the consequences of your denial of it. The Quran is like a single verse in that some parts indicate others. Al-Hasan said: His statement, **When the sky is split** is an oath. The majority disagree with his statement, that it is report and not an oath.

God the Almighty says: {O man, indeed you are striving toward your Lord with exertion.} What is meant by man is the human race, O son of Adam. Saeed narrated on the authority of Qatadah: O son of Adam, your striving is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. It was said: He is a helper. Muqatil said: He means Al-Aswad bin Abdul Asad. It was also said: He means Ubayy bin Khalaf. It was also said: He means all the disbelievers. O disbeliever, you are striving. Toiling in the speech of the Arabs means work and earning. Ibn Muqbil said:

Life is nothing but two tarts, one of which I die, and the other I struggle to live.

Another said:

And the smile of every good life passed, and I continued to toil for life and work hard

Any work. Ad-Dahhak narrated on the authority of Ibn Abbas: (**Indeed, you are striving**) meaning you will return (**to your Lord with toil**) meaning a return inevitably. **Then you will meet Him** meaning you will meet your Lord. It was also said: meeting your work. Al-Qatabi said (**Indeed, you are striving**) meaning you will work hard to earn your living until you meet your Lord. Meeting means encounter, meaning you will meet your Lord with your work. It was also said: meaning you will meet the book of your work, because the work has already been completed. For this reason, He said: **But as for he who is given his book in his right hand**.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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O mankind, indeed you are striving toward your Lord with exertion and will meet Him.

on the authority of Muammar, on the authority of al-Zuhri, on the authority of Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

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Fath al-Qadir

6- **O mankind** refers to the human race, so it includes both believers and unbelievers. It has also been said that it refers to unbelieving humans, but the former is more appropriate because of the details that will follow.

Indeed, you are striving toward your Lord with exertion.

Toil in Arabic means to strive for something with effort, without distinguishing between whether that thing is good or bad. The meaning is that you are striving toward your Lord in your work or to meet your Lord. It is derived from the verb *kadah* to scratch his skin. Ibn Muqbil said:

Life is nothing but two tarts, one of which I die, and the other I struggle to live.

Qatada, Ad-Dahhak and Al-Kabī said: **Do a deed for your Lord and then meet Him** means that you will meet your deed. The meaning is that you will inevitably meet the reward for your deed and the reward and punishment that result from it. Al-Qatibi said: The meaning of the verse is: **Indeed, you are striving** meaning working hard and striving to make a living until you meet your Lord. Meeting means encounter, meaning you will meet your Lord with your deed. It was also said that it will be meeting the book of your deeds, because your deed has already been completed.

Tafsir al-Baghawi

The meaning of his saying: 6- **Strive towards your Lord with exertion**, meaning strive towards Him in your work. Toiling is the work and effort of a person in a matter, whether good or evil, until it exerts itself in him, meaning it has an effect. Qatada and Al-Kalbi Ad-Dahhak said: Work for your Lord with an action, **and meet Him**, meaning meet the reward for your work, whether it be good or evil.

Tafsir al-Baidawi

6- **O mankind, indeed you are striving toward your Lord with exertion and will meet Him.** It is based on the interpretation that man encountered his exertion, meaning an effort that affects him from his exertion if it scratches him, or **will meet Him**. And **O mankind, indeed you are striving toward your Lord** is an objection, and striving toward Him is striving to meet His reward.

Surat al-Inshiqaq 84:7

But as for him who is given his record in his right hand

Surat al-Inshiqaq 84:7

But as for him who is given his record in his right hand

Tafsir al-Jalalayn

7 - **But as for he who is given his book** the book of his deeds **in his right hand** he is the believer.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **But as for he who is given his book of deeds in his right hand**, God Almighty says: But as for he who is given his book of deeds in his right hand.

Tafsir al-Qurtubi

God Almighty says: **But as for he who is given his record in his right hand**, meaning the believer, **he will be brought to account with an easy reckoning**, about which there is no discussion.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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Fath al-Qadir

8- **But as for he who is given his record in his right hand**, and they are the believers.

Tafsir al-Baghawi

7- **But as for he who is given his record**, the record of his deeds, **in his right hand**.

Tafsir al-Baidawi

7- **But as for he who is given his record in his right hand**.

Surat al-Inshiqaq 84:8

Then he will be brought to an easy reckoning.

Surat al-Inshiqaq 84:8

Then he will be brought to an easy reckoning.

Tafsir al-Jalalayn

8 - **Then he will be brought to account with an easy reckoning** means that his deeds will be presented to him as in the hadith of the two Sahihs, in which it says that whoever is questioned about the reckoning will perish, and after the presentation he will be overlooked.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then he will be brought to account with an easy reckoning**, that is, his deeds will be looked at, his bad deeds will be forgiven, and he will be rewarded for his good deeds.

The people of interpretation said something similar to what we said about this, and the report came from the Messenger of God, may God bless him and grant him peace.

Who said that?

Ibn Wakee' narrated: Jarir narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Abd al-Wahid ibn Hamza, on the authority of Ibad ibn Abd God ibn al-Zubayr, on the authority of Aisha, who said: I heard the Prophet, may God bless him and grant him peace, say: **O God, bring me to an easy reckoning**. I said: **O Messenger of God, what is an easy reckoning?** He said: **That his sins be looked at and overlooked, and whoever is questioned about the reckoning on that Day will be doomed**.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Muhammad ibn Ishaq, he said: Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, she said: I heard the Messenger of God, may God bless him and grant him peace, say in some of his prayers: O God, judge me with an easy judgment. When he finished, I said: O Messenger of God, what is an easy judgment? He said: It is to look into his book and be forgiven for it. Whoever is questioned by the judge on that Day, O Aisha, will be doomed.

Nasr bin Ali Al-Jahdhami told us: Muslim told us, on the authority of Al-Harith bin Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account, or is brought to account, will be punished. Then she said: The account is only easy: it is presented to God while He sees them.

Ibn Bashar told us, he said: Abd al-Wahhab told us, he said: Ayoub told us, and Yaqub told me, he said: Ibn

Ulayyah told us, he said: Ayoub told us, on the authority of Ibn Abi Malekah, on the authority of Aisha: The Messenger of God, may God bless him and grant him peace, said: Whoever is brought to account on the Day of Resurrection will be punished. I said: Doesn't God say: **Then he will be brought to account with an easy reckoning?** He said: That is not the reckoning, rather that is the presentation, but whoever is questioned about the reckoning on the Day of Resurrection will be punished.

Ibn Wakee' told us: Rawh ibn Ubadah told us: Abu Amir Al-Khazzaz told us, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **No one will be called to account on the Day of Resurrection except that he will be punished**. I said: "Does God not say: 'Then he will be called to account with an easy reckoning?'" He said: "That is the presentation. Whoever is called to account will be punished." And he pointed with his hand to his finger as if he was poking it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then he will be brought to account with an easy reckoning**, he said: The easy reckoning is that which forgives his sins and accepts his good deeds, and the easy reckoning is that which is pardoned. And he recited, **And they fear the evil of the reckoning** (al-Ra'd 13:21), and he recited, **Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, among the companions of Paradise** (al-Ahqaf 46:16).

Ibn Hamid told us: Mihran told us, on the authority of Uthman ibn al-Aswad, who said: Ibn Abi Malekah told us, on the authority of Aisha, who said: O Messenger of God, **He will be brought to account with an easy reckoning**. He said: That is the presentation, O Aisha. Whoever is called to account will perish.

Ibn Bashar told us: Uthman bin Omar and Abu Dawud told us: Abu Amir Al-Khazzaz told us, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is brought to account will be punished**. She said: "I said: Doesn't God say: 'Then he will be brought to account with an easy reckoning.' He said: That is the presentation, O Aisha, and whoever is called to account will be punished."

If someone were to say: How is it said, **Then he will be held accountable**, while accountability can only be done by two people, and God is the One who takes care of their deeds, and no one has a claim before his Lord to hold him accountable? It would be said: That is God's confirmation to the servant of his sins, and the servant's admission of them, and of what his book of deeds has recorded. That is the accountability as we have described, and that is why it was said: He will be held accountable.

Amr ibn Ali told us: Ibn Abi Uday told us, on the authority of Abu Yunus al-Qushayri, on the authority of Ibn Abi Malikah, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him

peace, said: **No one will be called to account on the Day of Resurrection except that he will perish.** She said: "So I said: O Messenger of God, 'But as for he who is given his record in his right hand, he will be called to account with an easy reckoning.' He said: That is the presentation. No one will be called to account on the Day of Resurrection except that he will perish."

Tafsir al-Qurtubi

Thus, "It was narrated on the authority of the Messenger of God, may God bless him and grant him peace, from the hadith of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **(Whoever is brought to account on the Day of Resurrection will be punished.)** She said: I said, O Messenger of God, did God not say, "But as for he who is given his record in his right hand, he will be brought to account with an easy reckoning?" He said: ((That is not the reckoning, but rather the presentation. And whoever is questioned about the account on the Day of Resurrection will be punished.))" Narrated by Al-Bukhari, Muslim, and Al-Tirmidhi.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud

at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, 'O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it.'" Some people repeat the pronoun in the phrase **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion.** Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said: **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning.** That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished.** She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning.** He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

Ibn Jarir said: Ibn Wakee' narrated to us, Rawh ibn Ubadah narrated to us, Abu Amir Al-Khazzaz narrated to us, on the authority of Ibn Abi Malekah, 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: **No one will be brought to account on the Day of Resurrection except that he will be punished.** I said: Doesn't God say: **Then he will be brought to account with an easy reckoning.** He said: "That is the presentation. Whoever is questioned about the account will be punished." And he put his hand on his finger as if to poke fun at it. It was also narrated on the authority of Amr ibn Ali, on the authority of Ibn Abi Uday, on the authority of Abu Yunus Al-Qushayri, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, and he mentioned the hadith. Both of them narrated it on the authority of Abu Yunus Al-Qushayri, whose name was Hatim ibn Abi Saghira, on his authority. Ibn Jarir said: Nasr ibn Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn

Surat al-Inshiqaq 84:8

Then he will be brought to an easy reckoning.

Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed.'" Sahih according to the criteria of Muslim.

And the Almighty's saying: **And he will return to his family, rejoicing**, meaning he will return to his family in Paradise. Qatada and Ad-Dahhak said: *Rejoicing*, meaning happy and delighted with what God Almighty has given him. Al-Tabarani narrated on the authority of Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), that he said: **You are doing deeds that you do not know, and the absent one will soon return to his family, either happy or grieved**. God the Almighty said: **But he who is given his record behind his back**, meaning in his left hand behind his back, his hand is folded behind him and he is given his record with it likewise. **He will call for destruction**, meaning loss and destruction. "And he will burn in a Blaze. Indeed, he was among his family, rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

8- Then he will be brought to account with an easy reckoning. There is no discussion about it. Muqatil said: Because his sins will be forgiven, but he will not be brought to account for them. The commentators said: It means that his bad deeds will be presented to him, then God will forgive them, so it is an easy reckoning.

Tafsir al-Baghawi

8- Then he will be brought to account with an easy reckoning. Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Saeed bin Abi Maryam told us, Nafi' told us, on the authority of Ibn Umar, Ibn Abi Malekah told me that Aisha, the wife of the Prophet, peace and blessings be upon him, would not hear anything that she did not know except that she would review it until she understood it. She said: "The Prophet, peace and blessings be upon him, said: 'Whoever is brought to account will be punished.'" Aisha, may God be pleased with her, said: I said: O

Messenger of God, does not God Almighty say: **Then he will be brought to account with an easy reckoning?** She said: He said: That is only the presentation, but whoever is questioned about the reckoning will perish.

Tafsir al-Baidawi

8- He will be brought to account with an easy reckoning" easy and not subject to debate.

Surat al-Inshiqaq 84:9

And he returns to his family, rejoicing.

Tafsir al-Jalalayn

9 - **And he returns to his family** in Paradise *rejoicing* about that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And he will return to his family, happy**, means: And this person who will be held to account for an easy reckoning will return to his family in Paradise, happy.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And he returns to his family, rejoicing**, he said: To the family for whom God has prepared Paradise.

Tafsir al-Qurtubi

He said: A good and authentic hadith. **And he will return to his family, rejoicing** His wives in Paradise from among the houris (*rejoicing*) meaning happy and content. It is said that it was revealed about Abu Salamah ibn Abd al-Asad, he was the first to migrate from Makkah to Madinah. It was also said: To his family whom he had in this world, to inform them of his salvation and safety. The first is the opinion of Qatada. That is, to his family whom God has prepared for him in Paradise.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

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Surat al-Inshiqaq 84:9

And he returns to his family, rejoicing.

be punished. I said: Doesn't God say: **Then he will be brought to account with an easy reckoning.** He said: "That is the presentation. Whoever is questioned about the account will be punished." And he put his hand on his finger as if to poke fun at it. It was also narrated on the authority of Amr ibn Ali, on the authority of Ibn Abi Uday, on the authority of Abu Yunus Al-Qushayri, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, and he mentioned the hadith. Both of them narrated it on the authority of Abu Yunus Al-Qushayri, whose name was Hatim ibn Abi Saghira, on his authority. Ibn Jarir said: Nasr ibn Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed.'" Sahih according to the criteria of Muslim.

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Fath al-Qadir

9- **And he will return to his family, rejoicing.** That is, after the easy reckoning, he will return to his family who are in Paradise from his clan, or to his family who

were his in this world, from wives and children who preceded him to Paradise, or to those whom God has prepared for him in Paradise from the houris and immortal boys, or to all of these, rejoicing and happy with the goodness and honor he has been given.

Tafsir al-Baghawi

9- **And he will return to his family**, meaning in Paradise, among the houris and human women, *rejoicing* /, with what he has been given of goodness and dignity.

Tafsir al-Baidawi

9- **And he returns to his family, rejoicing** to his believing clan, or the group of believers, or **his family** in Paradise from the houris.

Surat al-Inshiqaq 84:10

And as for he who is given his record behind his back

Tafsir al-Jalalayn

10 - **And as for he who is given his record behind his back** he is the disbeliever, his right hand will be chained to his neck and his left hand will be placed behind his back and he will take his record with it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And as for he among you, O people, who is given his book on that Day behind his back, that is by placing his right hand to his neck, and placing his left hand behind his back, so he takes his book with his left hand from behind his back. And for this reason, the Most High described them as sometimes being given their books with their left hands, and sometimes as being given them from behind their backs.

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, **But as for he who is given his record behind his back**, he said: He puts his hand behind his back.

Tafsir al-Qurtubi

The Almighty's saying: **And as for he who is given his record behind his back**, was revealed about Al-Aswad ibn Abd Al-Asad, the brother of Abu Salamah, as stated by Ibn Abbas. Then it is general for every believer and disbeliever. Ibn Abbas said: He extends his right hand to take his record, but an angel pulls him away, dislocates his right hand, and takes his record with his left hand from behind his back. Qatada and Muqatil said: He loosens the tablets of his chest and bones, then his hand enters and exits from his back, and he takes his record likewise.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who

cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, 'O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it.'" Some people repeat the pronoun in the phrase **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said: **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning**. That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished**. She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning**. He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how

Surat al-Inshiqaq 84:10

And as for he who is given his record behind his back

Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

Ibn Jarir said: Ibn Wakee' narrated to us, Rawh ibn Ubadah narrated to us, Abu Amir Al-Khazzaz narrated to us, on the authority of Ibn Abi Malekah, 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: **No one will be brought to account on the Day of Resurrection except that he will be punished.** I said: Doesn't God say: **Then he will be brought to account with an easy reckoning.** He said: "That is the presentation. Whoever is questioned about the account will be punished." And he put his hand on his finger as if to poke fun at it. It was also narrated on the authority of Amr ibn Ali, on the authority of Ibn Abi Uday, on the authority of Abu Yunus Al-Qushayri, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, and he mentioned the hadith. Both of them narrated it on the authority of Abu Yunus Al-Qushayri, whose name was Hatim ibn Abi Saghira, on his authority. Ibn Jarir said: Nasr ibn Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed.'" Sahih according to the criteria of Muslim.

And the Almighty's saying: **And he will return to his family, rejoicing**, meaning he will return to his family in Paradise. Qatada and Ad-Dahhak said: *Rejoicing*, meaning happy and delighted with what God Almighty has given him. Al-Tabarani narrated on the authority of Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), that he said: **You are doing deeds that you do not know, and the absent one will soon return to his family, either happy or grieved.** God the Almighty said: **But he who is given his record behind his back**, meaning in his left hand behind his back, his hand is folded behind him and he is given his record with it likewise. **He will call for destruction**, meaning loss and destruction. "And he will burn in a Blaze. Indeed, he was among his family, rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back

as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

10- **But as for he who is given his record behind his back**, Al-Kalbi said: Because his right hand is chained to his neck, and his left hand is behind him. Qatada and Muqatil said: The panels of his chest and bones will be loosened, then his hand will enter and exit from his back, and he will take his record likewise.

Tafsir al-Baghawi

10- **But as for he who is given his record behind his back**, his right hand will be chained to his neck and his left hand will be placed behind his back, so his record will be given to him with his left hand from behind his back. Mujahid said: His left hand will be removed from behind his back.

Tafsir al-Baidawi

10- **And as for he who is given his record behind his back**, meaning he is given his record in his left hand from behind his back. It was said that his right hand will be chained to his neck and his left hand will be placed behind his back.

Surat al-Inshiqaq 84:11

Then he will call for destruction.

Tafsir al-Jalalayn

11 - **Then he will call** when he sees what is in it **for destruction** he will call out for his destruction by saying, **O destruction!**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then he will call for destruction**, meaning: Then he will call for destruction, which is to say: Woe to me! Woe to me! It is from their saying: So-and-so called for his destruction, meaning: Woe to me!

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

We have mentioned the meaning of *thawbur* previously, with its evidence and the narrations that 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, **He calls for destruction**, that he said: He calls for ruin.

Tafsir al-Qurtubi

God Almighty says: **Then he will call for destruction**, meaning for ruin, and he will say: **Woe to me, oh my destruction.**

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the

right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

God's statement: **O mankind, indeed you are striving toward your Lord with exertion** means that you are striving toward your Lord and doing deeds **then you will meet Him** then you will meet what you have done of good or evil. Evidence for this is what Abu Dawud at-Tayalisi narrated on the authority of al-Hasan ibn Abi Ja'far on the authority of Abu al-Zubayr on the authority of Jabir, who said: The Messenger of God (blessings and peace of God be upon him) said: "Gabriel said, 'O Muhammad, live as long as you wish, for you will die. Love whatever you wish, for you will be separated from it. Do whatever you wish, for you will meet it.'" Some people repeat the pronoun in the phrase **your Lord** meaning **then you will meet your Lord**, meaning that He will reward you for your deeds and recompense you for your striving. Based on this, both statements are interconnected. Al-Awfi said on the authority of Ibn Abbas: **O mankind, indeed you are striving toward your Lord with exertion** means: You do a deed with which you will meet God, whether it be good or evil.

Qatada said: **O man, indeed you are striving toward your Lord with exertion**. Indeed, your striving, O son of Adam, is weak, so whoever is able to make his striving in obedience to God, let him do so, and there is no power except with God. Then God the Almighty said: **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning.** That is, easy, without making it difficult, meaning that not all the details of his deeds will be verified, for whoever is brought to account in this way will inevitably perish. Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever is called to account will be punished.** She said: I said: Did not God the Almighty say: **Then he will be brought to account with an easy reckoning.** He said: "That is not the reckoning, but that is the presentation. Whoever is called to account on the Day of Resurrection will be punished." And this is how Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Jarir narrated it from the hadith of Ayoub Al-Sakhtiyani.

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Surat al-Inshiqaq 84:11

Then he will call for destruction.

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Fath al-Qadir

11- **Then he will call for destruction** meaning when he reads his book he will say: Woe to me, what destruction! And destruction is perdition.

Tafsir al-Baghawi

11- **Then he will call for destruction**, he calls for woe and destruction when he reads his book, saying: **Woe to me, O destruction**, as God Almighty says: **There they will call for destruction Al-Furqan - 13**.

Tafsir al-Baidawi

11- **Then he will call for destruction**. He wishes for destruction and says, **Oh, my destruction**, which is perdition.

Surat al-Inshiqaq 84:12

And he will burn in a Blaze.

Tafsir al-Jalalayn

12 - **And he will enter the Blaze** He will enter the intense fire. In the reading, with the dammah on the yaa', the fatha on the sad, and the shaddah on the lam.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And he will be roasted in a Blaze.** The reciters differed in their recitation of that. The majority of the reciters of Mecca, Medina, and Syria read it as **and will be roasted**, with a damma on the yaa' and a shaddah on the lam, meaning that God will roast them, roasting after roasting, and cooking after cooking, as God Almighty said: **Every time their skins are roasted through, We will replace them with other skins.** (An-Nisa': 56). They also cited as evidence to correct their recitation that His statement: **Then they will roast in Hellfire.** (al-Haqqah 69:31). Some of the Medinans and the majority of the reciters of Kufa and Basra read it as: **And they will roast in it**, with a fatha on the yaa' and a light lam, meaning that they will roast in it and return to it, and they will burn in it. They also cited as evidence to correct their recitation that God Almighty said: **They will roast in it.** (Ibrahim 14:29) and **Except for he who is roasting in Hellfire.** (al-Saffat 37:163).

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

Tafsir al-Qurtubi

The Almighty says: **And will be roasted in a Blazing Fire** meaning, he will enter the Fire until he is roasted in its heat. The two imams, Ibn Amir, and Al-Kisa'i read it (**and will be roasted**) with a damma on the ya', a fatha on the sad, and a shaddah on the lam, like the Almighty's statement: **Then they will roast him in Hellfire** (al-Haqqah 69:31) and His statement: **And roasting in Hellfire** (Al-Waqi'ah: 94). The rest read (**and will be roasted**) with a fatha on the ya' and a lightened vowel, an intransitive verb, like His statement: **Except he who is to roast in Hellfire** (al-Saffat 37:63) and His statement: **Roasted in the Great Fire** (Al-A'la: 12) and His statement: **Then indeed, they will roast in Hellfire** (al-Mutaffifin 83:16). A third reading was narrated by Abaan on the authority of Asim and Kharijah on the authority of Nafi' and Ismail Al-Makki on the authority of Ibn Kathir: (*yalla*) with a damma on the ya', a sukoon on the sad, and a fatha on the lam, lightened, as it was read (**and they will pray**) with a damma on the ya', and likewise in (*Al-Ghashiyah*) it was also read: (*yasalla*

naran) and they are two dialects of *salla* and *asla*, like his saying: ((and he sent down. and he sent down)).

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God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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Surat al-Inshiqaq 84:12

And he will burn in a Blaze.

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Fath al-Qadir

12- **And he will burn in a Blaze** meaning he will enter it and suffer the heat and intensity of its fire. Abu Amr, Hamza, and Asim read it with a fatha on the yaa, a sukoon on the sad, and a soft lam. The rest read it with a damma on the yaa, a fatha on the lam, and a shaddah on it. Ismail Al-Makki narrated on the authority of Ibn Kathir, and so did Kharijah on the authority of Nafi', and Ismail Al-Makki narrated on the authority of Ibn Kathir that they read it with a damma on the yaa and a sukoon on the sad from the root yashli.

Tafsir al-Baghawi

12- **And he will be roasted in a Blazing Fire.** Abu Ja'far, the people of Basra, Asim, and Hamza read: **and he will be roasted** with a light fatha on the yaa, like his saying: **He will be roasted in the Great Fire Al-A'la - 12.** The others read it with a damma on the yaa, a fatha on the sad, and a shaddah on the lam, like his saying: **And roasting in Hellfire Al-Waqi'ah - 94, Then they will roast him in Hellfire Al-Haqqah - 31.**

Tafsir al-Baidawi

12- **And he will be roasted in a Blaze.** The Hijazis and the Levantines read **and he will be roasted in a Blaze**, based on the Almighty's saying, **and he will be roasted in Hell.** It was also read **and he will be roasted in Hell.**

Surat al-Inshiqaq 84:13

Indeed, he was rejoicing among his family.

Tafsir al-Jalalayn

13 - **He was among his family** his clan in this world *happy* in arrogance by following his desires.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, he was happy among his family**. God Almighty says: He was happy among his family in this world, because of his disobedience to God's command and his committing of His sins.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, he was rejoicing among his family** means in this world.

Tafsir al-Qurtubi

God the Almighty said: **Indeed, he was among his family, rejoicing**. Ibn Zayd said: God described the people of Paradise as having fear, sadness, weeping, and compassion in this world, and then He followed that with bliss and happiness in the Hereafter. He recited God the Almighty's statement: "Indeed, we were before fearful among our families. But God was gracious to us and saved us from the punishment of the scorching wind." (al-Tur 52:26-27) He said: And He described the people of Hell as having joy in this world, laughter, and amusement therein. So He said: **Indeed, he was among his family, rejoicing**.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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Ibn Jarir said: Ibn Wakee' narrated to us, Rawh ibn Ubadah narrated to us, Abu Amir Al-Khazzaz narrated to us, on the authority of Ibn Abi Malekah, 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: **No one will be brought to**

Surat al-Inshiqaq 84:13

Indeed, he was rejoicing among his family.

account on the Day of Resurrection except that he will be punished. I said: Doesn't God say, **Then he will be brought to account with an easy reckoning.** He said: "That is the presentation. Whoever is questioned about the account will be punished." And he put his hand on his finger as if to poke fun at it. It was also narrated on the authority of Amr ibn Ali, on the authority of Ibn Abi Uday, on the authority of Abu Yunus Al-Qushayri, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, and he mentioned the hadith. Both of them narrated it on the authority of Abu Yunus Al-Qushayri, whose name was Hatim ibn Abi Saghira, on his authority. Ibn Jarir said: Nasr ibn Ali Al-Jahdhami narrated to us, Muslim narrated to us, on the authority of Al-Harith ibn Al-Kharit, the brother of Al-Zubayr, on the authority of Ibn Abi Malekah, on the authority of Aisha, who said: Whoever is questioned about the account - or who is brought to account - will be punished. Then she said: The easy reckoning is presented to God, the Most High, and He sees them. Ahmad said: Ismail told us, Muhammad ibn Ishaq told us, Abd al-Wahid ibn Hamza ibn Abdullah ibn al-Zubayr told me, on the authority of Ibad ibn Abdullah ibn al-Zubayr, on the authority of Aisha, who said: "I heard the Messenger of God, may God bless him and grant him peace, say during some of his prayers: 'O God, judge me with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That he looks into his record and is forgiven for it. Whoever is called to account on that day, O Aisha, will be doomed.'" Sahih according to the criteria of Muslim.

And the Almighty's saying: **And he will return to his family, rejoicing**, meaning he will return to his family in Paradise. Qatada and Ad-Dahhak said: *Rejoicing*, meaning happy and delighted with what God Almighty has given him. Al-Tabarani narrated on the authority of Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), that he said: **You are doing deeds that you do not know, and the absent one will soon return to his family, either happy or grieved.** God the Almighty said: **But he who is given his record behind his back**, meaning in his left hand behind his back, his hand is folded behind him and he is given his record with it likewise. **He will call for destruction**, meaning loss and destruction. "And he will burn in a Blaze. Indeed, he was among his family, rejoicing." That is, joyful, not thinking about the consequences and not fearing what lay ahead. This brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

13- **He was happy among his family** meaning he was happy among his family in this world, following his

desires and lusts out of arrogance and wickedness, because the afterlife did not cross his mind. The sentence explains what came before it.

Tafsir al-Baghawi

13- **He was happy with his family**, meaning in this world, following his desires and indulgence in his lusts.

Tafsir al-Baidawi

13- **He was among his family** meaning in this world. *Happy* arrogantly with money and prestige, empty of the afterlife.

Surat al-Inshiqaq 84:14

Indeed, he thought that he would never turn back.

Tafsir al-Jalalayn

14 - **He thought that** is a lightened form of the heavy form and its subject is omitted, meaning that **he will not be changed** and return to his Lord.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "Indeed, he thought that he would never return. * Yes." God Almighty says: Indeed, this one who was given his book behind his back on the Day of Resurrection thought in this world that he would not return to us, and that he would not be resurrected after his death. So he did not care about the sins he committed, because he did not hope for reward, and he did not fear punishment. It is said from this: So-and-so turned away from this matter: if he turned away from it. And from this is the report that was narrated "from the Messenger of God, may God bless him and grant him peace, that he used to say in his supplication: O God, I seek refuge in You from weakness after strength." Meaning by that: from returning to disbelief, after faith.

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, **He thought that he would never be resurrected**, meaning: he would not be resurrected.

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, "Indeed, he thought that he would never return to us. Yes." He said: That he would not return to us.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He thought that he would never return** means that he would have no resurrection or return.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **That he will not be transformed**. He said: That he will not be turned over: he says: That he will not be resurrected.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, **He thought that he would not change**. He said: He would return.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **that it will not be**

changed, he said: that it will not be turned over.

Tafsir al-Qurtubi

The Almighty says: **Indeed, he thought that he would never return** meaning that he would never return alive and be resurrected to be held accountable, then be rewarded or punished. It is said: **هنا يهوى** he returns. Labid said:

A person is like a meteor, whose light turns to ash after it has once been shining.

Ikrimah and Dawud ibn Abi Hind said, *Yahwar* is an Ethiopian word, and it means to return. The two words may agree, as they are a derivative word, and from this comes the word **Hawari bread**, because it returns to whiteness. Ibn Abbas said: "I did not know what *yahwar* was until I heard a Bedouin woman calling to her daughter: "Hawri", meaning return to me. In Arabic, *Hawri* means to return, and from this comes the saying of the Prophet (peace be upon him):

(O God, I seek refuge in You from loss after increase) meaning: from returning to deficiency after increase. The same is true for *Hawr* with the letter *Damma*. And in the proverb **(Hawr in a shell)** meaning deficiency within deficiency. It is said about a man whose affairs are being managed. The poet said:

They hastened to chew lightly, so they increased, and the blame remains, and the people increased in hours.

Al-Hoor is also the noun in the phrase: **The mill ground but did not return anything**, meaning it did not return any of the flour. Al-Hoor is also: destruction. The rajaz poet said:

In a well, there is no secret houri or hair

Abu Ubaidah said: **Any well of Houris**, and *La* is redundant. It was narrated **after the universe** and its meaning is the spread of the matter after its completion. Muammar was asked about the Houris after the universe, and he said: It is the Kunti. Abd al-Razzaq said to him: What is the Kunti? He said: A man is righteous then he turns into a bad man. Abu Amr said: It is said to a man when he grows old: Kunti, as if it is attributed to his saying: I was such and such in my youth. He said:

I became a coward and I became a scum, and the worst traits of a person are to be a coward and to be a scum

A man kneads: if he stands up leaning on the ground due to old age. Ibn al-A'rabi said: Al-Kunti is the one who says: I was young, and I was brave. Al-Kani is the one who says: I had money and I used to give away, and I had horses and I used to ride.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its**

Indeed, he thought that he would never turn back.

Lord meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

Ibn Jarir said: 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 Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be no space left for a human being except for his feet. I will be the first to be called, and Gabriel will be at the right of the Most Merciful. By God, he had never seen him before. I will say, 'O Lord, this one informed me that You sent him to me.' God Almighty will say, 'He has spoken the truth.' Then I will intercede, and I will say, 'O Lord, Your servants worshipped You at the ends of the earth.' He said, 'And it cast out what was within it and was freed from them.'" That is, it cast out what was in its belly of the dead and was freed from them. This was said by Mujahid, Sa'id, and Qatadah. **And it obeyed its Lord and was right**, as mentioned above.

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brief joy was followed by prolonged sadness. **For he thought that he would never return**, meaning he believed that he would not return to God and that He would not bring him back after his death. This was said by Ibn Abbas, Qatadah and others. Return means returning. God said: **Yes, indeed his Lord is ever Seeing of him**, meaning yes, God will bring him back as He began him and will reward him for his deeds, good and bad, for He is All-Seeing of him, meaning All-Knowing, All-Aware.

Fath al-Qadir

Sentence 14- **Indeed, he thought that he would never return** is an explanation for him being happy in this world with his family. The meaning is that the reason for that happiness was his thought that he would not return to God nor be resurrected for judgment and punishment because of his denial of resurrection and his rejection of the Hereafter. In his saying, **that he would never return**, there is a lightened form of the heavy form, with what is in its scope, replacing the two objects of thought. To return in the language means to return. It is said that he returned: if he returned.

Al-Raghib said: To hesitate in a matter, and from this we seek refuge in God from injustice after hesitation in a matter after continuing with it. To question a speech means to review it, and to consult it is to refer and to go back. Ikrimah and Dawud ibn Abi Hind said:

Yahwar is an Ethiopian word and it means to return. Al-Qurtubi said: "Al-Hawr in the speech of the Arabs means to return, and from this is the saying of the Prophet, may God bless him and grant him peace: 'O God, I seek refuge in You from Al-Hawr after Al-Kawr,' meaning from returning to deficiency after increase. And likewise Al-Hawr with the dammah, and in the proverb 'Hawr in Mahhar': meaning deficiency in deficiency. And from this is the saying of the poet:

And the blood is shed and the people are brought to the houris

The houri also means destruction, and from this the rajaz poet said:

In a well, there is no secret and no hair

Abu Ubaidah said: That is, in the well of Hour, and there is no redundancy.

Tafsir al-Baghawi

14- "He thought that he would never be changed," that he would never return to us and would never be resurrected.

Tafsir al-Baidawi

14- **He thought that he would never return to God Almighty.**

Surat al-Inshiqaq 84:15

Yes, indeed his Lord was ever Seeing of him.

Surat al-Inshiqaq 84:15

Yes, indeed his Lord was ever Seeing of him.

Tafsir al-Jalalayn

15 - Yes he will return to Him **his Lord is ever Seeing of him** knowing that he will return to Him

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: Yes, God Almighty says: Yes, he will surely be transformed and return to his Lord alive, as he was before his death.

And His saying: **His Lord was All-Seeing of him**. God Almighty says: The Lord of this one who thought he would never be freed was All-Seeing of him, while he was in this world, with what sins he had committed therein, and what his affair would become in the Hereafter, knowing all of that.

Tafsir al-Qurtubi

The Almighty said: Yes meaning the matter is not as he thought, but rather he will turn back to Us and return. **Indeed, his Lord was All-Seeing of him** before He created him, knowing that he would return to Him. And it was said: **Yes, he will turn back and return**. Then He resumed and said: **Indeed, his Lord was All-Seeing of him** from the day He created him until He resurrected him. And it was said: **Knowing of what had gone before him of misery and happiness**.

Tafsir Ibn Kathir

God Almighty says: **When the heaven is split open** and that is on the Day of Resurrection **and gives ear to its Lord** meaning: it listens to its Lord and obeys His command regarding what He commanded it to do regarding the splitting open, and that is on the Day of Resurrection **and it is right** meaning it is right for it to obey His command because He is the Great One who cannot be resisted or overcome, rather He has subdued everything and everything is humbled before Him. Then He says: **And when the earth is spread out** meaning: it is spread out, spread out, and expanded.

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Fath al-Qadir

15- **Yes, indeed his Lord was ever Seeing of him.** Yes is an affirmation of the negation with *lan*: meaning, yes, he will surely be resurrected and resurrected. Then he explained that by saying, **Indeed, his Lord was ever Seeing of him.** Meaning, He was All-Knowing of him and of his deeds, and nothing of them was hidden from

Him. Al-Zajaj said: He was All-Knowing of him before He created him, knowing that he would return to Him.

Tafsir al-Baghawi

Then he said: 15- *Yes*, meaning: It is not as he thought, but he will be transformed to us and resurrected, **Indeed, his Lord was ever Seeing of him**, from the day he created him until he resurrected him.

Tafsir al-Baidawi

15- *Yes* is an affirmation of what comes after **will not**. **Indeed, his Lord is All-Seeing of him** Knowing of his deeds, so He does not neglect him, but rather returns him and rewards him.

Surat al-Inshiqaq 84:16
So I swear by the twilight

Surat al-Inshiqaq 84:16

So I swear by the twilight

Tafsir al-Jalalayn

16 - **I swear** has no connection to *twilight* which is the redness on the horizon after sunset

Tafsir al-Suyuti

Tafsir al-Tabari

This is an oath by our Lord, by the twilight. The twilight is the redness on the horizon from the west side of the sun, according to some of them.

The interpreters differed on this. Some of them said: It is the redness, as we said. Among those who said this were a group of people from Iraq. Others said: It is the day.

Who said that?

Muhammad ibn Ismail al-Ahmasi told me: Muhammad ibn Ubayd told us: Al-Awam ibn Hawshab told us: I said to Mujahid: **The twilight**. He said: "Do not say the twilight, for the twilight is from the sun, but say: the redness of the horizon."

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

Abu Kurayb told us, he said: Waki' told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **So I swear by the twilight**, he said: the day.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Others said: Twilight is the name for redness and whiteness, and they said: It is one of the opposites.

The correct thing to say about this, in my opinion, is that God swore by the day departing and the night approaching. As for the twilight at which the evening prayer is performed, we think it is red, for the reason we have explained in our book, The Book of Prayer.

Tafsir al-Qurtubi

The Almighty said: **So I swear not** meaning I swear, and *no* is a connection. **By the twilight** meaning by the redness that appears at sunset until the final 'Isha' prayer comes. Ashhab, Abdullah ibn al-Hakam, Yahya ibn Yahya, and many others said on the authority of

Malik: The twilight is the redness in the sunset. When the redness disappears, the time for the sunset prayer has ended and the 'Isha' prayer becomes obligatory. Ibn Wahb narrated that more than one person told me on the authority of Ali ibn Abi Talib, Muadh ibn Jabal, Ubadah ibn al-Samit, Shaddad ibn Aws, and Abu Hurayrah: The twilight is the redness, and Malik ibn Anas said the same. Among the Companions mentioned by others besides Ibn Wahb are: Umar, Ibn Umar, Ibn Mas'ud, Ibn Abbas, Anas, Abu Qatadah, Jabir ibn Abdullah, and Ibn al-Zubayr. Among the Followers: Sa'id ibn Jubayr, Ibn al-Musayyab, Tawus, Abdullah ibn Dinar, and al-Zuhri. Among the jurists, al-Awza'i, Malik, al-Shafi'i, Abu Yusuf, Abu Thawr, Abu Ubaid, Ahmad, and Ishaq said the same. It was said: It is whiteness. This was narrated from Ibn Abbas, Abu Hurairah, Umar ibn Abd al-Aziz, al-Awza'i, and Abu Hanifa in one of the two narrations from him. Asad ibn Amr narrated that he went back on it. It was narrated from Ibn Umar as well that it is whiteness, and the first choice is made because most of the Companions, Followers, and jurists agreed with it, and because the evidence of the speech of the Arabs, derivation, and the Sunnah testifies to it. Al-Farra' said: I heard some Arabs say about a garment that had dye on it: It was as if it was twilight and it was red. This is evidence of redness. The poet said:

And red in color as the red of twilight

Another said:

Rise up, boy, I mean, do not be confused by time with a cup filled with twilight

The ochre is called twilight. In As-Sahah: twilight is the remaining sunlight and its redness at the beginning of the night until close to darkness. Al-Khalil said: twilight: the redness, from sunset to the time of the last evening prayer, when it goes away it is said: the twilight has disappeared. Then it was said: the origin of the word is from the softness of something, it is said: something is twilight, meaning it has no cohesion due to its softness. And he pitied him: meaning his heart softened towards him, and compassion: the noun from pity, which is the softness of the heart, and so is twilight, the poet said:

She loves my life and I love her death out of compassion, and death is the most honorable fight for the sanctuary

Twilight: the remaining sunlight and its redness, as if that thinness is from the sunlight. The wise men claimed that the whiteness never sets. Al-Khalil said: I climbed the lighthouse of Alexandria and watched the whiteness, and I saw it moving from horizon to horizon, but I did not see it set. Ibn Abi Uways said: I saw it continue until dawn. Our scholars said: Since its time was not specified, its consideration was dropped. In Sunan Abi Dawud, on the authority of Al-Nu'man bin Bashir, he said:

I inform you of the time of the last 'Isha' prayer. The Prophet (peace and blessings of God be upon him) used to pray it when the moon set on the third day. This is a specification, and the ruling is dependent on the first part of the name. It cannot be said: **It will be**

invalidated for you at the first dawn, because the first dawn has no ruling regarding prayer or abstaining from food, because the Prophet (peace and blessings of God be upon him) explained the dawn by his words and actions, saying:

(And the dawn is not that you say thus - and he raised his hand upwards - but the dawn is that you say thus and he stretched it out) Its explanation has already been mentioned in the verse on fasting in Surat Al-Baqarah, so there is no point in repeating it. Mujahid said: Al-Shafaq is the entire day. Do you not see it? He said: **(And the night and what it covers)**. Ikrimah said: What remains of the day. Al-Shafaq is also: the bad of things. It is said: Ata' Mushfaq, meaning he is small. Al-Kumait said:

A king more arrogant than kings, his hands are milked by those who ask for them, and he is merciless

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness**. Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness**. Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

In Sahih Muslim, it is narrated on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **The time for sunset is as long as the twilight has not disappeared**. All of this is evidence that the twilight is as al-Jawhari and al-Khalil said. However, it is authentically reported on the authority of Mujahid that he said regarding this verse: **So I swear by the twilight** meaning the entire day. In another narration on his authority, he said the twilight is the sun. Both were narrated by Ibn Abi Hatim. What led him to say this was his connection with the verse of God, the Most High: **And the night and what it covers**, meaning it gathers, as if he swore by light and darkness. Ibn Jarir said: God swore by the day departing and the night advancing. Ibn Jarir said: Others said: The twilight is a name for redness and whiteness, and they said it is one of the opposites. Ibn Abbas, Mujahid, al-Hasan and Qatadah said: **And what it covers** means what it gathers. Qatadah said: What it gathers of stars and beasts. Ibn Abbas cited as evidence the words of the poet:

Shops, if only they could find a driver

Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend from one level to another** Al-Bukhari said: Sa'id ibn An-Nadr informed us, Hisham informed us, Abu Bishr informed us, on the authority of Mujahid, who said: Ibn Abbas said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another**. He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another**. He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend from level to level**, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say**: They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said:

Surat al-Inshiqaq 84:16
So I swear by the twilight

One matter after another and **One state after another**. Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say**: It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too**. They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jarir told us that he heard Makhul say about the statement of God, **You will surely ascend from one level to another**, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammur from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck.

Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another**. He said, **A state after Condition**. Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty**. This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves**. That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny**. That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal**. Mujahid and Qatadah said: **They conceal in their hearts**. "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted**. The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted**. As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds**. The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

16- **So I swear by the twilight** /a is redundant as mentioned previously in similar phrases. We have already mentioned the difference of opinion regarding it in Surat Al-Qiyamah, so refer to it. The twilight is the redness that occurs after sunset until the time of the final 'Isha' prayer. Al-Wahidi said: This is the opinion of all the commentators and linguists. Al-Farra' said: I heard some Arabs say: He was wearing a dyed garment as if it were the twilight, and it was red. Al-Qurtubi narrated this from most of the Companions, Followers, and jurists. Asad ibn Umar and Abu Hanifa said: In one of the two narrations from him, it means whiteness. This opinion has no basis or justification in either the Arabic language or Islamic law. Al-Khalil said: The twilight is the redness from sunset and its redness at the beginning of the night until close to darkness. The books of language and Islamic law agree on this, and from it is the saying of the poet:

Rise up, boy, I mean, do not be confused by time with
a cup filled with twilight

Another said:

Red as twilight

Tafsir al-Baghawi

God Almighty said: 16- **So I swear by the twilight**.
Mujahid said: It is the entire day. Ikrimah said: It is what remains of the day. Ibn Abbas and most of the commentators said: It is the redness that remains on the horizon after sunset. Some people said: It is the whiteness that follows that redness.

Tafsir al-Baidawi

16- **So I swear by the twilight** is the redness that is seen on the horizon of the West after sunset. Abu Hanifa, may God have mercy on him, said: It is the whiteness that follows it, and it was named thus because of its softness from the twilight.

Surat al-Inshiqaq 84:17

By the night and what it covers

Surat al-Inshiqaq 84:17

By the night and what it covers

Tafsir al-Jalalayn

17 - **And the night and what it covers** plural of what enters it of animals and other things

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **And the night and what it gathers**, meaning: And the night and what it gathers, of what is still, and this includes what has a soul that flies or moves during the day. It is said from this: I gave him a watering-pot, and from this: food that is gathered in large containers or a vessel. And from this is the word *wasq*, which is the food gathered in large quantities that is measured or weighed. It is said: it is sixty sa's, and this is what came in the report from the Messenger of God, may God bless him and grant him peace.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **and what was gathered** means: and what was collected.

Ibn Bashar told us, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Mujahid, on the authority of Ibn Abbas, regarding this verse: **And the night and what it covers**, he said: And what it gathers. And Ibn Abbas said:

Shopkeepers, if they could find a driver

Yaqub told me: Ibn Ulayyah told us, on the authority of Abu Raja', who said: Hafs asked Al-Hasan about his statement, **And the night and what it covers**. He said: And what it gathers.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the night and what it covers**. He said: And what it gathers means: what it shelters of animals.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And the night and what it covers** means what it wraps.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And the night and what it covers**. He said:

And what is darkened over it, and what is brought into it. Ibn Abbas said:

Shops if they could find a guide

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the night and what it covers**, meaning: and what it gathers of stars or animals.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And what was gathered** he said: And what was collected.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the night and what it covers**, he said: And what is gathered, in which are gathered the things that God gathers, which take refuge in Him, and things that are in the night that are not in the day, what is gathered from what is in it what takes refuge in, is from what is gathered.

Ibn Hamid told us: Hakam told us: Amr told us, on the authority of Mansour, on the authority of Mujahid: **And the night and what it covers**, meaning: what it wraps around.

He said: Jarir told us, on the authority of Mansour, on the authority of Mujahid, the same.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **And the night and what it covers**. He said: And what is included in it.

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Al-Haytham, on the authority of Sa'id bin Jubayr: **And the night and what it covers**: and what it gathers.

He said: We were told by Wakee', on the authority of Nafi' bin Omar, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: **And what was gathered** means what was collected. Haven't you heard the poet say:

Shops that could not find a driver

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **And the night and what it covers**, he said: What it covers when night comes.

Others said: The meaning of this is: And what he drove.

Who said that?

Abdullah bin Ahmed Al-Marwazi told us: Ali bin Al-Hassan told us: Hussein told us: I heard Ikrimah being asked, **By the night and what it covers**. He said: What it covers of darkness. So when night comes, everything goes to its home.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hasan told us, on the authority of Ikrimah: **And the night and what it conceals**. He said: What it drives of darkness. When night comes, it drives everything to its destination.

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: Concerning His statement, **And the night and what it covers**, he said: What it drives with it of darkness when it comes.

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 night and what it covers**, meaning: And what the night covers of anything, the stars gather. And it is said: And the night and what it gathers.

Tafsir al-Qurtubi

The Almighty's saying: **And the night and what it wraps up** meaning it gathers, joins and wraps up. Its origin is from the chapter of the Sultan and his anger. If he had not come out to the servants from the door of mercy, the servants would not have been able to control his coming. Rather, he came out from the door of mercy and joked with it. So the creation calmed down before him, then they were terrified and met and withdrew, and each returned to his home and settled therein in fear of him. This is the saying of the Almighty: **And out of His mercy He made for you the night and the day that you may rest therein** (Al-Qasas 28:73) meaning by night **and that you may seek of His bounty** (Al-Qasas 28:73) meaning by day as mentioned above. So the night gathers and joins what was spread out during the day in its disposal. This is the meaning of the saying of Ibn Abbas, Mujahid, Muqatil and others. Dhabi' ibn al-Hariq al-Barjami said:

For I and you, and my longing for you, are like one who holds water but whose fingers have not given it to drink.

He says: He has nothing of that in his hand, just as there is nothing in the hand of the one who holds the water. So when the night covers the mountains, trees, seas, and earth and they gather for him, then he has poured them out. And wasq is to gather something together. You say: I poured it at the bottom of it a wasq. And from this, a lot of food that is gathered together is called wasq, which is sixty sa'. And food that is muwasq means gathered, and camels that are mustawsaqah means gathered together. Al-Zajir said:

We have truly beautiful, well-mannered camels, if only they could find a driver.

Akrima said: **And what was driven** means what was driven of something to where it is located. So, *wasq* means *expelled*. From this, it is said of the prey of camels, sheep, and donkeys: *wasqa'a*. The poet said:

As the traces of the document are traced

On the authority of Ibn Abbas: **(And what was carried)** meaning what was concealed and covered. And on his authority also: And what was carried, and everything that I carried I carried, and the Arabs say: I will not do it as long as my eyes carried the water, meaning I carried it. And the she-camel carried a wasqan: meaning it carried and closed its womb on the water,

so it is a wasq she-camel, and wasq she-camels like na'im and niyam, and sahib and sahab. Bishr ibn Abi Khazim said:

He kept urging them on until the tricks became clear from the wicked.

And also musical instruments. And the camel was laden: he carried its load, and the palm tree was laden: its load increased. Yaman, Al-Dahhak, and Muqatil bin Sulaiman said: He carried from the darkness. Muqatil said: Or he carried from the stars. Al-Qushayri: The meaning of *carried* is to gather and collect, and the night covers everything with its darkness, so when it covers it, it has laden it. And this oath is an oath by all creatures, because the night includes them, like the saying of the Most High: **So I swear by what you see* and what you do not see**. Ibn Jubayr said: **And what was laden** means what was done in it, meaning the night prayers and seeking forgiveness in the early hours of the morning. The poet said:

One day you see us righteous, and another time you see us like a greedy, corrupt person.

Like a worker.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness**. Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness**. Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

In Sahih Muslim, it is narrated on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **The time for sunset is as long as the twilight has not disappeared**. All of this is evidence that the twilight is as al-Jawhari and al-Khalil said. However, it is authentically reported on the authority of Mujahid that he said regarding this verse: **So I swear by the twilight** meaning the entire day. In another narration on his authority, he said the twilight is the sun. Both were narrated by Ibn Abi Hatim. What led him to say this was his connection with the verse of God, the Most High: **And the night and what it covers**, meaning it gathers, as if he swore by light and darkness. Ibn Jarir said: God swore by the day departing and the night advancing. Ibn Jarir said: Others said: The twilight is a name for redness and whiteness, and they said it is one of the opposites. Ibn

Abbas, Mujahid, al-Hasan and Qatadah said: **And what it covers** means what it gathers. Qatadah said: What it gathers of stars and beasts. Ibn Abbas cited as evidence the words of the poet:

Shops, if only they could find a driver

Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend from one level to another** Al-Bukhari said: Sa'id ibn An-Nadr informed us, Hisham informed us, Abu Bishr informed us, on the authority of Mujahid, who said: Ibn Abbas said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another**. He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another**. He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend**

from level to level, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say**: They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said: **One matter after another** and **One state after another**. Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say**: It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too**. They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jabir told us that he heard Makhul say about the statement of God, **You will surely ascend from one level to another**, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammar from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to

write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another.** He said, **A state after Condition.** Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty.** This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves.** That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny.** That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal.** Mujahid and Qatadah said: **They conceal in their hearts.** "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted.** The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted.** As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds.** The end of the

interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

Mujahid said: The twilight is the whole day, don't you see it? He said: 17- **And the night and what it covers.** Ikrimah said: It is what remains of the day, and they both said this because of His statement after it: **And the night and what it covers.** So it is as if God the Almighty swore [by the light] and the darkness, and there is no basis for this, although it has been narrated from Ikrimah that he said: The twilight that is between sunset and evening, and it has been narrated from Asad bin Omar to return, **And the night and what it covers.** Wasq, according to the linguists, means to join something together. It is said that the camels are gathered together: if they are gathered and connected, and the shepherd brings them together. Al-Wahidi said: The commentators say: And what was gathered and joined, revealed, and wrapped, and the meaning is that it gathered and joined what was spread out during the day in its disposition, and that is because when the night comes, everything goes to its shelter, and from this is the saying of Dabi' bin Al-Harith Al-Barjami:

I and you will come to you like someone who is holding something that his fingers have not reached.

Akrima said, **And what was driven** means what was driven of something to its place of refuge. So he made it from the market, not from the gathering. It was also said, **And what was driven** means what was concealed and covered. It was also said, **And what was driven** means what was carried. And everything that you carried, you have carried. The Arabs say, **I will not carry it as long as my eyes have carried the water,** meaning I carried it. And the she-camel was driven, it was driven a wasqan, meaning it carried. Qatadah, Al-Dahhak, and Muqatil ibn Sulayman said: And what was driven and what was carried of darkness, or what was carried of the stars. Al-Qushayri said: The meaning of carrying is to gather and gather, and the night carries everything with its darkness. Sa'id ibn Jubayr said: And what was driven: meaning what is done in it of praying at night and seeking forgiveness in the early hours of the morning, but the first is more appropriate.

Tafsir al-Baghawi

17- **And the night and what it gathers,** meaning it gathers and joins. It is said: **And I made him drink it, I gathered it,** meaning I gathered it. And the camels gathered together: if they gathered and joined together. The meaning is: And the night and what it gathers and joins what was spread out during the day of the beasts, because when the night comes everything goes to its shelter. Mansour narrated on the authority of Mujahid who said: What wrapped around it and became dark upon it. Muqatil ibn Hayyan said: It came from darkness or a star. Saeed ibn Jubayr said: And what was done in it.

Surat al-Inshiqaq 84:17

By the night and what it covers

Tafsir al-Baidawi

17- **And the night and what it covers** and what it gathers and covers of animals and other things. It is said: He covered it, so it became covered and smooth. He said:

Shopkeepers, if they could find a driver

Or expel it to its places in the document.

Surat al-Inshiqaq 84:18

And the moon when it is full

Tafsir al-Jalalayn

18 - **And the moon when it is full** when it is full and its light is complete, and that is during the white nights.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And by the moon when it is full**, meaning: And by the moon when it is complete and straight.

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 the moon when it is full**, meaning: when it is straight.

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 moon when it is full**, he said: when it is full and level.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, **And the moon when it is full**, he said: when it is straight.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Hafs asked Al-Hasan, about his statement, **And the moon when it is full**, he said: When it is full, when it is full.

Abu Kudayna told me: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id, regarding his statement, **And the moon when it is full**, he said: on the thirteenth.

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, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Ibn Hamid told us, he said: Hakam told us, he said: Amr told us, on the authority of Mansur, on the authority of Mujahid, the same.

He said: Jarir told us, on the authority of Mansour, on the authority of Mujahid, the same.

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, **When it is consistent**, he said: When it is equal.

Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Al-Haytham, on the authority of Sa'id bin Jubayr: **And the moon when it is full** means when it is straight.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **If it becomes straight** means if it becomes round.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the moon when it is full**: when it is straight.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And the moon when it is full**, that he said: When it comes together and is straight.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the moon when it is full**, he said: When it is straight.

Tafsir al-Qurtubi

The Almighty said: **And the moon when it is full** meaning it is complete, gathered, and level. Al-Hasan said: It is full and level. Ibn Abbas: It is level. Qatada: It became round. Al-Farraa: Its being full and level on the nights of the full moon. It is a causative verb from the word wasq which means gathering. It is said: I watered it so it was filled, just as it is said: I connected it so it was connected. It is also said: So-and-so's matter is consistent, meaning it is gathered together and in good order. It is also said: Something is consistent if it is continuous.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness**. Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness**. Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

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Surat al-Inshiqaq 84:18
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Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another.** He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and

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Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves.** That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny.** That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal.** Mujahid and Qatadah said: **They conceal in their hearts.** "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas

said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted**. The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted**. As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds.** The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

18- **And the moon when it is full** meaning it comes together and is complete. Al-Farra' said: **Its fullness** means it is full, gathered, and straight on the night of the thirteenth and fourteenth to the sixteenth. It is derived from the verb *wasq* which means gathering. Al-Hasan said: **It became full** means it became full and gathered. Qatada said: It became round. It is said: **I fed it so it became full**, just as one says: **I connected it** so it became connected. It is also said: **The matter of so-and-so is "massive**, meaning gathered and regular. It is also said: **Something is consistent** if it is continuous.

Tafsir al-Baghawi

18- **And the moon when it is full**, when it is full and its light is complete, and it is in the white days. Qatada said: It has become round, and it is derived from the word *wasq* which means gathering.

Tafsir al-Baidawi

18- **And the moon when it is full** It meets and becomes a full moon.

Surat al-Inshiqaq 84:19

You will surely ascend from level to level.

Surat al-Inshiqaq 84:19

You will surely ascend from level to level.

Tafsir al-Jalalayn

19 - **You will ride** O people, its root is tarakbuunun. The nun of the subject was deleted due to the succession of similar letters and the waw due to the meeting of two quiescent letters **layer after layer** state after state, which is death, then life and what comes after it of the states of the Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **You will surely ascend from one level to another**. The reciters differed in their recitation of it. Umar ibn al-Khattab, Ibn Mas`ud and his companions, Ibn Abbas and the majority of the reciters of Mecca and Kufa recited it **la tarkaban** with the ta' and the ba' open. The reciters of that also differed in its meaning. Some of them said: You will surely ascend, O Muhammad, from one state to another, and from one matter to another of the hardships.

Who said that?

Yaqub told me, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to recite **You will surely ascend from one level to another**, meaning your Prophet, may God bless him and grant him peace, will ascend from one state to another.

Abu Kurayb told us, he said: Ibn Ulayyah told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of a man who told him, on the authority of Ibn Abbas, regarding **You will surely ascend from level to level**, he said: One home after another.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement **You will surely ascend from one level to another**, he said: one state after another.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas **You will surely ascend from level to level** meaning: one house after another, and it is said: one matter after another, and one state after another.

Ibn Bashar told us, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, he said: I heard Mujahid, on the authority of Ibn Abbas **You will surely ascend from one level to another**, he said: Muhammad, may God bless him and grant him peace.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his

statement **You will surely ascend from one level to another**, he said: One state after another.

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement **You will surely ascend from one level to another**, he said: One state after another.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Hafs asked Al-Hasan about his saying **You will surely ascend from level to level**, he said: Home to home, and state to state.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sharik told us, on the authority of Musa ibn Abi Aisha, he said: I was asked once about his saying **You will surely ascend from one level to another**, he said: One state after another.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id: **You will surely ascend from one level to another**. He said: One state after another.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **You will surely ascend from one level to another**. He said: One state after another.

He said: We were told by Wakee', on the authority of Nasr, on the authority of Ikrimah, who said: One situation after 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement **You will surely ascend from one level to another** he said: You will ascend from one state to another.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement **You will surely ascend from level to level** means: state after state, and home after home.

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: **You will surely ascend from level to level**, home after home, and state after state.

Ibn Hamid told us, he said: Hakam told us, he said: Amr told us, on the authority of Mansour, on the authority of Mujahid **You will surely ascend from one level to another**, he said: One matter after another.

Ibn Hamid told us: Jarir told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement **You will surely ascend from one level to another**, he said: One thing after another.

Others who read this article and this reading said: What he meant by that is: You, Muhammad, will ascend from one heaven to another.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan

and Abu Al-Aaliyah said: **You will surely ride** meaning Muhammad, may God bless him and grant him peace, **level upon level** of the heavens.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu al-Dhaha, on the authority of Masruq **You will surely ascend from one level to another**. He said: O Muhammad, from one sky to another.

Abu Kurayb told us: Waki' told us, on the authority of Ismail, on the authority of Al-Sha'bi, who said: Heaven after heaven.

Abu Kurayb told us: Waki' told us, on the authority of Ismail, on the authority of Jabir, on the authority of Amer, on the authority of Alqamah, on the authority of Abdullah, who said: A sky above a sky.

Others said: Rather, the meaning of this is: You will ride the Hereafter after the first.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement **You will surely ascend from one level to another** the latter after the first.

Others who read this reading said: What is meant by that is that it changes in various ways, and is sometimes split by clouds, and sometimes turns red, and becomes rose-colored like oil, and sometimes like molten metal.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qais bin Wahb, on the authority of Marra, on the authority of Ibn Masoud **You will surely ascend from one level to another** He said: The sky is sometimes like paint, and sometimes it cracks.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: I heard Abu Al-Zarqa' Al-Hamadani - and it is not Abu Al-Zarqa' who narrates about wiping over socks - he said: I heard Marra Al-Hamadani, he said: I heard Abdullah say about this verse: **You will surely ascend from level to level** he said: the sky.

Ali bin Saeed Al-Kindi told me: Ali bin Ghurab told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, regarding his statement **You will surely ascend from one level to another**, he said: It is the sky becoming dusty, red, and cracked.

Abu Al-Sa'ib told us: Abu Mu'awiyah told me, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, regarding His statement: **You will surely ascend from one level to another**, he said: It is the sky cracking, then turning red, then bursting. He said: Ibn Abbas said: One state after another.

Yahya bin Ibrahim Al-Masoudi told me: My father told me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Ibrahim, who said: Abdullah recited the letter **You will surely ascend from one level to another**,

and he said: The sky is one state after another, and one station after another.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah **You will surely ascend from one level to another**, he said: It is the sky.

Mahrnan told us, on the authority of Sufyan, on the authority of Abu Farwa, on the authority of Marra, on the authority of Ibn Masoud, that he read it in the accusative case and said: It is the sky.

Abu Kurayb told us: Waki' told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, who said: It is the sky changing color after color.

The majority of the readers of Medina and some of the Kufians read it as **La tarkaban** with a ta' and with a damma on the ba', as a way of addressing all people, that they will ride through difficult situations one situation after another. Some of them mentioned that he read it with a ya' and with a damma on the ba', as a way of reporting from all people, that they will do that.

The most correct reading in this regard, in my opinion, is the reading of those who read with the ta' and with the ba' open, because the interpretation of all the people of interpretation has been reported in this way, even though there are understandable aspects to the other readings. If the correct reading in this regard is what we have mentioned, then the correct interpretation is the saying of those who said: **You will surely ride**, O Muhammad, from one state to another, and from one matter to another of hardships. And what is meant, even though the address is to the Messenger of God, may God bless him and grant him peace, is all people, that they will encounter hardships and terrors of the Day of Resurrection in various states.

We said: What we meant by that is what we mentioned, that the speech before his saying **You will surely ascend level upon level** was addressed to everyone, and likewise after it, so it was more likely that it was similar to what came before and after it.

His saying: **Level upon layer** is from the Arab saying: **So-and-so fell into the daughters of a layer** meaning he fell into a difficult matter.

Tafsir al-Qurtubi

The Almighty said: **You will surely ascend from one stage to another**. Abu Omar, Ibn Masoud, Ibn Abbas, Abu Al-Aaliyah, Masruq, Abu Wa'il, Mujahid, Al-Nakha'i, Al-Sha'bi, Ibn Kathir, Hamza, and Al-Kisa'i read **Latarakaban** with a fat-ha on the ba', addressing the Prophet, may God bless him and grant him peace, meaning, O Muhammad, you will surely ascend from one stage to another, as Ibn Abbas said.

Al-Sha'bi: You will surely ascend, O Muhammad, from heaven to heaven, degree to degree, and rank to rank, in drawing near to God the Most High. Ibn Mas'ud: You will surely ascend the heaven from one state to another, meaning the states that God the Most High has described it with, such as splitting and folding, and

being sometimes like molten metal and sometimes like its solid. And on the authority of Ibrahim, on the authority of Abdullah: **(layer after layer)** he said: The heaven changes from one state to another. From being a sperm-drop, then a clot, then a lump of flesh, then alive and dead, rich and poor. So the address to the human mentioned in His saying, **O man, indeed you are striving** is a noun for the species, and its meaning is people. The rest read **(you will surely ascend)** with a damma on the ba', addressing people. Abu Ubaid and Abu Hatim chose this. He said: Because the meaning of the people is more similar to it than to the Prophet, peace and blessings of God be upon him, because of what was mentioned before this verse: whoever is given his book in his right hand and whoever is given his book in his left. That is, you will experience one state after another of the hardships of the Day of Resurrection, or you will follow the example of those who came before you in denying and fabricating lies against the prophets.

I said: And all of it is intended, and there are hadiths about that. Abu Naim al-Hafiz narrated on the authority of Ja'far ibn Muhammad ibn 'Ali on the authority of Jabir, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what God Almighty has created. God, there is no god but Him. When He wants to create him, He says to the angel: Write his provision, his legacy, and his lifespan, and write whether he is wretched or happy. Then that angel is taken away, and God sends another angel to guard him until he reaches maturity. Then God sends two angels to write down his good and bad deeds. When death comes to him, those two angels are taken away. Then the Angel of Death, peace be upon him, comes to him and takes his soul. When death comes to him, those two angels are taken away. Then the Angel of Death, peace be upon him, comes to him and takes his soul. When he enters his grave, he returns the soul to his body. Then the Angel of Death is taken away. Then the Angel of the grave comes to him and tests him. Then they are taken away. When the Hour comes, the Angel of Good and the Angel of Bad descend upon him, and they open a book tied around his neck. Then they attend with him, one as a driver and the other as a witness." Then God Almighty said: **You were certainly heedless of this, but We have removed your covering, and your sight today is sharp.** (Qaf: 22)

The Messenger of God, may God bless him and grant him peace, said: **You will surely ascend from one level to another.** He said: **One state after another.** Then the Prophet, may God bless him and grant him peace, said: **A great matter is before you, so seek help from God, the Almighty.** This hadith includes the states that befall a person, from the time he is created until the time he is resurrected, and all of it is one hardship after another, life then death, then resurrection then recompense, and in each of these states there are hardships. The Prophet, may God bless him and grant him peace, said:

(You will follow the ways of those who came before you, hand span by hand span, cubit by cubit, to the

point that if they entered the hole of a lizard, you would enter it too.) They said: O Messenger of God, do you mean the Jews and Christians? He said: **(Then who)?** Narrated by Al-Bukhari. As for the sayings of the commentators, Ikrimah said: One state after another, a weaned child after a suckling child, and an old man after a young man. The poet said:

Likewise, if a person's life is extended, he will be placed on a new stage after the next.

On the authority of Makhul: Every twenty years you will find a situation that you were not experiencing before. Al-Hasan said: One situation after another, ease after hardship, and hardship after ease, wealth after poverty, and poverty after wealth, and health after sickness, after health. Saeed bin Jubair: One status after another, some people were humble in this world and were elevated in the hereafter, and some people were elevated in this world and were humbled in the hereafter. It was said: One status after another, and one level after another, because whoever is righteous will be called to righteousness above him, and whoever is corrupt will be called to corruption above him, because everything follows its form. Ibn Zayd: And you will surely move from the level of this world to the level of the Hereafter. Ibn Abbas said: Hardships and terrors: death, then resurrection, then presentation. The Arabs say to someone who has fallen into a severe matter: He has fallen into the daughters of a level, and one of the daughters of a level. And from this, the severe disaster is called: mother of a level, and one of the daughters of a level. And its origin is from snakes, as a snake is called mother of a level due to its transformation. And the level in the language: the state as we described. Al-Aqra' bin Habis Al-Tamimi said:

I am a man who has milked the best parts of time, and I have been led from one side to the next.

This is the clearest evidence of the creation of the world and the proof of the Creator. The wise men said: He who is in one state today and in another state tomorrow should know that his management is up to someone other than Him. Abu Bakr al-Warraaq was asked: What is the evidence that this world has a Creator? He said: The change of states, the inability of strength, the weakness of the pillars, the subjugation of intention, and the cancellation of resolve. It is said: A group of people and a group of locusts came to us, meaning a group. Al-Abbas said in praise of the Prophet, may God bless him and grant him peace:

Move from the cross to the womb if the world has passed away the plate has appeared

Any century of people. It is the layers of the earth, meaning it filled it. The layer is also: a thin bone that separates the two vertebrae. It is said: a layer of the night has passed, and a layer of the day: meaning most of it. The layer: one of the layers, so it is common. It was read **(La tarakaban)** with a kasra on the ba, addressing the self and **(li rakban)** with a ya on the basis of li rakban al-insan. And **(an tabaqan)** is in the accusative case as an attribute of **(-tabaqan)**, meaning a layer exceeding a layer. Or a state of the pronoun in

(**La tarakaban**), a layer exceeding a layer, or exceeding or passing according to the reading.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness.** Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness.** Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

In Sahih Muslim, it is narrated on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **The time for sunset is as long as the twilight has not disappeared.** All of this is evidence that the twilight is as al-Jawhari and al-Khalil said. However, it is authentically reported on the authority of Mujahid that he said regarding this verse: **So I swear by the twilight** meaning the entire day. In another narration on his authority, he said the twilight is the sun. Both were narrated by Ibn Abi Hatim. What led him to say this was his connection with the verse of God, the Most High: **And the night and what it covers**, meaning it gathers, as if he swore by light and darkness. Ibn Jarir said: God swore by the day departing and the night advancing. Ibn Jarir said: Others said: The twilight is a name for redness and whiteness, and they said it is one of the opposites. Ibn Abbas, Mujahid, al-Hasan and Qatadah said: **And what it covers** means what it gathers. Qatadah said: What it gathers of stars and beasts. Ibn Abbas cited as evidence the words of the poet:

Shops, if only they could find a driver

Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend from one level to another** Al-Bukhari said: Sa'id ibn An-Nadr informed us, Hisham informed us, Abu Bishr informed

us, on the authority of Mujahid, who said: Ibn Abbas said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaquub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another.** He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another.** He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend from level to level**, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say:** They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said: **One matter after another** and **One state after another.** Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say:** It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too.** They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jabir told us that he heard Makhul say about the statement of God, **You**

will surely ascend from one level to another, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammar from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another**. He said, **A state after Condition**. Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty**. This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the

people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves**. That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny**. That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal**. Mujahid and Qatadah said: **They conceal in their hearts**. "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted**. The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted**. As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds**. The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

19- **You will surely ascend from one level to another**. This is the answer to the oath. Hamzah, Al-Kisa'i, Ibn Kathir, and Abu Amr read *Latarakubun* with a fatha on the unified letter as addressing one person, namely the Prophet (peace and blessings of God be upon him), or anyone who is suitable for him. This is the reading of Ibn Mas'ud, Ibn Abbas, Abu Al-'Aliyah, Masruq, Abu Wa'il, Mujahid, Al-Nakha'i, Al-Sha'bi, and Sa'id ibn Jubayr. The rest read it with a damma on the unified letter as *Khataliban* for the plural, namely the people. Al-Sha'bi and Mujahid said: **O Muhammad, you will surely ascend from heaven to heaven**. Al-Kalbi said: **It means that you will ascend in them**. This is according to the first reading. It was also said that it means: **Level**

after degree and rank after rank in closeness to God and His exalted status. It was also said that the meaning is: **You will surely ascend from one state to another, each state matching the other in difficulty.** It was also said that the meaning is: **O man, you will surely ascend from one state to another, from your being a sperm-drop, then a clot, then a lump of flesh, then alive, dead, rich, and poor.** The address is to the human mentioned in His statement: **O man, indeed you are striving toward your Lord with great striving.** Abu Ubaid and Abu al-Hatim preferred the second reading. They said: "Because the meaning is more similar to the people than to the Prophet (peace and blessings of God be upon him)." 'Umar read *liyarraḡban* with the ta'ihah and the damma of the unified letter as a statement. It was narrated from him and Ibn 'Abbas that they read it in the third person and with the fatha of the unified letter: **That man will surely ascend.** It was narrated from Ibn Mas'ud and Ibn 'Abbas that they read it with the kasrah of the present tense letter, which is a dialect. It was also read with the fatha of the present tense letter and the kasrah of the unified letter as an address to the self. It was said that the meaning of the verse is: The moon will surely ride through stages of seclusion and its beginning, but this is far-fetched. Muqatil said: **stage after stage** means death and life. Ikrimah said: A suckling, then a weaned child, then a young man, then an old man. The place of *stage* is the accusative as an attribute of *stage* meaning stage passing stage, or as a state of the pronoun **you will ride** meaning passing, or passing.

Tafsir al-Baghawi

19- *Latrakaban* that you will ascend, the people of Mecca, Hamzah, and Al-Kisa'i read it as *Latrakaban* with a fat-ha on the ba', meaning that you will ascend, O Muhammad, **level after level.** Al-Sha'bi and Mujahid said: Heaven after heaven. Al-Kalbi said: It means that you will ascend in it. It is also permissible for it to be degree after degree and rank after rank in closeness to God Almighty and elevation.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Saeed bin Al-Nadr told us, Hisham told us, Abu Al-Bashar told us on the authority of Mujahid, who said: Ibn Abbas said: **You will go from one level to another**, one state after another. This is your Prophet, may God bless him and grant him peace.

It was said: What he meant by it is the sky changing color after color, so it becomes sometimes like paint and sometimes like molten metal, and it splits with clouds one time and is folded up another. Others read it with a damma on the ba', because the meaning is more similar to people, because it was mentioned before: **But as for he who is given his book in his right hand**, and his left, and it was mentioned after that: **Why should they not believe?** And he meant: You will surely go through one state after another, and one matter after another in the place of resurrection, meaning: the conditions will be reversed for them, so they will be in the hereafter in a state other than the one they were in in this world. And *from* means after.

Muqatil said: It means death, then life, then death, then life.

Ata' said: Sometimes he is poor and sometimes he is rich. Amr ibn Dinar said on the authority of Ibn Abbas: He means the hardships and the horrors of death, then the resurrection, then the presentation. Ikrimah said: One state after another: a baby, then a weaned child, then a young man, then an old man. Abu Ubaidah said: You will follow the ways and conditions of those who came before you.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Abdul Aziz told us, Abu Omar Al-San'ani from Yemen told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will follow the ways of those who came before you, inch by inch and cubit by cubit, to the point that if they entered the hole of a lizard, you would follow them.** We said: **O Messenger of God, do you mean the Jews and Christians?** He said: **Then who else?**

Tafsir al-Baidawi

19- **You will surely ascend level after level** is a state after a state that matches its sister in severity. N is when it matches something else, so it is said of the matching state, or levels of severity after levels, which are death, the places of resurrection and its horrors, or it and what came before it of calamities, as it is the plural of level. Ibn Kathir, Hamzah and Al-Kisa'i read **You will certainly ascend level after level** with the fat-ha, addressing a human being based on the wording, or the Messenger, peace and blessings be upon him, meaning you will certainly ascend a noble state and high rank after a state and rank, or **a level** of the levels of the heavens after a level on the Night of Ascension, and with the kasra, addressing oneself, and with the ya' for absence, and **from a level** is an attribute of *level* or a state of the pronoun meaning passing the *level* or passing it.

Surat al-Inshiqaq 84:20
So why do they not believe?

Surat al-Inshiqaq 84:20

So why do they not believe?

Tafsir al-Jalalayn

20 - **So why do they** the disbelievers **not believe**? What is preventing them from believing or what argument do they have for abandoning it when there are proofs for it?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So why do they not believe?** God Almighty says: So why do these polytheists not believe in the Oneness of God, nor acknowledge the resurrection after death, when their Lord has sworn to them that they will ride one level after another, despite what they have witnessed of His proofs of the truth of His Oneness.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So why do they not believe?** He said: With this hadith, and with this matter.

Tafsir al-Qurtubi

The Almighty says: **So why do they not believe?** Meaning, what is preventing them from believing after the verses were made clear to them and the evidence was established? This is a question of denial. It was also said: It is amazement, meaning they were amazed at them for abandoning belief despite these verses.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness.** Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness.** Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah

said the same, and it is the twilight that occurs between sunset and evening prayer.

In Sahih Muslim, it is narrated on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **The time for sunset is as long as the twilight has not disappeared.** All of this is evidence that the twilight is as al-Jawhari and al-Khalil said. However, it is authentically reported on the authority of Mujahid that he said regarding this verse: **So I swear by the twilight** meaning the entire day. In another narration on his authority, he said the twilight is the sun. Both were narrated by Ibn Abi Hatim. What led him to say this was his connection with the verse of God, the Most High: **And the night and what it covers**, meaning it gathers, as if he swore by light and darkness. Ibn Jarir said: God swore by the day departing and the night advancing. Ibn Jarir said: Others said: The twilight is a name for redness and whiteness, and they said it is one of the opposites. Ibn Abbas, Mujahid, al-Hasan and Qatadah said: **And what it covers** means what it gathers. Qatadah said: What it gathers of stars and beasts. Ibn Abbas cited as evidence the words of the poet:

Shops, if only they could find a driver

Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend from one level to another** Al-Bukhari said: Sa'id ibn An-Nadr informed us, Hisham informed us, Abu Bishr informed us, on the authority of Mujahid, who said: Ibn Abbas said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another.** He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You**

will surely ascend from one level to another is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another**. He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend from level to level**, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say:** They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said: **One matter after another** and **One state after another**. Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say:** It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too**. They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jabir told us that he heard Makhul say about the statement of God, **You will surely ascend from one level to another**, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after

another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammar from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another**. He said, **A state after Condition**. Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty**. This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves**. That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny**. That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal**. Mujahid and Qatadah said: **They conceal in their hearts**. "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception,

Surat al-Inshiqaq 84:20

So why do they not believe?

meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted**. The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted**. As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds**. The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

20- **So why do they not believe?** The question is for denial, and the *fa* is for arranging what comes after it of denial and amazement with what came before it of the conditions of the Day of Resurrection or other than it, based on the previous difference. The meaning is: What is it with the disbelievers that they do not believe in Muhammad, may God bless him and grant him peace, and in what he brought of the Qur'an, despite the existence of reasons for believing in that.

Tafsir al-Baghawi

God Almighty says: 20- **Then why do they not believe?** A question of denial.

Tafsir al-Baidawi

20- **Why then do they not believe** in the Day of Resurrection?

Surat al-Inshiqaq 84:21

And when the Qur'an is recited to them, they do not prostrate.

Tafsir al-Jalalayn

21 - And what is the matter with them **and when the Qur'an is recited to them, they do not prostrate** that they submit by believing in it because of its miraculous nature?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And when the Qur'an is recited to them, they do not prostrate themselves.** God Almighty says: And when the Book of their Lord is recited to them, they do not submit or humble themselves. We have already explained the meaning of prostration before with its evidence, so that makes it unnecessary to repeat it.

Tafsir al-Qurtubi

God the Almighty said: **And when the Qur'an is recited to them, they do not prostrate** meaning they do not pray. In the Sahih, it is narrated that Abu Hurairah recited **When the heaven is split** and prostrated in it. When he finished, he informed them that the Messenger of God (peace and blessings of God be upon him) prostrated in it. Malik said: It is not one of the obligatory prostrations, because the meaning is that they do not submit or obey in performing its obligations. Ibn al-Arabi said: The correct view is that it is from him, and it is the narration of the Medinans from him, and the Qur'an and Sunnah support it. Ibn al-Arabi said: When I led the people in prayer, I omitted reciting it, because if I prostrated, they would deny it, and if I omitted it, it would be a shortcoming on my part, so I avoided it unless I prayed alone. This is the fulfillment of the promise of the Truthful One that good should be evil and evil should be good. The Prophet (peace and blessings of God be upon him) said to Aisha: **Were it not for the recent disbelief of your people, I would have demolished the House and restored it to the foundations of Abraham.** Our Sheikh Abu Bakr al-Fihri used to raise his hands when bowing and when rising from it. This is the doctrine of Malik and al-Shafi'i, and it is done by the Shi'a. One day, he came to me in the guardhouse of Ibn al-Shawa in al-Taghr **the place where I teach** during the noon prayer. He entered the mosque from the guardhouse mentioned above and went forward to the row. I was in the back, sitting on the sea windows, breathing the wind from the intense heat. With me in one row was Abu Thamanah, the chief and commander of the sea, with a group of his companions, waiting for the prayer and looking at the ships under the port. When the Sheikh raised his hands during bowing and when rising from it, Abu Thamanah and his companions said,

Don't you see how this easterner entered our mosque? Go to him, kill him, and throw him into the sea so that no one can see you. My heart leapt from my chest and I said, **Glory be to God, this is al-Tartushi, the jurist of the time.** They said to me, **And why did he not raise his hands?** I said, "That is what the Prophet (peace and blessings of God be upon him) used to do." This is the doctrine of Malik, according to the narrations of the people of Medina from him. I tried to calm them down and keep them quiet until he finished his prayer. I went with him to the house from the guard. He saw the change in my face and disapproved of it. He asked me and I told him. He laughed and said, **How can I be killed for following a Sunnah?** I said to him, **This is not permissible for you, for you are among people who, if you follow it, will rise up against you and perhaps your blood will be shed.** He said, **Leave this talk and do something else.**

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhlul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness.** Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness.** Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

In Sahih Muslim, it is narrated on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **The time for sunset is as long as the twilight has not disappeared.** All of this is evidence that the twilight is as al-Jawhari and al-Khalil said. However, it is authentically reported on the authority of Mujahid that he said regarding this verse: **So I swear by the twilight** meaning the entire day. In another narration on his authority, he said the twilight is the sun. Both were narrated by Ibn Abi Hatim. What led him to say this was his connection with the verse of God, the Most High: **And the night and what it covers**, meaning it gathers, as if he swore by light and darkness. Ibn Jarir said: God swore by the day departing and the night advancing. Ibn Jarir said: Others said: The twilight is a name for redness and whiteness, and they said it is one of the opposites. Ibn Abbas, Mujahid, al-Hasan and Qatadah said: **And what it covers** means what it gathers. Qatadah said: What it gathers of stars and beasts. Ibn Abbas cited as evidence the words of the poet:

Shops, if only they could find a driver

And when the Qur'an is recited to them, they do not prostrate.

Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend from one level to another** Al-Bukhari said: Sa'id ibn An-Nadr informed us, Hisham informed us, Abu Bishr informed us, on the authority of Mujahid, who said: Ibn Abbas said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another**. He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another**. He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend from level to level**, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say**: They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one

house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said: **One matter after another and One state after another**. Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say**: It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too**. They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jabir told us that he heard Makhul say about the statement of God, **You will surely ascend from one level to another**, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammar from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel

of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.' The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another.** He said, **A state after Condition.** Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty.** This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves.** That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny.** That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal.** Mujahid and Qatadah said: **They conceal in their hearts.** "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted.** The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted.** As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds.** The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

21- And when the Qur'an is recited to them, they do not prostrate. This conditional clause and its answer are in the accusative case as a state: meaning, what prevents them from prostrating and submitting when the Qur'an is recited? Al-Hasan, Ata', Al-Kalbi and Muqatil said: Why do they not pray? Abu Muslim said: What is meant is submission and humility. It was also said that what is meant is the prostration itself known as the prostration of recitation. There has been a disagreement as to whether this is one of the places of prostration when reciting or not. The evidence for prostration has been presented in the opening of this surah.

Tafsir al-Baghawi

21- And when the Qur'an is recited to them, they do not prostrate. Al-Kalbi and Muqatil said: They do not pray.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrahi told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Qutaybah told us, Sufyan bin Uyaynah told us, on the authority of Ayoub bin Musa, on the authority of Ata bin Mina, on the authority of Abu Hurayrah, who said: "We prostrated with the Messenger of God, may God bless him and grant him peace, during 'Read in the name of your Lord' and 'When the heaven is split'."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Muammar told us: I heard my father say: Bakr told me, on the authority of Abu Rafi', who said: "I prayed the Isha prayer with Abu Hurairah, and he recited 'When the sky is split asunder', and he prostrated. I said: What is this? He said: I prostrated in it behind Abu Al-Qasim, may God bless him and grant him peace, and I will continue to prostrate in it until I meet him."

Tafsir al-Baidawi

21- And when the Qur'an is recited to them, they do not prostrate they do not submit or **they do not prostrate** to its recitation. Because of what was narrated: The Prophet (peace and blessings be upon him) recited **And prostrate and draw near** and prostrated with those who were with him from the believers and the Quraysh were clapping over their heads, so it was revealed. Abu Hanifa used it as evidence for the obligation of prostration, as it is a criticism of whoever heard it and did not prostrate. It was narrated on the authority of Abu Hurairah **may God be pleased with him** that he prostrated in it and said: By God, I did not prostrate in it until after I saw the Messenger of God (peace and blessings be upon him) prostrating in it.

Surat al-Inshiqaq 84:22

Rather, those who disbelieve deny.

Surat al-Inshiqaq 84:22

Rather, those who disbelieve deny.

Tafsir al-Jalalayn

22 - **Rather, those who disbelieve deny** the resurrection and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **Rather, those who disbelieve deny the signs of God and His revelation.** God Almighty says: Rather, those who disbelieve deny the signs of God and His revelation.

Tafsir al-Qurtubi

God Almighty says: **Rather, those who disbelieve deny** Muhammad, may God bless him and grant him peace, and what he brought. Muqatil said: It was revealed about Banu Amr ibn Umair, who were four, two of whom converted to Islam. It was also said: It applies to all disbelievers.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness.** Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness.** Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

In Sahih Muslim, it is narrated on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **The time for sunset is as long as the twilight has not disappeared.** All of this is evidence that the twilight is as al-Jawhari and al-Khalil said. However, it is authentically reported on the authority of Mujahid that he said regarding this verse: **So I swear by the twilight** meaning the entire

day. In another narration on his authority, he said the twilight is the sun. Both were narrated by Ibn Abi Hatim. What led him to say this was his connection with the verse of God, the Most High: **And the night and what it covers**, meaning it gathers, as if he swore by light and darkness. Ibn Jarir said: God swore by the day departing and the night advancing. Ibn Jarir said: Others said: The twilight is a name for redness and whiteness, and they said it is one of the opposites. Ibn Abbas, Mujahid, al-Hasan and Qatadah said: **And what it covers** means what it gathers. Qatadah said: What it gathers of stars and beasts. Ibn Abbas cited as evidence the words of the poet:

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"Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

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what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another**. He said, **A state after Condition**. Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty**. This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

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Surat al-Inshiqaq 84:22

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Praise be to God, Lord of the worlds. The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

22- **Rather, those who disbelieve deny** meaning they deny Muhammad, may God bless him and grant him peace, and the book he brought that includes proof of monotheism, resurrection, reward, and punishment.

Tafsir al-Baghawi

22- **Rather, those who disbelieve deny** the Qur'an and the Resurrection.

Tafsir al-Baidawi

22- **Rather, those who disbelieve deny** meaning the Qur'an.

Surat al-Inshiqaq 84:23

And God knows best what they conceal.

Tafsir al-Jalalayn

23 - **And God knows best what they conceal** they gather in their books of disbelief, denial, and evil deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And God knows best what they conceal**. God Almighty says: And God knows best what these polytheists conceal in their hearts of denial of the Book of God and His Messenger.

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, his statement, **they conceal**, he said: they conceal.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And God knows best what they conceal**, he said: A person conceals his goods and his wealth, this one in this, and this one in that, so God knows what they conceal of deeds, and the bad deeds are what their hearts conceal, and in them come together of these deeds good and evil, so the hearts are the receptacle of all of these deeds, good and evil, He knows what they conceal and what they declare, and He has concealed for you that which no one knows whether it is from the Qur'an or other than that, so fear God and beware of introducing some of this evil into the noble deeds of these deeds, which spoils them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatadah, regarding his statement, **they are aware**, he said, **in their chests**.

Tafsir al-Qurtubi

The Almighty said: **And God knows best what they conceal** meaning what they conceal in their souls of disbelief. This is what Ad-Dahhak narrated on the authority of Ibn Abbas. Mujahid said: They conceal their actions. Ibn Zayd: They collect good and bad deeds, taken from the container that collects what is in it. It is said: I stored the provisions and goods: if you put them in the container. The poet said:

Goodness is more lasting, even if it takes a long time, and evil hides the provisions you have stored.

And he memorized it, meaning he preserved it. You say: I memorized the hadith, I memorized it, and a retentive ear. And it was mentioned before.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness**. Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness**. Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

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Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend on one level to another** Al-Bukhari said: Sa'id ibn An-Nadr informed us, Hisham informed us, Abu Bishr informed us, on the authority of Mujahid, who said: Ibn Abbas

said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another**. He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another**. He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend from level to level**, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say:** They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said: **One matter after another and One state after another**. Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say:** It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too**. They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jabir told us that

he heard Makhul say about the statement of God, **You will surely ascend from one level to another**, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammar from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another**. He said, **A state after Condition**. Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty**. This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves.** That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny.** That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal.** Mujahid and Qatadah said: **They conceal in their hearts.** "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted.** The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted.** As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds.** The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

23- **And God knows best what they conceal**, meaning what they conceal in their hearts of disbelief. Muqatil said: They conceal their actions. Ibn Zayd said: They collect good and bad deeds, taken from the container that collects what is in it, and from this is the saying of the poet:

Goodness is more lasting, even if it takes a long time, and evil is the most evil provision you can have.

It is said that he memorized it, and he memorized the hadith, meaning he memorized it, and from this comes **a listening ear.**

Tafsir al-Baghawi

23- **And God knows best what they conceal.** In their hearts of denial. Mujahid said: They conceal.

Tafsir al-Baidawi

23- **And God knows best what they conceal** of disbelief and enmity in their hearts.

Surat al-Inshiqaq 84:24

Then give them tidings of a painful punishment.

Surat al-Inshiqaq 84:24

Then give them tidings of a painful punishment.

Tafsir al-Jalalayn

24 - **Then give them tidings** inform them **of a painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Then give them tidings of a painful punishment.** God Almighty says: So give tidings, O Muhammad, to these deniers of God's signs, of a painful punishment for them from God, which will be painful.

Tafsir al-Qurtubi

The Almighty says: **Then give them tidings of a painful punishment** meaning, painful in Hell, for their denial. In other words, make that like good tidings. **Except for those who believe and do righteous deeds** is an isolated exception, as if He said: But those who believe in the testimony that there is no god but God and that Muhammad is the Messenger of God, and do righteous deeds, meaning, they fulfill the obligations imposed upon them.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness.** Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness.** Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

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Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin

Shammar from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another.** He said, **A state after Condition.** Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty.** This is a rejected hadith and its chain of transmission contains weak people, but its meaning is correct, and God Almighty knows best.

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God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward in the Hereafter unabridged.** Ibn Abbas said: **Undiminished.** Mujahid and Ad-Dahhak said: **Not counted.** The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted.** As-Suddi said: Some of them said: Undiminished and

Surat al-Inshiqaq 84:24

Then give them tidings of a painful punishment.

not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds.** The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

24- Then give them tidings of a painful punishment.

That is, make that like good tidings for them, because His knowledge of that in the manner mentioned requires that they be punished. Painful means hurtful and hurtful, and the speech is not intended to mock them.

Tafsir al-Baghawi

24- Then give them tidings of a painful punishment.

Tafsir al-Baidawi

24- Then give them tidings of a painful punishment mocking them.

Surat al-Inshiqaq 84:25

Except for those who believe and do righteous deeds - for them is a reward uninterrupted.

Tafsir al-Jalalayn

25 - *Except* but **those who believe and do righteous deeds will have a reward uninterrupted** not cut off or diminished and not bestowed upon them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Except for those who believe and do righteous deeds** meaning: Except for those of them who repented and believed, and acknowledged His Oneness, and the prophethood of His Prophet Muhammad, may God bless him and grant him peace, and the resurrection after death. **And do righteous deeds** meaning: And fulfilled God's obligations, and avoided doing what God forbade them to do.

And His statement: **For them is a reward uninterrupted.** God Almighty says: For those who believe and do righteous deeds, there is a reward that is not calculated or diminished.

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, **For them is a reward uninterrupted**, meaning: undiminished.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement, **an unaccounted reward** means: not calculated.

Tafsir al-Qurtubi

The Almighty says: **For them is a reward** meaning a recompense *uninterrupted* meaning not diminished or cut off. It is said: **Mannat al-Habl** meaning you cut the rope. This has been mentioned before. Nafi' ibn al-Azraq asked Ibn Abbas about his statement: **For them is a reward uninterrupted** and he said: *Uninterrupted*. He said: Do the Arabs know that? He said: Yes, Akhu Yashkur knew it when he said:

You see their creation from the speed of the return, as if it were dust.

Al-Mubarrad said: Al-Manin is the dust, because it cuts it behind it. And every weak person is Manin and Manmunoon. It was said: **Not Manmunoon** means that He does not bestow it upon them. Some scholars mentioned that His statement (**Except for those who**

believe and do righteous deeds) is not an exception, but rather it has the meaning of the conjunction *and*, as if he said: And those who believe. The discussion of this has already passed in (*Al-Baqarah*), and praise be to God. Surat Al-Inshiqaq is complete.

Tafsir Ibn Kathir

It was narrated on the authority of Ali, Ibn Abbas, Ubadah ibn al-Samit, Abu Hurayrah, Shaddad ibn Aws, Ibn Umar, Muhammad ibn Ali ibn al-Husayn, Makhul, Bakr ibn Abdullah al-Muzani, Bakir ibn al-Ashja, Malik, Ibn Abi Dhi'b, and Abd al-Aziz ibn Abi Salamah al-Majshun that they said: **Al-Shafaq is the redness.** Abd al-Razzaq said on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Ibn Labiba, on the authority of Abu Hurayrah, who said: **Al-Shafaq is the whiteness.** Al-Shafaq is the redness of the horizon, either before sunrise, as Mujahid said, or after sunset, as is well-known among linguists. Al-Khalil ibn Ahmad said: Al-Shafaq is the redness from sunset until the time of the last evening prayer. When it has passed, it is said that the twilight has disappeared. Al-Jawhari said: Al-Shafaq is the remaining light of the sun and its redness at the beginning of the night until close to darkness. Ikrimah said the same, and it is the twilight that occurs between sunset and evening prayer.

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Shops, if only they could find a driver

Ikrimah said: **And the night and what it covers** meaning what it drives of darkness when it is night, everything goes to its place. And the statement of God, **And the moon when it is full** Ibn Abbas said: When it gathers and is straight. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Masruq, Abu Salih, Ad-Dahhak and Ibn Zayd said. **And the moon when it is full** when it is straight. Al-Hasan said: When it gathers means when it is full. Qatadah said: When it is round. The meaning of their statement is that when its light is complete and full, he made it opposite to the night and what it covers. And the statement of God, **You will surely ascend from one level to another** Al-Bukhari said: Sa'id ibn An-Nadr

Except for those who believe and do righteous deeds - for them is a reward uninterrupted.

informed us, Hisham informed us, Abu Bishr informed us, on the authority of Mujahid, who said: Ibn Abbas said: **You will surely ascend from one level to another** state after state. He said: This is your Prophet (peace and blessings of God be upon him). This is how Al-Bukhari narrated it with this wording. It is possible that Ibn Abbas attributed this interpretation to the Prophet, may God bless him and grant him peace, as if he said: I heard this from your Prophet, may God bless him and grant him peace. Thus, his saying **your Prophet** is in the nominative case as an agent from *said*, and this is more apparent, and God knows best, as Anas said: "No year will come except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Mujahid, that Ibn Abbas used to say: **You will surely ascend from one level to another**. He said: "Your Prophet, may God bless him and grant him peace, says one state after another." This is the wording. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **One level after another** is one state after another. This is what Ikrimah, Murrah al-Tayyib, Mujahid, al-Hasan, al-Dahhak, Masruq, and Abu Salih said. It is possible that what is meant by **You will surely ascend from one level to another** is one state after another. He said: "This means that what is meant by this is your Prophet, may God bless him and grant him peace," so it is in the nominative case, on the basis that *this* and **your Prophet** are subject and predicate, and God knows best. Perhaps this is what comes to mind for many of the narrators, as Abu Dawud al-Tayalisi and Ghandar said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **You will surely ascend from one level to another**. He said: "Muhammad, may God bless him and grant him peace." This meaning is supported by the reading of Umar, Ibn Mas'ud, Ibn Abbas, and most of the people of Mecca and Kufa: **You will surely ascend from one level to another** with the opening of the ta' and the ba'.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us, on the authority of Ismail, on the authority of Al-Shaabi, **You will surely ascend from level to level**, he said: You will surely ascend, O Muhammad, from heaven to heaven. And this is how it was narrated on the authority of Ibn Masoud, Masruq, and Abu Al-Aaliyah, **Level to level**, from heaven to heaven. **I say:** They mean the Night of the Isra'. Abu Ishaq and Al-Suddi said on the authority of a man on the authority of Ibn Abbas, **Level to level**, from one house to another. And Al-Awfi narrated it similarly on the authority of Ibn Abbas, and he added: It is said: **One matter after another** and **One state after another**. Al-Suddi himself said: **You will surely ascend from level to level**, the deeds of those before you, one house after another. **I say:** It is as if he intended the meaning of the authentic hadith: **You will certainly ascend the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it too**. They said: O Messenger of God, **do you mean the Jews and the Christians?** He said: **Then who else?** This is possible.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Ibn Jabir told us that he heard Makhul say about the statement of God, **You will surely ascend from one level to another**, that is, every twenty years you will experience something that you were not experiencing before. Al-A'mash said, Ibrahim told us, Abdullah said, **You will surely ascend from one level to another**, that is, the sky will crack, then turn red, then change color after color. Al-Thawri said, on the authority of Qays bin Wahb, on the authority of Marra, on the authority of Ibn Mas'ud: **You will surely ascend from one level to another**, that is, the sky will sometimes be like paint and sometimes it will split. Al-Bazzar narrated, on the authority of Jabir al-Ja'fi, on the authority of al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud: **You will surely ascend from one level to another**, O Muhammad, meaning one state after another. Then he said: Jabir narrated it on the authority of Mujahid, on the authority of Ibn Abbas. Sa'id bin Jubayr said, **You will surely ascend from one level to another**, that is, some people were of lowly status in this world, but they were elevated in the Hereafter. Others were noble in this world, but they were humbled in the Hereafter. Akrima said, **Layer after layer** means one state after another, a weaned person after being a suckling, and an old man after being a young man. Al-Hasan Al-Basri said, **Layer after layer** means one state after another, prosperity after hardship, and hardship after prosperity, wealth after poverty, and poverty after wealth, health after sickness, and sickness after health.

Ibn Abi Hatim said, on the authority of Abdullah bin Zahir, who narrated to me from my father from Amr bin Shammam from Jabir, who is Al-Ja'fi, from Muhammad bin Ali, from Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam is in heedlessness of what he was created for. When God, the Most High, wants to create him, He says to the angel, 'Write his provision, write his lifespan, write his effect. Write whether he is miserable or happy.' Then that angel is taken away and God sends to him another angel to guard him until he reaches maturity. Then that angel is taken away and God assigns to him two angels to write down his good deeds and his bad deeds. When death comes to him, those two angels are taken away and the Angel of Death comes to him and takes his soul. When he enters his grave, he returns the soul to his body, then the Angel of Death is taken away and the two angels of the grave come and test him. Then they are taken away. When the Hour comes, the Angel of Good Deeds and the Angel of Bad Deeds descend upon him and they pull out a book tied around his neck. Then they come with him, one as a driver and the other as a witness. Then God, the Most High, says, 'You were in heedlessness of this.'" The Messenger of God, may God bless him and grant him peace, said, **You will surely ride from one level to another**. He said, **A state after Condition**. Then the Prophet, may God bless him and grant him peace, said: **There is a great matter ahead of you that you cannot comprehend, so seek help from God, the Almighty**. This is a rejected hadith and its chain of transmission contains weak

people, but its meaning is correct, and God Almighty knows best.

Then Ibn Jarir said, after narrating the opinions of the people regarding this verse from the reciters and commentators: The correct interpretation is the opinion of those who said: You, O Muhammad, will surely go through one state after another and one situation after another of hardships. What is meant by this, even though the address is directed to the Messenger of God (peace and blessings of God be upon him), is all people and that they will encounter the horrors of the hardships and conditions of the Day of Resurrection. God the Almighty says: **So why do they not believe? And when the Qur'an is recited to them, they do not prostrate themselves.** That is, what prevents them from believing in God, His Messenger, and the Last Day? And why do they not prostrate themselves out of reverence, honor, and respect when the verses and words of God, which is this Qur'an, are recited to them? And God the Almighty says: **Rather, those who disbelieve deny.** That is, it is their nature to deny, be stubborn, and oppose the truth. **And God knows best what they conceal.** Mujahid and Qatadah said: **They conceal in their hearts.** "So give them tidings of a painful punishment." That is, inform them, O Muhammad, that God the Almighty has prepared for them a painful punishment.

God the Almighty says: {Except for those who believe and do righteous deeds} This is an isolated exception, meaning, but those who believe, that is, in their hearts, and do righteous deeds, that is, with their limbs, **will have a reward** in the Hereafter *unabridged*. Ibn Abbas said: *Undiminished*. Mujahid and Ad-Dahhak said: **Not counted.** The gist of their statement is that it is not cut off, just as God the Almighty said: **A gift uninterrupted.** As-Suddi said: Some of them said: Undiminished and not diminished. Some of them said: They are not blessed. This last statement from some of them has been denied by more than one person, for God the Almighty has a favor upon the people of Paradise in every situation, moment, and instant. They entered it by His grace and mercy, not by their deeds. So He has a favor upon them always and forever, and praise belongs to God alone forever. For this reason, they are inspired to glorify and praise Him just as they are inspired to breathe, and their final supplication is: **Praise be to God, Lord of the worlds.** The end of the interpretation of Surat Al-Inshiqaq. All praise and gratitude are due to God, and with Him is success and protection.

Fath al-Qadir

25- Except for those who believe and do righteous deeds - for them is a reward uninterrupted. This exception is discontinuous: that is, but those who combine faith in God and righteous deeds - for them is a reward with God uninterrupted: that is, not cut off. It is said, **I cut the rope:** if you cut it, and from this is the saying of the poet:

You see their creation from the speed of the return of semen as if it were dust.

Al-Mubarrad said: Al-Manin is dust, because it cuts it behind it, and every weak person is Manin and

Mannoon. It was said that the meaning of Ghair Mannoon is that he does not bestow it upon them, and it is permissible for the exception to be connected if it is meant from among them who believed.

Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib, regarding his statement, **When the heaven is split**, he said: The heaven will be split from the galaxy. Ibn al-Mundhir narrated on the authority of Ibn Abbas, **And she listened to her Lord and was obedient**, he said: She heard when He spoke to her. Ibn Abi Hatim narrated on his authority, **And she listened to her Lord and was obedient**, he said: She obeyed and was obedient to obedience. Al-Hakim narrated on his authority and authenticated it, he said: She heard and obeyed. **And when the earth is extended**, he said: On the Day of Resurrection. **And casts out what is in it**, he said: It casts out what is in it of the dead, **and abandons** them. Ibn al-Mundhir also narrated on his authority, **And casts out what is in it**, he said: The golden bracelets. Al-Hakim narrated. Al-Suyuti said with a good chain of transmission on the authority of Jabir, who said: The Prophet (peace and blessings of God be upon him) said: **The earth will be extended on the Day of Resurrection like the extension of a hide, then there will be for the son of Adam only a place for his feet.** Ibn Jarir narrated on the authority of Ibn Abbas, **Indeed, you will be striving towards your Lord with great exertion**, he said: Doing a deed. **And meeting Him**, he said: He will meet your deed. Al-Bukhari, Muslim and others narrated on the authority of Aisha that she said: The Messenger of God (peace and blessings be upon him) said: **No one is brought to account except that he will be destroyed.** I said: Doesn't God say: **But as for him who is given his record in his right hand, * He will be brought to account with an easy reckoning?** He said: **That is not the reckoning, but the presentation, and whoever is called to account will be destroyed.** Ahmad, 'Abd ibn Humayd, Ibn Jarir, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Aisha that she said: "I heard the Messenger of God (peace and blessings be upon him) say in one of his prayers: 'O God, call me to account with an easy reckoning.' When he finished, I said: 'O Messenger of God, what is an easy reckoning?' He said: 'That his record be looked at and he will be forgiven, for whoever is called to account will be destroyed.'" In some wordings of the first hadith and this other hadith: **Whoever is called to account will be punished.** Al-Bazzar, al-Tabarani in al-Awsat, al-Bayhaqi and al-Hakim narrated on the authority of Abu Hurayrah that he said: The Messenger of God (peace and blessings be upon him) said: "There are three things in whom God will call to account with an easy reckoning and admit him into Paradise by His mercy: giving to the one who deprived you, forgiving the one who wronged you, and connecting with the one who severed you." Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement, **He calls for destruction**, he said: Woe. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority, **He thought that he would never be resurrected**, he said: He would never be resurrected. Ibn Abi Hatim also narrated on his authority, **That he would never be resurrected**, he said: That he would never return. Samawayh narrated in his Fawa'id on the authority of Umar ibn al-Khattab, he

Surat al-Inshiqaq 84:25

Except for those who believe and do righteous deeds - for them is a reward uninterrupted.

said: **The twilight** is the redness. Ibn Abi Hatim narrated something similar on the authority of Ibn Abbas. Abd al-Razzaq and Ibn Abi Hatim narrated on the authority of Abu Hurayrah, he said: **The twilight** is the entire day. Sa'id ibn Mansur and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **And the night and what it covers**, he said: And what is included in it. Abu Ubaid narrated in his Fada'il, Ibn Abi Shaybah, Ibn Jarir, and Ibn al-Mundhir narrated on his authority, **And what it covers**, he said: And what it gathers. Abd ibn Humayd, Ibn Jarir, and Ibn Abi Hatim also narrated on his authority, regarding his statement, **And the moon when it is full**, he said: When it is even. Abd bin Hamid and Ibn Al-Anbari narrated through various chains of transmission on the authority of Ibn Abbas that he was asked about his statement: **And the night and what it covers**. He said: And what it gathers. Have you not heard the statement:

We have she-camels that are fast and easy to graze, if only they could find a driver.

Abd ibn Humayd narrated from him, **And the moon when it is full**, he said: the thirteenth night. Abd ibn Humayd narrated from Umar ibn al-Khattab, **You will surely ascend from one level to another**, one state after another. Al-Bukhari narrated from Ibn Abbas, **You will surely ascend from one level to another**, one state after another. He said: This is your Prophet, may God bless him and grant him peace. Abu Ubayd in al-Qira'at, Sa'id ibn Mansur, Ibn Mani', Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated from Ibn Abbas that he used to recite, **You will certainly ascend from one level to another**, meaning with a fat-ha on the ba' of tarakun. He said: He meant your Prophet, may God bless him and grant him peace, one state after another. Al-Tayalisi, Abd ibn Humayd, Ibn Abi Hatim, and al-Tabarani narrated from him that he said: **You will certainly ascend**, O Muhammad, the sky, **one level after another**. Abd ibn Humayd, Ibn al-Mundhir, al-Hakim in al-Kuna, al-Tabarani, Ibn Mundah, and Ibn Mardawayh narrated from Ibn Mas'ud that he recited, **You will certainly ascend from one level to another**, meaning with a fat-ha on the ba'. He said: You will certainly ascend, O Muhammad, from one sky to another. Abd al-Razzaq, al-Firyabi, Saeed ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated from him, **You will surely ascend from one level to another**. He said: It means the sky will crack, then split, then turn red. Abd ibn Humayd, Ibn al-Mundhir, and al-Bayhaqi also narrated from him regarding the verse, he said: The sky will be like molten metal, and it will be rose-colored like oil, and it will be weak, and it will crack, and it will be one state after another. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **And God knows best what they conceal**, he said: They conceal.

deeds - for them is a reward uninterrupted, not cut off or diminished.

Tafsir al-Baidawi

25- **Except for those who believe and do righteous deeds**. This is an exception that is either disconnected or connected, and what is meant is those who repent and believe among them. **For them is a reward uninterrupted**. This is disconnected or *uninterrupted*.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Inshiqaq, God will protect him from having his book given to him behind his back**.

Tafsir al-Baghawi

25- **Except for those who believe and do righteous**

Surat al-Buruj 85:1

And the sky with its mansions

Tafsir al-Jalalayn

1 - **And the heaven with its constellations** The planets are twelve constellations that were mentioned in the Criterion

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar, may God have mercy on him, said: His statement, **And the heaven with the mansions**, God Almighty swore by the heaven with the mansions.

The commentators differed on the meaning of the towers in this place. Some of them said: What is meant by that is: the sky with its palaces. They said: The towers are the palaces.

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 sky with the constellations**. Ibn Abbas said: Palaces in the sky. Someone else said: Rather, they are the stars.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement, **The constellations**, that they claim that they are palaces in the sky, and it is said that they are the planets.

Others said: What he meant by that is: the sky with its stars. They said: its stars: its constellations.

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, **Of the constellations**, he said: The constellations are the stars.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh: **And the sky with its constellations**. He said: The stars.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the heaven with its constellations**, and its constellations are its stars.

Others said: Rather, the meaning of this is: The sky is full of sand and water.

Who said that?

Al-Hasan bin Qaz'ah told me: He said: Husayn bin

Numayr told us, on the authority of Sufyan bin Husayn, regarding his statement, **And the sky with its constellations**, he said: with sand and water.

The first and most correct of the sayings about this is to say: The meaning of this is: And the sky has the mansions of the sun and the moon. This is because the zodiac sign is the plural of zodiac sign, and they are mansions that are high above the earth, and from that is the saying of God, **And if you were in lofty towers** (An-Nisa': 78). They are mansions high in the sky, and they are twelve mansions, so the moon's journey in each of them is two days and a third, so that is twenty-eight mansions, then it is hidden for two nights, and the sun's journey in each of them is a month.

Tafsir al-Qurtubi

Meccan by consensus. It has twenty-two verses.

God the Almighty said: **And the heaven with the mansions** is an oath by which God the Almighty swore. There are four opinions regarding *al-Buruj* 85: First: **With the stars**, said Al-Hasan, Qatadah, Mujahid, and Ad-Dahhak. Second: *Palaces*, said Ibn Abbas, Ikrimah, and Mujahid as well. Ikrimah said: They are palaces in the sky. Mujahid said: **The mansions contain guards**. Third: **With good character**, said Al-Minhal ibn Amr. Fourth: **With the mansions**, said Abu Ubaidah and Yahya ibn Salam. They are twelve mansions, which are the mansions of the planets, the sun, and the moon. The moon travels in each sign for two days and a third of a day, so that is twenty-eight days, then it disappears for two nights, and the sun travels in each sign for a month. They are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. In Arabic, *al-Buruj* means *palaces*. God the Almighty said: **And if you were in lofty towers**. (al-Nisa 4:78), as mentioned previously.

Tafsir Ibn Kathir

Interpretation of Surat Al-Buruj

Imam Ahmad said: Abd al-Samad told us, Zuraiq ibn Abi Salma told us, Abu al-Muhazzam told us, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, used to recite in the last 'Isha' prayer, **By the sky of mansions** and **By the sky and the nightcomer**. Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Hammad ibn 'Ibad al-Sadusi told us, I heard Abu al-Muhazzam narrating on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, ordered that **By the heavens** be recited in the 'Isha' prayer. Ahmad is the only one to narrate this.

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

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed within**

Surat al-Buruj 85:1
And the sky with its mansions

the heaven constellations and placed therein a lamp and a moon giving light. Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed.** The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdh, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurairah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mural from the murals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these? And the witness is the Day of Resurrection. Then he recited: That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday,**

for it is a witnessed day in which the angels witness.

And on the authority of Saeed ibn Jubayr: **The witness is God**, and he recited: **And sufficient is God as a witness**, and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had

a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, **Me?** He said, **No.** He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion**, but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion**, but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces**

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his religion, well and good, drown him in the sea. So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Hadbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammara on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the

end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you

declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, *Yes*. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah bin al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and

they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God.** He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when

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the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding God Almighty's statement: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him**. So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you**. But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in**. They said, **This is more beloved to us**. And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today**. So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire**. This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

It has twenty-two verses, and it is Meccan without dispute.

Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: **By the sky with constellations** was revealed in Mecca. Ahmad narrated: Abd Al-Samad narrated to us, Zuraiq bin Abi Salma narrated to us, Abu Al-Muhazzam narrated to us on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) used to recite in the last evening prayer: **By the sky with constellations and By the sky and the nightcomer**. At-Tayalisi, Ibn Abi Shaybah in Al-Musannaf, Ahmad, Ad-Darimi, Abu Dawud, At-Tirmidhi **who authenticated it**, An-Nasa'i, Ibn Hibban, At-Tabarani, and Al-Bayhaqi in his Sunan narrated on the authority of Jabir bin Samurah that the Prophet (peace and blessings of God be upon him) used to recite in the noon and afternoon prayers: **By the sky and the nightcomer and By the sky with constellations**.

His statement: 1- **And the heaven with the mansions**. The discussion of the mansions has already been presented in the interpretation of His statement, **He has placed in the heaven mansions**. Al-Hasan, Mujahid, Qatadah, and Ad-Dahhak said: They are the stars, and the meaning is: And the heaven with the stars. Ikrimah and Mujahid also said: They are palaces in the heaven. Al-Minhal ibn Amr said: They are those with good character. Abu Ubaidah, Yahya ibn Salam, and others said: They are the mansions for the planets, and they are twelve mansions for twelve planets, and they are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The mansions in the speech of the Arabs mean: palaces, and from this is His statement: **And if you were in lofty towers**, The mansions of these stars were likened to palaces because they descend into them. It was said that they are the gates of the heaven, and it was said that they are the mansions of the moon. The origin of the tower is appearance, and it was named thus because of its appearance.

Tafsir al-Baghawi

1- **And the sky with its constellations**.

Tafsir al-Baidawi

1- **And the heaven with the mansions** meaning the twelve mansions, which were likened to palaces because the planets descend upon them and the fixed things are in them, or the mansions of the moon or the great planets, which were called mansions because of their appearance, or the gates of the heaven because the descending events come out of them, and the origin of the construction is for appearance.

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And the Promised Day

Surat al-Buruj 85:2

And the Promised Day

Tafsir al-Jalalayn

2 - **And the Promised Day** the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the Promised Day**, God Almighty says: And I swear by the day that I promised My servants, to decide the judgment between them, and that is the Day of Resurrection.

The people of interpretation said something similar to what we said about this, and the report came from the Messenger of God, may God bless him and grant him peace.

Who said that?

Abu Kurayb told us: Ibn Numayr and Ishaq al-Razi told us, on the authority of Musa ibn Ubaydah, on the authority of Ayoub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The promised day is the Day of Resurrection."

He said: We were told by Wakee', on the authority of Musa bin Ubaidah, on the authority of Ayoub bin Khalid, on the authority of Abdullah bin Rafi', on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, the same.

Yaqub told us, he said: Ibn Ulayyah told us, he said: Yunus told us, he said: Ammar told me, he said: Abu Hurayrah said: The promised day is the Day of Resurrection. Yunus said: And so did Al-Hasan.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the Promised Day** means: the Day of Resurrection.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **and the promised day**, he said: the Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And the Promised Day** is the Day of Resurrection.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Yunus ibn Ubayd, on the authority of Ammar ibn Abi Ammar, a client of the Banu Hashim, on the authority of Abu Hurayrah: **And the Promised Day** means the Day of Resurrection.

Ibn Hamid told us: Mihran told us, on the authority of Musa bin Ubaidah, on the authority of Ayoub bin

Khalid, on the authority of Abdullah bin Rafi', on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: The promised day is the Day of Resurrection.

Muhammad ibn Awf told us, he said: Muhammad ibn Ismail ibn Ayyash told us, he said: My father told me, he said: Damdam ibn Zur'ah told me, on the authority of Sharh ibn Ubayd, on the authority of Abu Malik al-Ash'ari, he said: "The Messenger of God, may God bless him and grant him peace, said: The promised day is the Day of Resurrection."

Tafsir al-Qurtubi

God Almighty says: **And the promised day** meaning the promised day. This is another category, namely the Day of Resurrection, with no difference of opinion among the interpreters. Ibn Abbas said: The people of heaven and earth were promised that they would meet on that day.

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light**. Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed**. The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdhi, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurairah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad bin Awf told us, Muhammad bin Ismail bin Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mursal from the mursals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about the witness and the witnessed. He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the

one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadi bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people

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of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.**

He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Hadbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the

authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammarr on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of

his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and

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burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God**. He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of

the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. I **said**: He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding God Almighty's statement: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to

a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him.** So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you.** But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in.** They said, **This is more beloved to us.** And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today.** So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

2- **And the promised day** meaning the promised day, which is the Day of Resurrection.

Tafsir al-Baghawi

2- **And the Promised Day** is the Day of Resurrection.

Tafsir al-Baidawi

2- **And the Promised Day** is the Day of Resurrection.

Surat al-Buruj 85:3
And a witness and a witnessed

Surat al-Buruj 85:3

And a witness and a witnessed

Tafsir al-Jalalayn

3 - **And witness** Friday **and witnessed** the Day of Arafah. This is how the three were interpreted in the hadith. The first is promised, the second is a witness to the work in it, and the third is witnessed by the people and the angels. The answer to the oath is omitted, the beginning of which is understood to mean: *Indeed*.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And a witness and what is witnessed**: The people of interpretation differed regarding the meaning of that. Some of them said: The meaning of that is: And I swear by a witness. They said: And it is Friday. And what is witnessed. They said: And it is the Day of Arafah.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, he said: Yunus told us, he said: Ammar told me, he said: Abu Hurayrah said, the witness: Friday, and the witnessed: the Day of Arafah. Yunus said: And this is what Al-Hasan said.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Ishaq, he said: I heard Haritha Ibn Mudrib narrating on the authority of Ali, may God be pleased with him, that he said regarding this verse, **And a witness and a witnessed**, he said: Friday and the Day of Arafah.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And a witness and what is witnessed**. He said: The witness is Friday, and what is witnessed is the Day of Arafah. It is also said: The witness is the human being, and what is witnessed is the Day of Resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And a witness and a witnessed**: two great days of the days of this world. We were told that the witness is Friday, and the witnessed is the Day of Arafah.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A witness and a witnessed**. He said: The witness is Friday, and the witnessed is the Day of Arafah.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him: **And a witness and one witnessed**.

He said: The witness is Friday, and the one witnessed is the Day of Arafah.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **and a witness** is Friday, and **and witnessed** is the Day of Arafah.

Abu Kurayb told us: Waki' told us, on the authority of Musa bin Ubaydah, on the authority of Ayoub bin Khalid, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'And the witness is Friday, and the witnessed is the Day of Arafah.'"

Abu Kurayb told us: Ibn Numayr and Ishaq al-Razi told us, on the authority of Musa ibn Ubaydah, on the authority of Ayoub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The witnessed day is the Day of Arafah, and the witness is Friday.'"

Sahl bin Musa told us: Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed, that he said: "The Messenger of God, may God bless him and grant him peace, said: The master of days is Friday, and it is the witness, and the witnessed is the Day of Arafah."

Ibn Hamid told us: Mihran told us, on the authority of Musa ibn Ubaydah, on the authority of Ayoub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: The witnessed day is the Day of Arafah, and the witness is Friday. In it is an hour in which no believer finds it and supplicates to God for good except that He answers him, and no one seeks refuge from evil except that He protects him.

Muhammad ibn Awf told me, he said: Muhammad ibn Ismail told us, he said: My father told me, he said: Damdam ibn Zur'ah told me, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, he said: "The Messenger of God, may God bless him and grant him peace, said: 'The witness is on Friday, and the witnessed is on the Day of Arafah. Friday is God's choice for us.'"

Saeed bin Al-Rabi' Al-Razi told me, he said: Sufyan told us, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab, he said: The master of days is Friday, and it is a witness.

Others said: The witness is Muhammad, and the witnessed is the Day of Resurrection.

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, and the witnessed is the Day of Resurrection. Then he recited: **That is a Day when mankind will be gathered together, and that is a witnessed Day** (Hud 11:103).

Ibn Humayd narrated: Jarir narrated from Mughirah from Shubak who said: A man asked Al-Hasan ibn Ali about **and a witness and what is witnessed**. He said: Did you ask anyone before me? He said: Yes, I asked Umar and Ibn Al-Zubayr, and they said: The Day of Sacrifice and Friday. He said: No, but the witness is Muhammad. Then he recited: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** (An-Nisa': 41), and what is witnessed is the Day of Resurrection. Then he recited: **That is a Day when mankind will be gathered together, and that is a witnessed Day.** (Hud 11:103)

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu al-Dhaha, on the authority of al-Hasan ibn Ali, who said: The witness is Muhammad, and the witnessed is the Day of Resurrection.

Saeed bin Al-Rabi' told me, he said: Sufyan told us, on the authority of Abd Al-Rahman bin Harmalah, on the authority of Saeed bin Al-Musayyab: **And witnessed** means the Day of Resurrection.

Others said: The witness is the human being, and the witnessed is the Day of Resurrection.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Asbat told us, on the authority of Abdul-Malik, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **and a witness and what is witnessed**, he said: The witness is the son of Adam, and what is witnessed is the Day of Resurrection.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **and a witness and what is witnessed**, he said: man, and his statement, **and what is witnessed**, he said: the Day of Resurrection.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, who said: The witness is the human being, and the witnessed is the Day of Resurrection.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Khalid al-Hadha', on the authority of Ikrimah, regarding his statement, **And a witness and what is witnessed**, he said: The witness is the son of Adam, and what is witnessed is the Day of Resurrection.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **And a witness**, meaning man, **and witnessed** on the Day of Resurrection, God said: **And that is a witnessed Day** (Hud 11:103).

Others said: The witness is Muhammad, and the witnessed is Friday.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **And a witness and**

what is witnessed, he said: The witness is Muhammad, and what is witnessed is Friday. So that is his statement, **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** (An-Nisa': 41).

Others said: The witness is God, and the witnessed is 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, regarding his statement, **and a witness**, God says, **and witnessed**, he says: on the Day of Resurrection.

Others said: The witness is the Day of Sacrifice, and the witnessed is Friday.

Who said that?

Ibn Hamid told me: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked Al-Hasan ibn Ali about **witness and witnessed**. He said: Did you ask anyone before me? He said: Yes, I asked Ibn Umar and Ibn Al-Zubayr, and they said: The day of sacrifice and Friday.

Others said: The witness is the Day of Sacrifice, and the witnessed is the Day of Arafah.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas: **And a witness and what is witnessed**. He said: The witness is the Day of Arafah, and what is witnessed is the Day of Resurrection.

Others said that the witnessed day is Friday, and they narrated that on the authority of the Messenger of God, may God bless him and grant him peace.

The narration mentioned that:

Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me: Amr ibn al-Harith told me, on the authority of Sa'id ibn Abi Hilal, on the authority of Zayd ibn Ayman, on the authority of 'Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: "The Messenger of God, may God bless him and grant him peace, said: 'Increase your prayers for me on Friday, for it is a witnessed day on which the angels bear witness.'"

The correct thing to say about this, in our view, is that God swore by a witness who testified and a thing witnessed, and He did not tell us, along with His swearing, which witness and thing witnessed He meant. All that we have mentioned is that the scholars said is the meaning of what deserves to be called **witness and thing witnessed**.

Tafsir al-Qurtubi

The words of God the Almighty: **And a witness and what is witnessed**. There is a difference of opinion regarding them. Ali, Ibn Abbas, Ibn Umar, and Abu

Surat al-Buruj 85:3

And a witness and a witnessed

Hurairah **may God be pleased with them** said: The witness is Friday, and what is witnessed is the Day of Arafah. This is the opinion of Al-Hasan. Abu Hurairah narrated it with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him) who said: The Messenger of God (blessings and peace of God be upon him) said: **(The promised day is the Day of Resurrection, the witnessed day is the Day of Arafah, and the witness is Friday...)** Abu Isa Al-Tirmidhi included it in his Jami', and he said: This is a hasan gharib hadith. We do not know it except from the hadith of Musa ibn Ubaidah, and Musa ibn Ubaidah is considered weak in hadith. Yahya ibn Sa'id and others weakened him. Shu'bah, Sufyan Ath-Thawri, and more than one of the imams narrated it from him. Al-Qushayri said: Friday is a witness against every worker for what he did on it.

I said: And so it is for all the other days and nights, for every day is a witness, and so is every night. The evidence for this is what Abu Nu'aym al-Hafiz narrated on the authority of Mu'awiyah ibn Qurrah, on the authority of Ma'qil ibn Yasar, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is not a day that comes upon the servant except that it is called out in it: O son of Adam, I am a new creation. I am a witness to what you do, so do good for me and I will bear witness for it for you tomorrow, for if I were to pass away, you would never see me again. And the night says the same." This is a strange hadith from the hadith of Mu'awiyah, narrated only by Zayd al-'Ami, and I do not know of it as being traced back to the Prophet, may God bless him and grant him peace, except with this chain of transmission. Al-Qushayri narrated on the authority of Ibn 'Umar and Ibn al-Zubayr that the witness is the Day of Eid al-Adha. Sa'id ibn al-Musayyab said: The witness is al-Tarwiyah, and the witnessed is the Day of 'Arafah. Israel narrated on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of 'Ali, may God be pleased with him: The witness is the Day of 'Arafah, and the witnessed is the Day of Sacrifice. An-Nakha'i said the same. 'Ali also said: The witnessed is the Day of 'Arafah. Ibn Abbas and Al-Hussein bin Ali, may God be pleased with them, said: The Day of Resurrection will be witnessed, as God Almighty said: **That is a Day when the people will be gathered together, and that is a witnessed Day** (Hud 11:103).

I said: And based on this, the scholars' statements differed regarding the witness. It was said: God Almighty, according to Ibn Abbas, Al-Hasan, and Saeed bin Jubayr. Its explanation is: **And sufficient is God as a witness** (An-Nisa': 79).

Say, 'What is the greatest testimony?' Say, 'God is Witness between me and you.' It was also said that it was Muhammad, peace and blessings be upon him, on the authority of Ibn Abbas as well as Al-Hussein bin Ali. Ibn Abbas read, **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** (An-Nisa': 41), and Al-Hussein read, **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.** (al-Ahzab 33:45)

I said: And I recite: **And the Messenger will be a witness over you** (al-Baqarah 2:143). It was said: The prophets bear witness over their nations, based on the Almighty's saying: **How will it be when We bring from every nation a witness?** (An-Nisa': 41). It was also said: Adam. It was also said: Jesus, son of Mary, based on His saying: **And I was a witness over them as long as I was among them** (al-Ma'idah 5:117). The witnessed: his nation. Also from Ibn Abbas and Muhammad ibn Ka'b: The witness is the human being, evidence for which is: **Sufficient is yourself against you this Day as accountant** (al-Isra' 17:14). Muqatil: his limbs, al-Sharh 94: **The Day their tongues, their hands, and their feet will bear witness against them as to what they used to do** (al-Nur 24:24). Al-Husayn ibn al-Fadl: The witness is this nation, and the witnessed is all other nations, al-Sharh 94: **And thus We have made you a just community that you will be witnesses over mankind** (al-Baqarah 2:143). It was also said: The witness: the guardians, and the witnessed: the children of Adam. It was also said: the nights and the days. We have already explained it.

I said: **Money may testify against its owner, and the land may testify against what he did on it.** In Sahih Muslim, it is narrated on the authority of the Prophet (peace and blessings of God be upon him): "This wealth is green and sweet, and the best companion of the Muslim is he who gives from it to the poor, the orphan, and the wayfarer - or something to that effect from the Messenger of God (peace and blessings of God be upon him) - and whoever takes it unlawfully is like one who eats and is never satisfied, and it will be a witness against him on the Day of Resurrection." In Tirmidhi, it is narrated on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) recited this verse: **On that Day it will tell of its report** [Al-Zalzalah 4] and said: **Do you know what its report is?** They said: God and His Messenger know best. He said: ((Its report is that it will bear witness against every male and female slave regarding what they did on its back. It will say, 'He did such and such on such and such a day.' He said: So this is its report.)) He said: A good, strange, and authentic hadith. It was said: The witness is the creation. They testified to God the Almighty's Oneness. The One to whom the testimony of Oneness is given is God the Almighty. It was said: The witnessed day is Friday, as Abu al-Darda' narrated that the Messenger of God (blessings and peace of God be upon him) said: **(Increase your prayers upon me on Friday, for it is a witnessed day that the angels witness...)** and he mentioned the hadith. It was narrated by Ibn Majah and others.

I said: So, the Day of Arafah is witnessed, because the angels witness it and descend on it with mercy. And the same is true for the Day of Sacrifice, God willing. Abu Bakr Al-Attar said: The witness is the Black Stone, which testifies for whoever touches it with sincerity, devotion, and certainty. And the witnessed is the pilgrim. And it was said: The witness is the prophets, and the witnessed is Muhammad, peace and blessings be upon him. Its explanation is: **And when God took a covenant from the prophets, 'What I have given you of the Book and wisdom'** - to His saying: **And I am with**

you among the witnesses (Al Imran 3:81).

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light.** Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed.** The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdh, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurairah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn A'waf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah

told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mural from the murals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle

Surat al-Buruj 85:3
And a witness and a witnessed

Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God**, and he recited: **And sufficient is God as a witness**, and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were

said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion**, but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion**, but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and**

good, roll him down from its top. So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Habbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammarr on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of

them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him,

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so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, *Yes*. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty

thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God.** He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period

between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed.** He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding God Almighty's statement: **The companions of the trench were killed,** he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him.** So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you.** But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in.** They said, **This is more beloved to us.** And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today.** So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them

for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

Al-Wahidi said: According to all commentators 3- **A witness and what is witnessed** What is meant by the witness is whoever witnesses that day from the creation: that is, whoever is present on it, and what is meant by what is witnessed is the wonders that are witnessed on that day. A group of the Companions and Followers said that the witness is Friday, and that it witnesses against every worker for what he did on it, and what is witnessed is the Day of Arafah, because people witness the Hajj season on it, and the angels attend it. Al-Wahidi said: This is the majority opinion. Al-Qushayri narrated on the authority of Ibn Umar and Ibn Al-Zubayr that the witness is the Day of Sacrifice. Saeed bin Al-Musayyab said: The witness is the Day of Tarwiyah, and what is witnessed is the Day of Arafah. Al-Nakha'i said: The witness is the Day of Arafah, and what is witnessed is the Day of Sacrifice. It was said that the witness is God, the Most High. Al-Hasan and Saeed bin Jubair said the same, based on his statement: **And sufficient is God as a witness,** and his statement: **Say, 'What is the greatest witness? Say, 'God is Witness between me and you.'** It was also said that the witness is Muhammad, peace and blessings be upon him, based on his statement: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And his statement: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.** And his statement: **And the Messenger will be a witness over you.** It was also said that the witness is all the prophets based on his statement: **How will it be then, when We bring from every nation a witness?** And it was also said that it is Jesus, son of Mary, based on his statement: **And I was a witness over them as long as I was among them.** The one witnessed according to these three statements is either the nation of Muhammad, or the nations of the prophets, or the nation of Jesus. It was also said that the witness is Adam, and the one witnessed is his offspring. Muhammad ibn Ka'b said: The witness is the human being, because of His statement: **Sufficient is yourself against you this Day as a reckoner.** Muqatil said: His limbs, because of His statement: **The Day their tongues, their hands, and their feet will bear witness against them as to what**

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And a witness and a witnessed

they used to do. Al-Husayn ibn al-Fadl said: The witness is this nation, and the one being witnessed is all other nations, because of His statement: **And thus We have made you a just community that you will be witnesses over mankind.** It was also said that the witness is the guardians, and the one being witnessed is the children of Adam. It was also said that it is the days and nights. It was also said that the witness is the creation, bearing witness to God's Oneness, and the one being witnessed to as to His Oneness is God, the Exalted. An explanation of what was mentioned in the interpretation of the witness and the one being witnessed will come, and an explanation of what is the truth, God willing.

Tafsir al-Baghawi

3- A witness and what is witnessed.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abdullah bin Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid, on the authority of Abdullah bin Rafi', on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: The promised day is the Day of Resurrection, the witnessed day is the Day of Arafah, and the witness is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no believing servant will find it and call upon God for good but that God will answer him, or seek refuge in Him from evil but that He will protect him from it." This is the statement of Ibn Abbas.

Most of them say: The witness is on Friday and the witnessed is on the Day of Sacrifice.

It was narrated on the authority of Ibn Omar: The witness is Friday, and the witnessed is the Day of Sacrifice.

Saeed bin Al-Musayyab said: The witness is the Day of Tarwiyah, and the witnessed is the Day of Arafah.

Yusuf bin Mahran narrated on the authority of Ibn Abbas, who said: The witness is Muhammad, may God bless him and grant him peace, and the witnessed is the Day of Resurrection. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these? An-Nisa' 41,** and he said: That is a day on which people will be gathered, and that is a witnessed day.

Abdul Aziz bin Yahya said: The witness is Muhammad, may God bless him and grant him peace, and the witnessed is God Almighty. Its explanation is his saying, **And We have brought you as a witness over these.**

Ibn Abi Nujayh narrated on the authority of Mujahid, who said: The witness is Adam, and the witnessed is the Day of Resurrection.

Akrima said: The witness is the human being and the witnessed is the Day of Resurrection. It was also narrated from him: The witness is the angel who testifies against the son of Adam, and the witnessed is the Day of Resurrection. He recited: **And every soul will come with a driver and a witness** (Qaf: 21), and **And that will be a witnessed Day** (Hud 11:103). It was also said: The witness is the guardian angels and the witnessed is the sons of Adam. Ata' ibn Yasar said: The witness is Adam and his offspring, and the witnessed is the Day of Resurrection.

Al-Walabi narrated on the authority of Ibn Abbas: The witness is God Almighty and the one who is witnessed on the Day of Resurrection.

Al-Husayn ibn al-Fadl said: The witness is this nation and the witness is all other nations. Its explanation is: **And thus We have made you a just community that you will be witnesses over the people** (al-Baqarah 2:143).

Salim bin Abdullah said: I asked Saeed bin Jubair about his statement: **And a witness and what is witnessed.** He said: The witness is God and what is witnessed is us. Its explanation is: **And sufficient is God as a witness** (An-Nisa': 79). It was also said: The witness is the limbs of the children of Adam, and what is witnessed is the son of Adam. Its explanation is: **On the Day when their tongues, their hands, and their feet will bear witness against them** (al-Nur 24:24). It was also said: The witness is the prophets and what is witnessed is Muhammad, may God bless him and grant him peace. Its explanation is: His statement: **And when God took a covenant from the prophets until His statement: So bear witness, and I am with you among the witnesses** (Al Imran 3:81).

Tafsir al-Baidawi

3- **And a witness and what is witnessed** and whoever witnesses on that day from the creation and what is brought forth in it of wonders, and their indefiniteness is for ambiguity in the description, i.e. **and a witness and what is witnessed** their description cannot be comprehended, or the exaggeration in the number as if it was said: what is excessively numerous of the witness and what is witnessed, or the Prophet, peace and blessings be upon him, and his nation, or his nation and all the nations, or every prophet and his nation, or the Creator and the creation, or the opposite, for the Creator is aware of his creation and is a witness to his existence, or the guardian angel and the one charged with responsibility, or the Day of Sacrifice, or Arafah and the pilgrims, or Friday and the Friday, for it bears witness for him, or every day and its people.

Surat al-Buruj 85:4

The Companions of the Trench were killed.

Tafsir al-Jalalayn

4 - *Killing* Cursing **the people of the trench** the crack in the ground

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **He killed the people of the trench**, means: He cursed the people of the trench. Some of them used to say: The meaning of his saying **He killed the people of the trench** is report from God about the fire that it killed them.

Scholars have differed about who the People of the Trench were. Some of them said: They were people of the Book from the remnants of the Magians.

Who said that?

Ibn Humayd narrated: Ya'qub al-Qummi narrated from Ja'far from Ibn Abza, who said: When the Muhajirun returned from one of their military expeditions, they heard the report of the death of Umar ibn al-Khattab **may God be pleased with him**. Some of them said to one another: What rulings apply to the Magians, since they are not People of the Book, and they are not from the polytheists of the Arabs? Ali ibn Abi Talib **may God be pleased with him** said: They were People of the Book, and wine was made lawful for them. One of their kings drank it until he became intoxicated. He grabbed his sister and had intercourse with her. When the intoxication had gone away, he said to her: Woe to you! What is the way out of this trial that you have been afflicted with? She said: Address the people and say: O people, God has permitted the marriage of sisters. So he stood up and delivered a sermon and said: O people, God has permitted the marriage of sisters. The people said: We disavow this statement before God. No prophet brought it to us, nor did we find it in the Book of God. So he returned to her, regretful, and said to her: Woe to you! The people refused to acknowledge that, so she said: **Strike them**. So he did, and he struck them with whips, but they refused to acknowledge. So he returned to her regretting it and said: **They refused to acknowledge**. So she said: **Propose to them, and if they refuse, then draw the sword on them**. So he did, but the people refused. So he said to her: **The people have refused**. So he said: "Take the trench for them, then show her the people of your kingdom. Whoever acknowledges, otherwise throw him into the fire." So he did, then he showed her the people of his kingdom. Whoever among them did not acknowledge, he threw him into the fire. So God revealed about them: **The companions of the trench were killed, * The fire fueled** until: **That they believe in God, the Exalted in Might, the Praiseworthy**. "Indeed, those who persecuted the believing men and believing women - they burned them - and then did not repent.

For them is the punishment of Hell, and for them is the punishment of the Burning Fire." And since that time they have not ceased to consider it permissible to marry sisters, daughters, and mothers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **The Companions of the Trench were killed**, he said: He told us that Ali ibn Abi Talib, may God be pleased with him, used to say: They are people in the plains of Yemen, and its believers and disbelievers fought, so its believers were victorious over its disbelievers. Then they fought a second time, so its believers were victorious over its disbelievers. Then some of them took a covenant and an oath from each other that they would not betray each other, but the disbelievers betrayed them and seized them. Then a man from among the believers said to them: Do you want something good? Light a fire and expose us to it. Whoever follows your religion, that is what you desire, and whoever does not, will rush into the fire, so you will be relieved of him. He said: So they lit a fire and exposed them to it, and their leaders began to rush into it. Then an old woman remained among them as if she had turned back, so a child in her lap said to her: O mother, go on and do not act hypocritically. God has related to you their story and their tale.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Mu'awiyah, on the authority of Qatada, regarding his statement, **The companions of the trench were killed**, he said: He means the killers who killed them on the day they were killed.

Muhammad ibn Sa'd told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn 'Abbas: **The companions of the trench were killed, * The fueled fire**. He said: They were people from the Children of Israel. They dug a trench in the ground, then lit a fire in it, then made men and women stand by that trench and parade them over it, and they claimed that it was Daniel and his companions.

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 companions of the trench were killed**, he said: There were cracks in the ground in Najran, in which people were tortured.

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, **The Companions of the Trench were killed**, that they claim that the Companions of the Trench from the Children of Israel took men and women, dug a trench for themselves, then lit fires in it, and made the believers stand over it. They said: **You disbelieve or we will throw you into the fire**.

Muhammad ibn Mu'awiyah told me: Harami ibn Ammar told me: Hammad ibn Salamah told us: Thabit al-Banani told us, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Suhaib, who said: The Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. The magician

came to the king and said: 'I have grown old and my time is near, so give me a boy to teach me magic.' So he gave him a boy to teach him magic. The boy would go frequently to the magician, and between the magician and the king was a monk. When the boy passed by the monk, he would sit beside him and listen to his speech, and he would be impressed by his speech. When the boy came to the magician, he would beat him and say: 'What held you back?' And when he came to his family, he would sit with the monk listening to his speech. When he returned to his family, they would beat him and say: 'What held you back?' So he complained about that to the monk, and the monk said to him: 'If the magician says to you: What held you back?' say: My family held me back. And if your family says: What held you back?' say: The magician held me back.'" While he was like that, he passed by a road and saw a huge beast in the road, blocking the people and not letting them pass. The boy said, **Now I know whether the matter of the magician is more pleasing to God than the matter of the monk.** He took a stone and said, **O God, if the matter of the monk is more beloved to You than the matter of the magician, then I will throw this stone with my stone and it will kill him and the people will pass by.** So he threw it and killed it, and the people passed by. report of that reached the monk. The boy came to him and the monk said to the boy, **You are better than me, and if you are tested, do not guide me to it.** The boy cured the blind, the leper, and all other ailments. The king had a companion, and he became blind. It was said to him, **There is a boy here who cures the blind, the leper, and all other ailments, if only you would come to him!** He said: So he made him gifts. He said: Then he came to him and said: O boy, if you cure me, then all these gifts are yours. He said: I am not a doctor who can cure you, but God cures. If you believe, I will pray to God to heal you. The blind man believed, so he prayed to God and God healed him. The blind man sat before the king as he usually sits, and the king said to him: Were you not blind? He said: Yes. He said: Who healed you? He said: My Lord. He said: Do you have a Lord other than me? He said: Yes, my Lord and your Lord is God. He said: So he seized him with torment and said: Show me who taught you this. He said: So he showed me the boy. He called the boy and said: Abandon your religion. The boy refused. He said: So he seized him with torment. He said: So he showed me the monk. He took the monk and said: Abandon your religion. He refused. He said: So he placed the saw on his head and tore him apart until it reached the ground. He said: Then he took the blind man and said: Either you return or I will kill you. He said: The blind man refused. He placed the saw on his head and tore him apart until it reached the ground. Then he said to the boy: Either you return or I will kill you. He refused. He said: So he said: Take him until you reach the top of the mountain. If he returns, well and good, otherwise roll him down. When they reached the top of the mountain with him, they fell and all of them died. The boy came groping around until he entered upon the king. He said: Where are your companions? He said: God will suffice me against them. He said: Then take him and carry him in a boat and take him to the middle of the sea. If he renounces his religion, well and good, otherwise drown him. He

said: So they took him, and when they took him to the middle of the sea, the rabbi said: O God, suffice me against them. So the ship capsized with them, and the boy came groping around until he entered upon the king. The king said: Where are your companions? He said, **Leave God alone and He will suffice me against them.** He said, **I will kill you.** He said, **You will not kill me until you do what I command you.** The boy said to the king, **Gather the people in one place, then crucify me, then take an arrow from my quiver and shoot me and say, 'In the name of the Lord of the boy,' for you will kill me.** So he gathered the people in one place, crucified him, took an arrow from his quiver, put it in the bow, then shot and said, **In the name of the Lord of the boy.** The arrow hit the boy's temple. He placed his hand like this on his temple, and the boy died. The people said, **We believe in the Lord of the boy.** They said to the king, "What have you done? What you feared has happened. The people have believed." So he ordered the mouths of the alleys to be taken, and a ditch to be dug and a fire to be set in it, and he seized them and said, **If they return, then throw them into the fire.** So they threw them into the fire. Then a woman came with her child. When she went to rush in, she felt the heat of the fire, so she retreated. Her son said to her: **Oh mother, go ahead, for you are right.** So she plunged into the fire.

Others said: Rather, those who were burned by the fire were the infidels who tempted the believers.

Who said that?

It was narrated on the authority of Ammar, on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Ar-Rabi' bin Anas, who said: The People of the Trench were a group of believers who had isolated themselves from people during the period of stagnation. A tyrant from among the idol worshippers sent to them and offered them to enter his religion, but they refused. So he dug a trench and lit a fire in it, then gave them the choice between entering his religion and being thrown into the fire. They chose to be thrown into the fire rather than abandon their religion, so they were thrown into the fire. God saved the believers who were thrown into the fire from the burning by taking their souls before the fire touched them. The fire came out to the unbelievers on the edge of the trench and burned them. This is what God says: **For them is the punishment of Hell in the Hereafter, And for them is the punishment of the Burning Fire** in this world.

There is a difference of opinion about the place of the answer to the oath in His saying, **And the heaven with its mansions.** Some of them said: Its answer is, **Indeed, the punishment of your Lord is severe.**

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The oath was made here, **Indeed, the punishment of your Lord is severe.** Some of the grammarians of Basra said: The place of her oath, and God knows best, is on the killing of the People of the Trench. He omitted the lam, as he said, **And the sun and its brightness**

(Ash-Shams 42:1), **He has certainly succeeded who purifies it** (Ash-Shams 42:9), meaning, God willing: He has certainly succeeded who purifies it. So he omitted the lam, and if you like, you can say it is in the introduction, as if he said: The People of the Trench were killed, and the sky with its constellations.

Some of the grammarians of Kufa said: It is said in interpretation: The answer to the oath in His statement *killed* is like the oath **and the sun and its brightness** (Ash-Shams: 1) in His statement **he has succeeded** (Ash-Shams: 9). This is in interpretation. They said: We did not find the Arabs leaving the oath without a lam that is used to begin with or *la* or *ma*. If that is the case, then it is as if it is one in which the answer is left out, then the place of the answer is resumed with the report, as is said: O human being, in many speeches.

The first of the sayings on this matter that is most correct in my opinion is the saying of the one who said: The answer to the oath in this matter is abandoned and the report is renewed because the Arabs do not delete the sign of the answer to the oath from the speech when they answer it.

The first of the two interpretations of his saying, **He killed the companions of the trench**, is a curse on the companions of the trench who threw the believing men and women into the trench.

Rather, I said: This is the more correct of the two interpretations of the reason that we mentioned from al-Rabi', which is that God informed us that they will have the punishment of burning along with the punishment of Hell. If they had not been burned in this world, His statement, **And they will have the punishment of burning** would not have had an understood meaning, with His informing us that they will have the punishment of Hell, because the punishment of Hell is the punishment of burning along with all other types of punishment in the Hereafter. And the trench is the hole dug in the earth.

Tafsir al-Qurtubi

The Almighty says: **He killed the companions of the trench** meaning he was cursed. Ibn Abbas said: Everything in the Qur'an that says *killed* is a curse. This is the answer to the oath - according to Al-Farra' - and the lam is implied, like His statement: ((And by the sun and its brightness. Then he said, **He has succeeded who purifies it**): meaning he has succeeded. It was said: There is an inversion in it, meaning he killed the companions of the trench and the sky with its constellations, as Abu Hatim Al-Sijistani said. Ibn Al-Anbari said: This is a mistake, because it is not permissible for a speaker to say, **By God, Zaid stood up**, meaning **By God, Zaid stood up**. Some people said: The answer to the oath is **Indeed, the punishment of your Lord is severe** (Al-Buruj 74:12), and this is ugly, because the conversation between them has been prolonged. It was said: **Indeed, those who were tried** (Al-Buruj 74:10), and it was said: The answer to the oath is omitted, meaning **By the sky with its constellations, you will be resurrected**. This is the preferred opinion of Ibn Al-Anbari. The trench is the

large, rectangular crack in the earth like a trench, and its plural is *akhādīd*. And from it comes the word *khid* for tear ducts, and *mukhada* because the cheek is placed on it. And it is said: **A man's face is rife** if it has furrows from wounds. Tarafa said:

A face as if the sun had covered it with its pure color, unblemished

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light**. Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed**. The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdhī, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurairah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurairah that he said about this verse, **And a witness and what is witnessed**. He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection**. Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurairah that he said about this verse, **And a witness and what is witnessed**. He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised**

is the Day of Resurrection. It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mursal from the mursals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr told us, Waki' told us, The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn

Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him

that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of

his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Haddabah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammal on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray

Surat al-Buruj 85:4

The Companions of the Trench were killed.

the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When

he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how

Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God**. He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding God Almighty's statement: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him**. So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you**. But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in**. They said, **This is more beloved to us**. And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today**. So they fell into it and their souls were taken before its heat touched them and the

fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

4- **He killed the companions of the trench.** This is the answer to the oath, and the lam in it is implied, which is the apparent meaning, and this is what Al-Farra and others said. It was also said that its meaning is: He killed, so the lam and qad were deleted, and based on this the sentence is declarative, and it appears that it is a supplication, because the meaning of killed is to curse. Al-Wahidi said: According to everyone's opinion, and supplication is not an answer to an oath, so it was said that the answer is his statement: **Indeed, those who persecuted the believers.** It was also said that his statement: **Indeed, the punishment of your Lord is severe.** Al-Mubarrad said this: It was objected to due to the length of the chapter. It was said that it is understood and indicated by his statement: **He killed the companions of the trench,** as if he said I swear by these things that the infidels of Quraysh are cursed as the companions of the trench were cursed. It was also said that the meaning of the answer is: You will be resurrected, and Ibn Al-Anbari chose this. Abu Hatim al-Sijistani and Ibn al-Anbari also said: There is an estimation and a delay in the speech: meaning, the people of the trench and the sky with the constellations were killed. It was objected to that by saying that it is not permissible to say: By God, Zayd stood up. The trench is the great rectangular crack in the ground like a trench, and its plural is *akhādīd*. From this comes the word *khid* for the channels of tears, and the *mukhada* because the cheek is placed on it. It is said that a man's face is *takhdud* if there are grooves in it from an abscess. From this comes the saying of Tarafa:

A face as if the sun had cast its cloak over it, pure in color and unblemished.

The hadith of the People of the Trench will be explained, God willing.

Tafsir al-Baghawi

4- **He killed the people of the trench,** meaning: he was cursed. **The trench** is the rectangular crack in the ground like a river. Its plural is: trenching. They differed about them:

Abu Hamid Ahmad ibn Abdullah al-Salihi told us, Abu al-Hasan Ali ibn Ahmad ibn Abdullah ibn Sa'dan al-Khatib told us, Abu Ahmad Muhammad ibn Ahmad ibn Muhammad ibn Quraysh ibn Nuh ibn Rustum told us, Abu Abdullah Muhammad ibn Ibrahim al-Bushanji told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, Thabit al-Banani told us, on the authority of Abd al-Rahman ibn Abi Layla, on the authority of Suhaib that the Messenger of God, may God bless him and grant him peace, said: "There was a king among those who came before you who had a magician. When he grew old, he said to the king: 'I have grown old, so send me a boy to teach me magic.' So he sent a boy to him. On his way, whenever a monk passed by him, he would sit with him and listen to his speech, and he liked it. When he came to the magician, he would pass by the monk and sit with him. When he came to the magician, he would strike him. When he returned from the magician, he would sit with the monk and listen to his speech. When he came to his family, they would strike him. So he complained about that to the monk, and he said: 'When you go to the magician, say: My family has detained me. When you go to your family, say: I have been detained.' The magician, while he was like that, came upon a huge beast that had held the people back, so he said: Today I will know whether the monk or the magician is better? So he took a stone and said: O God, if the monk's command is more beloved to You than the magician's command, then kill this beast so that the people may pass. So he threw it and killed it, and the people passed. Then he came to the monk and told him, and the monk said to him: O my son, today you are better than me. What I see has reached your situation, and you will be tested. If you are tested, be patient and do not inform others about me. So the boy cured the blind and the lepers and treated people of all diseases. A companion of the king who had gone blind heard of this, so he brought him many gifts and said: I will collect everything here for you if you heal me. He said: I do not heal anyone, only God heals. If you believe in God, I will supplicate to God for you, and He will heal you. So he believed in God, and God healed him. Then he came to the king and sat with him as he used to sit, and the king said to him: Who restored your sight? He said: My Lord, the Almighty. He said: Do you have a lord other than me? He said: My Lord and your Lord is God. So he seized him and continued torturing him until he showed him the boy. So the boy was brought and the king said to him: O my son, your magic has reached such a degree that you can heal the blind and the leper, and you do such and such. He said: I do not heal anyone; only God heals. So he seized him and continued torturing him until he showed him the monk. So the monk was brought and it was said: Abandon your religion. But he refused. So he called for a saw

and placed it in the parting of his head and split it open until both sides fell. Then the king's companion was brought and it was said to him: Abandon your religion. But he refused. So he placed the saw in the parting of his head and split it open until both sides fell. Then the boy was brought and it was said to him: Abandon your religion. But he refused. So he handed him over to a group of his companions and said: Take him to such and such a mountain and climb with him. When you reach its peak, if he renounces his religion, well and good, otherwise throw him down. So they took him and climbed the mountain. So he said: O God, suffice me against them however You wish. So it shook under them. Then he came walking to the king. The king said to him, "What happened to your companions?" He said, **May God save me from them.** So he handed him over to a group of his companions and said, "Take him and carry him in a boat to the depths of such-and-such a sea. If he renounces his religion, well and good, otherwise throw him into the sea." So they took him and he said, **O God, save me from them however You wish.** So the ship capsized and they drowned. Then he came walking to the king. The king said to him, **What happened to your companions?** He said, **May God save me from them.** So he said to the king, **You will not kill me until you do what I command you.** The king said, **What is that?** He said, "Gather the people in one place and crucify me on a tree trunk. Then take an arrow from my quiver and place the arrow in the bow and say, 'In the name of God, Lord of the boy.' Then shoot me, for if you do that, you will kill me." So he gathered the people in one plain, crucified him on a tree trunk, took an arrow from his quiver and placed it in the bow of his bow. Then he said: In the name of God, Lord of the boy. Then he shot him and the arrow hit his temple, and his hand hit his temple where the arrow had been, and he died. The people said: We believe in the Lord of the boy three times. Then the king was brought and it was said to him: Have you seen what you were afraid of? By God, your fear has come upon you. The people have believed. So he ordered that trenches be dug at the mouths of the alleys and fires be set in them. He said: Whoever does not renounce his religion, throw him into it, or it was said to him: Jump in. He said: So they did until a woman came with her child, and she hesitated to jump in. The boy said to her: O mother, be patient, for you are on the truth.

This is an authentic hadith narrated by Muslim ibn al-Hajjaj on the authority of Hudbah ibn Khalid on the authority of Hammad ibn Salamah.

Muhammad bin Ishaq reported on the authority of Wahb bin Munabbih: A man who had remained in the religion of Jesus approached the people of Najran and called them, so they responded. Then Dhu Nuwas the Jew went to him with his soldiers from Himyar and gave them the choice between fire and Judaism, but they refused him, so he dug trenches and burned twelve thousand. Then when Ayyat defeated Yemen, Dhu Nuwas fled and crossed the sea on his horse and drowned. Al-Kalbi said: Dhu Nuwas killed Abdullah bin Al-Tamir.

Muhammad bin Ishaq said on the authority of Abdullah bin Abi Bakr: A ruin was dug up during the time of Omar bin Al-Khattab and they found Abdullah bin Al-Tamir placing his hand over a wound on his head. If

his hand was removed from it, blood would spurt out, and if it was left alone, it would return to its place. On his hand was an iron ring on which was written: My Lord is God. report of that reached Omar, so he wrote: **Repeat to him what you found him doing.**

Ata' narrated on the authority of Ibn Abbas - may God be pleased with them both - who said: There was in Najran a king from the kings of Himyar called Yusuf Dhu Nuwas bin Shurahbil bin Shurahbil in the period before the birth of the Prophet, may God bless him and grant him peace, by seventy years. There was in his country a boy called Abdullah bin Tamir, and his father had handed him over to a teacher to teach him magic. The boy disliked that and saw no alternative but to obey his father, so he would go frequently to the teacher. On his way there was a monk who was a good reader and had a beautiful voice, and that pleased him. He mentioned something close to the meaning of the hadith of Suhaib until the boy said to the king: You will not be able to kill me unless you do what I tell you. He said: How can I kill you? He said: Gather the people of your kingdom while you are on your bed and shoot me with an arrow in the name of my God. So the king did that and killed him. The people said: There is no god but God, Abdullah bin Tamir, there is no religion but his religion. The king became angry and closed the city gate and took the mouths of the streets and dug a trench and filled it with fire. Then he paraded them man by man. Whoever recanted Islam, he would leave him, and whoever said: My religion is the religion of Abdullah bin Tamir, he would throw him in the trench and burn him. In his kingdom, there was a woman who converted to Islam among those who converted and she had three children, one of whom was a baby. The king said to her: Recant your religion or I will throw you and your children into the fire. She refused. So he took her eldest son and threw him into the fire. Then he said to her: Recant your religion. She refused. So he threw the second son into the fire. Then he said to her: Go back. She refused. So they took the boy from her to throw him into the fire. The woman wanted to recant, but the boy said: O mother, do not recant Islam, for you are on the truth and there is no harm to you. So the boy was thrown into the fire, and his mother was thrown after him.

Saeed bin Jubair and Ibn Abi Zayd said: When the people of Isfandahar were defeated, Umar bin Al-Khattab said: What rulings apply to the Magians, for they are not people of the Book? Ali bin Abi Talib **may God be pleased with him** said: Yes, they had a Book, and wine was made lawful for them. One of their kings took it and it overcame his mind. He then grabbed his sister and had intercourse with her. When the intoxication subsided, he regretted it and said to her: Woe to you! What is this that you have done and what is the way out of it? She said: The way out is to address the people and say: God has permitted the marriage of sisters. When it becomes widespread among the people and they forget about it, address them and forbid it. Then he stood up and delivered a sermon and said: God has permitted you the marriage of sisters. The people all said: God forbid that we should believe in this or acknowledge it. No prophet came to us with it and no book was sent down to us concerning it. So he stretched out the whip among

them, but they refused to acknowledge it, so he unsheathed the sword against them. But they refused to acknowledge it, so he dug a trench for them, lit a fire in it, and exposed them to it. Whoever refused and did not obey him, he threw him into the fire, and whoever complied, he let him go.

Ad-Dahhak said: The People of the Trench were from the Children of Israel. They took men and women and dug a trench for themselves. They lit a fire in it and made the believers stand over it. They said: Are you disbelievers or should we throw you into the fire? They claim that it was Daniel and his companions. This is the narration of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both.

Abu al-Tayyib said on the authority of Ali, may God be pleased with him: The people of the prescribed punishments had an Abyssinian prophet. A prophet was sent from Abyssinia to his people. Then Ali, may God be pleased with him, recited: **And We had certainly sent messengers before you, among them are those We have told you about,** (Ghafir 40:78). He called them, and some people followed him, so he fought them, and killed his companions and took them, and bound those who had escaped from them. They dug a trench and filled it with fire. Whoever followed the Prophet was thrown into it, and whoever followed them was left alone. Then they brought a woman with a baby boy, and she was alarmed. The boy said: O mother, hurry up and do not act hypocritically.

Akrima said: They were from the Nabataeans and were burned with fire. Muqatil said: The trench was three: one in Najran in Yemen, one in Syria, and one in Persia. They burned it with fire. The one in Syria was Abtamus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Dhu Nuwas Yusuf. As for the one in Syria and Persia, God did not send down a Qur'an for them, but He sent down a Qur'an for the one in Najran. That was because a Muslim man who read the Bible hired himself out for work, and he began to read the Bible. The daughter of the hirer saw a light shining from reading the Bible, so she mentioned that to her father. He looked at him until he saw him, so he asked him, but he did not tell him. He kept on at him until he told him about the religion and Islam. He and eighty-seven people, men and women, followed him. This was after Jesus, peace be upon him, was raised to heaven. Dhu Nuwas Yusuf heard that, so he dug a hole for them in the ground and lit a fire in it, and exposed them to disbelief. Whoever refused to disbelieve, he threw him into the fire, and whoever turned away from the religion of Jesus, he did not throw him. A woman came with a small child who did not speak, so when she stood up on... The edge of the trench looked at her son and retreated from the fire. She struck until she advanced and did not stop doing that three times. When she was on the third try, she went back and her son said to her: O mother, I see before you a fire that will not be extinguished. When she heard that, they both threw themselves into the fire. God placed her and her son in Paradise. Seventy-seven people were thrown into the fire in one day. That is what God Almighty said: **The companions of the trench were**

killed.

Tafsir al-Baidawi

4- **The companions of the trench were killed.** It was said that it is the answer to the oath, assuming that **he killed**. What is more apparent is that it is evidence of an omitted answer, as if it was said that they are cursed, meaning the infidels of Mecca cursed the companions of the trench. The surah came to strengthen the believers in their harm and remind them of what happened to those before them. The trench is the cheek, which is the crack in the ground and the like, in terms of structure and meaning, the right and the most rightful. It was narrated that a king had a magician. When he grew up, he took a boy to him to teach him. There was a monk on his way, so his heart inclined towards him. One day, on his way, he saw a snake that had trapped people. He took a stone and said: O God, if the monk is more beloved to him than the magician, then kill it. So he killed it. The boy then cured the blind and the leper and recovered from illnesses. The king's companion went blind, so he cured him. The king asked him who had cured him. He said: My Lord. So he became angry and tortured him. He pointed out the boy, so he tortured him. When he pointed out the monk, he saw him. He sent the boy to a mountain to be thrown from its peak. He prayed, and it shook with the people, so they perished, but he was saved. He made him sit on a ship to drown. He prayed, and the ship capsized with those with him, so they drowned, but he was saved. So he said to the king: You will not kill me until you gather the people, crucify me, take an arrow from my quiver, and say: In the name of God, Lord of this boy, then shoot me with it. So he shot it, and it hit his temple, and he died. The people believed in the Lord of "The boy, so he ordered that trenches be dug and fires be lit in them, and whoever did not return from them was thrown into them until a woman came with a boy and hesitated, so the boy said: O mother, be patient, for you are on the truth, so she rushed in." And on the authority of Ali, may God be pleased with him: One of the kings of the Magians gave a sermon to the people and said: God has made marriage to sisters permissible, but they did not accept it, so he ordered that trenches be dug and whoever refused was thrown into them. It was said that when Najran converted to Christianity, Dhu Nuwas the Jew from Himyar invaded them and burned in the trenches whoever did not return.

Surat al-Buruj 85:5

The Fire with Fuel

Tafsir al-Jalalayn

5 - *Fire* is a substitute for including *fuel* what it is lit with

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **The fire with fuel**, so his saying **the fire** refers to the trench, and for this reason it was lowered, and it was only permissible to refer it to it even though it was not it, because it was in it, so it was as if since it was in it, the speech was directed towards it in order to know those addressed by it with its meaning, and it was as if it was said: The companions of the fire with fuel were killed, and he means by his saying **with fuel** the one with abundant firewood, and that is if the waw is opened, as for fuel with the waw closed, it is the kindling.

Tafsir al-Qurtubi

The Almighty said: **The Fire with Fuel (the Fire)** instead of **(the Trench)** as a substitute for inclusion. And **(the Fuel)** with the opening of the waw is the reading of the general public, and it is firewood. Qatada, Abu Raja' and Nasr bin Asim read **with the damma of the waw** as a source, meaning the one with the burning and inflammation. It was said: the one with the fuel in people's bodies. Ashhab Al-Uqaili, Abu Al-Samal Al-Adawi and Ibn Al-Sameefa' read **(the Fire with)** with the nominative case in both of them, meaning the fire with the fuel burned them.

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light.** Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed.** The commentators differed on

that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdh, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurayrah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurayrah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurayrah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn A'waf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damsad ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mural from the murals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.**

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He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these? And the witness is the Day of Resurrection. Then he recited: That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled ***

When they were sitting by it * And they were witnesses to what they were doing to the believers. God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know

whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.**

The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Haddab bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammarr on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another

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context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By

God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with

his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God**. He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen.

Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding the words of God Almighty: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him**. So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you**. But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in**. They said, **This is more beloved to us**. And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today**. So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire**. This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

The majority read 5- **The fire of fuel** with the fire in the genitive case as a badal ishtalm of the trench because the trench includes it, and the one of fuel is a description of it as a great fire, and fuel: the wood that

Surat al-Buruj 85:5

The Fire with Fuel

is lit with, and it was said that it is a badal kull of kull, not a badal ishtalm. And it was said that fire is in the genitive case as a jawar, this is what Makki narrated from the Kufians. The majority read with the fatha on the waw of fuel, and Qatada, Abu Raja and Nasr bin Asim read with the damma. Ashhab Al-Uqaili, Abu Haywah, Abu Al-Samak Al-Adawi, Ibn Al-Sameefa and Isa read with the fire in the nominative case as the predicate of a deleted subject: meaning it is the fire, or as the subject of a deleted verb: meaning you burned the fire.

Tafsir al-Baghawi

5- **The fire with fuel**, instead of the trench. Al-Rabi' bin Anas said: God saved the believers who were thrown into the fire by taking their souls before the fire touched them, and the fire came out to the infidels on the edge of the trench and burned them.

Tafsir al-Baidawi

5- *Fire* instead of **the trench** instead of inclusion of **fuel** is an attribute of it with greatness and the abundance of its flame, and the lam in *fuel* is for the genus.

Surat al-Buruj 85:6

When they were sitting on it

Tafsir al-Jalalayn

6 - **When they were sitting on it** around it on the side of the trench on chairs *sitting*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The fire with fuel, as these infidels are among the people of the trench, over it, meaning on the fire. So He said over it, and the meaning is that they are sitting on the edge of the trench, so it was said on the fire, and the meaning is: on the edge of the trench, so that the listeners would know its meaning.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **The fire with fuel, when they were sitting by it**, meaning the believers. This interpretation, which Qatada interpreted according to the school of thought of those who said: The people of the trench were killed from among the people of faith.

We have shown that the correct interpretation of this is different from this statement, the interpretation of which was directed by Qatada before.

Tafsir al-Qurtubi

The Almighty said: **When they were sitting on it** meaning those who dug the trenches and sat on them, throwing the believers into them, and they were in Najran during the period between Jesus and Muhammad, may God bless him and grant him peace. The narrators differed in their hadith. The meaning is close. In Sahih Muslim, on the authority of Suhaib:

The Messenger of God (peace and blessings be upon him) said: There was a king among those who came before you, and he had a magician. When the magician grew old, he said to the king, **I have grown old, so send me a boy to whom I may teach magic.** So the boy was sent to him to teach him. On his way, whenever he took a monk, he sat beside him and listened to his speech and was pleased with him. Whenever he came to the magician, he would pass by the monk and sit beside him. When he came to the magician, he would hit him. So the monk complained about that to the monk, who said, "When you fear the magician, say, 'My family has detained me.' And when you fear your family, say, 'The magician has detained me.' While he was like that, he came upon a huge beast that had detained the people. He said, "Today I will know whether the magician or the monk is better." The monk took a stone and said, **O God, if the monk's affair is more beloved to You than the magician's affair,**

then kill this beast so that the people may move on. So he threw it and killed it, and the people moved on. The monk came and told him, and the monk said to him, "My son, you are better than me today. What I see in your affair is that which has come to pass, and you will be tested. If you are tested, do not guide me." The boy cured the blind and the lepers, and treated people of all kinds of ailments. A companion of the king who had gone blind heard of this, so he came to him with many gifts and said, **All this is yours if you cure me.** He said, "I do not cure anyone; only God cures. If you believe in God, I will call upon God, and He will cure you." So he believed in God, and God cured him. Then he came to the king and sat beside him as he had always sat. The king said to him, **Who restored your sight?** He said, **My Lord.** He said, **Do you have a lord other than me?** He said, **My Lord, and your Lord is God.** So the king seized him and continued torturing him until he directed him to the boy. Then the boy was brought to him, and the king said to him, **O my son, has your magic reached such a level that you can cure the blind and the leper, and you do such and such?** He said, **I do not cure anyone; only God cures.** So the king seized him and continued torturing him until he directed him to the monk. Then the monk was brought to him, and it was said to him, **Abandon your religion.** But he refused, so he called for a saw and placed it in the parting of his head and split it in two. Then the king's companion was brought and it was said to him, **Repent of your religion.** He refused and refused again. So the king placed the saw in the parting of his head and split it in two. Then the boy was brought and it was said to him, **Repent of your religion.** He refused and refused again. So the king handed him over to a group of his companions and said, "Take him to such-and-such a mountain and climb it with him. When you reach the top of it, he must renounce his religion; otherwise, throw him down." So they took him and climbed the mountain. The boy said, **O God, protect me from them however You wish.** The mountain shook and they fell down. Then he came walking to the king. The king said, **What happened to your companions?** He said, **God protected me from them.** So the king handed him over to a group of his companions and said, "Go and carry him in a boat and take him to the middle of the sea. If he renounces his religion, well and good, otherwise throw him down." So they took him and he said, **O God, protect me from them however You wish.** The ship capsized and they drowned. Then he came walking to the king, and the king said to him, **What happened to your companions?** He said, **May God suffice me against them.** Then he said to the king, **You will not kill me until you do what I command you.** The king said, **And what is that?** He said, "Gather the people in one plain and crucify me on a tree-trunk. Then take an arrow from my quiver and place the arrow in the bow and say, 'In the name of God, the Lord of the boy,' then shoot me, for if you do that you will kill me." So he gathered the people in one plain and crucified him on a tree-trunk, then shot him. The arrow hit his temple, so the king put his hand to his temple, where the arrow had been, and he died. The people said, **We believe in the Lord of the boy! We believe in the Lord of the boy! We believe in the Lord of the boy!** So the king was brought and it was said to him, **Have you seen what you were afraid of?** By God, your caution has come upon you, and the people have

believed. So he ordered that a trench be dug into it - or it was said to him, **Cram it** - and they did so, until a woman came with her child, and she hesitated to fall into it, so the boy said to her: **O slave girl, be patient, for you are following the truth.** Narrated by al-Tirmidhi with the same meaning. And in it: **And on the boy's path was a monk in a monastery.** Muammar said: I think that the people who kept the monasteries were Muslims at that time. And in it: "The beast that stopped the people was a lion, and the boy was buried - he said - and it is mentioned that he was taken out during the time of Umar ibn al-Khattab with his finger on his temple as he had placed it when he was killed." And he said: A strange hadith. And al-Dahhak narrated it on the authority of Ibn Abbas, who said: There was a king in Najran, and among his subjects was a man who had a boy, so he sent him to a magician to teach him magic. The boy's path was to a monk who was reading the Bible, and he was pleased with what he heard from the monk, so he entered the monk's religion. One day he came and saw a huge snake blocking the people's path, so he took a stone and said: In the name of God, Lord of the heavens and the earth. And between them, so he killed her. And he mentioned something similar to what was mentioned above. And that when the king shot him with the arrow and killed him, the people of the king's kingdom said: There is no god but the god Abdullah bin Thamiir, and that was the name of the boy. So the king became angry and ordered that trenches be dug, and wood and fire were gathered in them, and the people of his kingdom were presented to them. Whoever renounced monotheism was left alone, and whoever remained in his religion was thrown into the fire. A nursing mother was brought and it was said to her: **Return from your religion or we will throw you and your child into the fire.** He said: "She was afraid and wanted to return, but the nursing boy said to her: O my mother, remain steadfast in what you are doing, for it is only a secret." So they threw her and her son. Abu Salih narrated on the authority of Ibn Abbas that the fire rose from the trench and was forty cubits above the king and his companions and burned them. Ad-Dahhak said: They were a group of Christians who were forty cubits above the king and his companions, so it burned them. Ad-Dahhak said: They are a group of Christians who lived in Yemen forty years before the mission of the Messenger of God (peace and blessings of God be upon him). Yusuf ibn Shuraheel ibn Tubba' al-Himyari took them, and they were more than eighty men. He dug a trench for them and burned them in it. Al-Mawardi narrated it, and al-Tha'labi narrated from him that the People of the Trench from the Children of Israel took men and women, dug trenches for them, then lit a fire in them, and then made the believers stand over them. They were asked: Will you disbelieve or will you be thrown into the fire? They claim that it was Daniel and his companions, and Atiyah al-Awfi said the same. Something similar was narrated from Ibn Abbas. Ali **may God be pleased with him** said: A king became drunk and had intercourse with his sister. He wanted to make that a law for his subjects, but they refused. She suggested to him that he deliver a sermon stating that God, the Almighty, has permitted marriage to sisters, but he refused. She suggested to him that he dig a

trench for them and throw into it everyone who disobeyed him. He did so. It was said: And their remnants used to marry sisters, and they are the Magians, and they were people of the book. It was also narrated from Ali: The reason for the People of the Trench was that a prophet was sent by God to Abyssinia, and some people followed him, so their people dug a trench for them, and whoever followed the prophet was thrown into it. A woman with a baby son was brought to her and she was alarmed, so he said to her: O mother, go on and do not be alarmed. Ayoub said on the authority of Ikrimah, he said: Ayoub on the authority of Ikrimah said: **The People of the Trench were killed,** he said: They were from your people from Sijistan. Al-Kalbi said: They are the Christians of Najran, they captured a group of believers there, so they dug seven trenches for them, each trench forty cubits long and twelve cubits wide. Then they poured oil and firewood into it, then they showed them to it, and whoever refused they threw him into it. It was said: They were a group of Christians who were in Constantinople during the time of Constantine. Muqatil said: The People of the Trench were three, one in Najran, another in Syria, and another in Persia. The one in Syria was Antinianus the Roman, the one in Persia was Nebuchadnezzar, and the one in the land of the Arabs was Yusuf ibn Dhi Nuwas. God did not send down a Quran about the one in Persia in Syria, but He sent down a Quran about the one in Najran. Two Muslim men, one of them was in Tihamah and the other in Najran, one of them hired himself out, so he began to work and read the Bible. The daughter of the tenant read the light while reading the Bible, so she told her father and he converted to Islam. They numbered eighty-seven between men and women, after Jesus was taken up. Yusuf ibn Dhi Nuwas ibn Tubba al-Himyari dug a trench for them, lit a fire in it, and presented them with disbelief. Whoever refused to disbelieve, he threw him into the fire, and said: Whoever renounces the religion of Jesus shall not be thrown. A woman had a young son who did not speak, so she returned, and her son said to her: O mother, I see before you a fire that will not be extinguished. So they both threw themselves into the fire, and God put her and her son in Paradise. So seventy-seven people were thrown in one day. Ibn Ishaq said on the authority of Wahb ibn Munabbih: There was a man from the remnants of the followers of the religion of Jesus, son of Mary, peace be upon him, called Qayyumun. He was a righteous, hardworking man, devout in this world, and his prayers were answered. He used to travel from one village to another, and he would never know a village without passing by it. He was a builder who worked with clay. Muhammad ibn Ka'b al-Qurazi said: The people of Najran were polytheists who worshipped idols, and there was a builder who worked with clay. Muhammad ibn Ka'b al-Qurazi said: The people of Najran were polytheists who worshipped idols. In one of its villages near Najran, there was a magician who taught magic to the boys of Najran. When Qaymun settled there, he built a tent between Najran and the village where the magician was. The people of Najran began to send their boys to that magician to teach them magic. Al-Thamiir sent Abdullah ibn al-Thamiir to him, and he

was with the boys of Najran. When Abdullah passed by the owner of the tent, he was pleased with what he saw of his prayer and worship, so he would sit next to him and listen to him until he converted to Islam. He believed in the oneness of God and worshipped Him, and he began to ask him about the greatest name of God. Abu al-Thamir thought that his son would go to the magician as boys go. When Abdullah saw that the monk had been stingy with him in teaching him the Greatest Name of God, he took a cup and gathered them. Then he left no name of God that he knew but he wrote it in a cup. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it at all. He took it and went to its companion and informed him that he had learned the Greatest Name of God which he had concealed from him. The monk asked, **What is it?** He said, **Such and such and such.** The companion asked, **How did you know it?** The monk told him what he had done. The monk said, **O son of my brother, you have found it, so be patient, for I do not think you will do so.** Whenever Abdullah ibn Thamir entered Najran, he would not encounter anyone afflicted except that he would say, **O Abdullah, will you affirm the Oneness of God and enter my religion, so that I may supplicate to God for you and He may punish you for the affliction you are in?** He said: Yes. So he would declare God's oneness and submit to Him, and he would supplicate to God for him and he would be cured, until there was no one in Najran who was afflicted with any harm except that he would come to him and follow him in his religion and supplicate for him and he would be cured. Then his status would be brought before their king, who summoned him and said: You have corrupted the people of my village for me, and you have opposed my religion and the religion of my fathers, so I will kill you. He said: You will not be able to do that. So he would send him to the high mountain, and he would be thrown off his head and he would fall to the ground with no harm done to him. And he would send him to the waters of Najran, seas in which nothing is thrown without perishing. He would be thrown into them and he would come out with no harm done to him. When he defeated him, Abdullah ibn Thamir said to him: By God, you will not be able to kill me until you declare God's oneness and believe in what I believe in, for if you do that, you will have power over me and kill me. So God declared that king to be one and bore witness to his testimony. Then he struck him with a stick, causing a small wound, not a large one, and killed him. The king died on the spot. The people of Najran united on the religion of Abdullah ibn Thamir, and he followed what Jesus, son of Mary, brought of the Gospel and his rule. Then the same events befell the people of their religion, and from that was the origin of Christianity in Najran. Dhu Nuwas the Jew marched towards them with his soldiers from Himyar. He invited them to Judaism and gave them the choice between that or death. They chose death. So he dug a trench for them, burned it with fire, killed with the sword, and mutilated them until he killed twenty thousand of them. Wahb ibn Munabbih said: Twelve thousand. Al-Kalbi said: The people of the trench were seventy thousand. Wahb said: Then when Aryat took control of Yemen, Dhu Nuwas fled, and he rode into the sea on his horse and drowned. He said that Ishaq said: This Dhu Nuwas's name was Zur'ah ibn Taban As'ad Al-Himyari,

and he was also called Yusuf, and he had braids of hair that were tangled, so he was called Dhu Nuwas. He did this to the people of Najran, and a man named Dos Dhu Tha'laban escaped from them, and he drove the Abyssinians to triumph over them, so they took over Yemen and Dhu Nuwas perished in the sea, having thrown himself into it, and about him Amr ibn Ma'di Karib says:

You threaten me as if you were a shepherd with the most comfortable life or a sleepless one

And there was before you a kingdom of comfort and a permanent kingdom among the people

It is ancient, from the time of Ad, the great conqueror of tyranny and cruelty.

Time has removed their kingdom, so it has become a transfer from one people to another.

Dhu Ra'in: A king of the kings of Himyar. Ra'in was his fortress and he was a descendant of Al-Harith bin Amr bin Himyar bin Saba.

Question: Our scholars said: God the Almighty informed the believers of this nation in this verse of the hardships that the monotheists before them faced, and He comforted them with that. The Prophet (peace and blessings of God be upon him) told them the story of the boy so that they would be patient with the harm, pain, and hardships they faced, so that they would take as an example the example of such a boy in his patience, steadfastness in the truth, and his adherence to it, and his sacrifice of himself in the right to spread his call and bring people into the religion despite his young age and great patience. Likewise, the monk was patient in adhering to the truth until he was sawed. Likewise, many people, when they believed in God the Almighty and faith was firmly established in their hearts, were patient in being thrown into the fire and did not renounce their religion. Ibn al-Arabi: We believe that this has been abrogated, as explained previously in Surah An-Nahl.

I said: It is not abrogated according to us, and patience with that is better for the one who has a strong soul and firm religion. God Almighty said, informing about Luqman 31: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination." (Luqman 31:17) Abu Saeed Al-Khudri narrated that the Prophet, may God bless him and grant him peace, said: **Indeed, among the greatest jihad is a word of justice in the presence of an unjust ruler.** Al-Tirmidhi included it and said: A good, rare hadith. Ibn Sinjar **Muhammad ibn Sinjar** narrated on the authority of Umaimah, the freed slave of the Prophet, may God bless him and grant him peace, who said:

"I was performing ablution for the Prophet, may God bless him and grant him peace, when a man came to him and said: Advise me. He said: 'Do not associate anything with God, even if you are cut into pieces or burned with fire....'" The hadith: Our scholars said: Many of the companions of the Prophet, may God bless him and grant him peace, were tested with killing, crucifixion, and severe torture, but they were patient and did not pay attention to any of that. The story of

Asim, Khubayb, and their companions and what they encountered of wars, trials, killing, captivity, burning, and other things is sufficient for you. It has been mentioned in *An-Nahl* that this is a consensus of those who are strong in this regard, so reflect on it there.

His Almighty's saying: **The companions of the trench were killed** is a supplication for those infidels to be removed from the mercy of God Almighty. It was said that its meaning is to inform about the killing of those believers, that is, they were killed by fire and they were patient. It was also said that it is to inform about those wrongdoers, as it was narrated that God took the souls of those who were thrown into the trench before they reached the fire, and a fire came out of the trench and burned those who were sitting on it. It was said that the believers were saved, and the fire burned those who were sitting. This was mentioned by An-Nahhas. The meaning of **on it** is near it, and *on* means near. It was said that **on it** is on what is close to it from the edges of the trench, as he said:

And the dew and the shaved head were on the fire

The factor in (*if* is (*killed*), meaning they were cursed at that time:

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light.** Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed.** The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains

of transmission on the authority of Musa bin Ubaidah al-Rabdhi, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurayrah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurayrah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurayrah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mursal from the mursals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these? And the witness is the Day of Resurrection. Then he recited: That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the

authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the**

dominion of the heavens and the earth. The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He

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healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion**, but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion**, but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Habbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammar on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled

there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, *Yes*. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God.** He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the

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city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed.** He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding the words of

God Almighty: **The companions of the trench were killed,** he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him.** So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you.** But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in.** They said, **This is more beloved to us.** And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today.** So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

6- **When they were sitting by it** The agent in the adverbial phrase is killed: meaning they were cursed when they surrounded the fire sitting on things that were close to it and brought near to it. Muqatil said: meaning sitting by the fire, exposing them to disbelief. Mujahid said: They were sitting on chairs by the trench.

Tafsir al-Baghawi

6- **When they were sitting there,** meaning: sitting by the fire to torture the believers. Mujahid said: They were sitting on chairs by the trench.

Tafsir al-Baidawi

6- **When they are sitting on it** on the edge of the fire
sitting sitting.

Surat al-Buruj 85:7

And they are witnesses to what they do to the believers.

Surat al-Buruj 85:7

And they are witnesses to what they do to the believers.

Tafsir al-Jalalayn

7 - **And they are witnesses to what they do to the believers** in God of tormenting them by throwing them into the fire if they do not return from their faith. It was narrated that God saved the believers who were thrown into the fire by taking their souls before they fell into it, and the fire came out to them and burned them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And they are witnesses to what they do to the believers** means: present.

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 are witnesses to what they do to the believers**, meaning the disbelievers.

Tafsir al-Qurtubi

The Almighty said: **And they are witnesses to what they do to the believers**. That is, present: meaning the disbelievers. They were present to the believers in disbelief, and whoever refused, they threw him into the fire. In that, they were described as harsh and then as serious in that. It was said: (*on*) means with, that is, they are witnesses to what they do to the believers.

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light**. Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two

nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed**. The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdh, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurairah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurairah that he said about this verse, **And a witness and what is witnessed**. He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection**. Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurairah that he said about this verse, **And a witness and what is witnessed**. He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection**. It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us**.

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah**. This is a mural from the mursals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and

the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the

ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon

And they are witnesses to what they do to the believers.

a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an

arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Habbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammara on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of

the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to

send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a

ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God**. He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen.

Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding God Almighty's statement: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him**. So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you**. But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in**. They said, **This is more beloved to us**. And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today**. So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire**. This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

7- **And they are witnesses to what they do to the believers** meaning those who dug the trench, namely the king and his companions, to what they do to the believers of exposing them to the fire so that they return to their religion are witnesses: meaning present, or some of them will testify to each other before the king that he did not fall short in what he was commanded. And it was said that they will testify to what they did on the Day of Resurrection, then their tongues, hands and feet will testify against them. And it was said that *on* means *with*, and the meaning is: and they are witnesses to what they do to the believers. Al-Zajjaj said: God knows the story of a people whose insight and the truth of their faith reached the point that they were patient to be burned in the fire for the sake of God.

Tafsir al-Baghawi

7- **And they**, meaning the king and his companions who dug the trench, **are witnesses to what they are doing to the believers**, of exposing them to the fire and wanting them to return to their religion. **They are present**, Muqatil said: meaning they testify that the believers are in error when they abandoned the worship of the idol.

Tafsir al-Baidawi

7- **And they are witnesses to what they do to the believers**. They will testify to each other before the King that they did not fall short in what they were commanded to do, or they will testify to what they do on the Day of Resurrection when their tongues and hands will testify against them.

Surat al-Buruj 85:8

And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy.

Surat al-Buruj 85:8

And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy.

Tafsir al-Jalalayn

8 - **And they did not resent them except because they believed in God, the Exalted in Might in His kingdom the Praiseworthy** the Praised.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they did not resent them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** God Almighty says: And these disbelievers who tempted the believing men and women with the Fire did not find anything in them, nor did they do to them what they did for any reason except because they believed in God. And He said: except that they believed in God, because the meaning is except their belief in God, so therefore it is appropriate in its place that they believe, since belief is an attribute for them. **The Exalted** says: Severe in His vengeance upon whoever He took vengeance from. **The Praiseworthy** says: Praised for His kindness to His creation.

Tafsir al-Qurtubi

The Almighty said: **And they did not resent them.** Abu Haywah read (**they resented**) with a kasra, but the correct pronunciation is the fatha. The statement about it has already been mentioned in (*Bara'ah*): That is, the king and his companions did not resent those whom they burned: **except that they believe** that is, except that they believe: **in God, the Almighty** that is, the Victorious, the Invincible: **the Praiseworthy** that is, the Praised One in every situation.

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light.** Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir

preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed.** The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdh, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurairah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurairah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Dammad ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a

mursal from the mursals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of**

the ditch meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you

And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy.

back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Hadbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammar on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were

doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one

in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the

Surat al-Buruj 85:8

And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy.

Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God**. He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the

religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding God Almighty's statement: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him**. So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you**. But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in**. They said, **This is more beloved to us**. And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today**. So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

8- **And they did not find fault with them** meaning they did not deny them or criticize them **except that they believed in God, the Exalted in Might, the Praiseworthy:** meaning, except that they believed in God, the Prevailing, the Bearer in every situation. Al-Zajjaj said: They did not find fault with them for any sin except their belief, and this is like his saying: **Do you find fault with us except that we believed in God?** This is an emphasis on praise with something resembling blame, as in his saying:

There is nothing wrong with them except that the residents are entertained by them, away from their families, homelands and servants.

The other said:

There is no defect in her except the shape of her eyes, just like the shape of the eyes of a free-ranging bird.

The public read *naqamū* with a fathah on the *nūn*, while Abu Haywah read it with a kasrah, and the eloquent one reads it with a fathah.

Tafsir al-Baghawi

8- **And they did not resent them**, Ibn Abbas **may God be pleased with him** said: They did not dislike them, **except that they believed in God**, Muqatil said: They did not find fault with them. It was also said: They did not know of any fault in them. Al-Zajjaj said: They did not find fault with them for any sin except their belief in God, **the Exalted in Might, the Praiseworthy.**

Tafsir al-Baidawi

8- **And they did not find fault with them** and did not deny **except that they believed in God, the Exalted in Might, the Praiseworthy** an exception in the manner of His saying:

There is no fault in them except that their swords have dents from the clashing of the battalions.

He described Him as being dear, dominant, whose punishment is feared, praiseworthy, gracious, and whose reward is hoped for. He confirmed this by saying:

Surat al-Buruj 85:9

To Him belongs the dominion of the heavens and the earth, and God is Witness over all things.

Surat al-Buruj 85:9

To Him belongs the dominion of the heavens and the earth, and God is Witness over all things.

Tafsir al-Jalalayn

9 - **To Him belongs the dominion of the heavens and the earth, and God is Witness over all things** meaning that the disbelievers did not deny the believers anything except their faith.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He who has authority over the seven heavens and the earths and whatever is in them, **And God is Witness over all things**. God Almighty says: God is Witness over the actions of these infidels, the Companions of the Trench, against the believers whom they tempted, and over other actions of theirs and the actions of all His creation, and He will reward them accordingly.

Tafsir al-Qurtubi

The Almighty says: **To Him belongs the dominion of the heavens and the earth**. He has no partner or equal in them.

And God is Witness over all things, meaning He knows the deeds of His creation; nothing is hidden from Him.

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light**. Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed**. The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa -

told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdh, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurayrah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurayrah that he said about this verse, **And a witness and what is witnessed**. He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection**. Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurayrah that he said about this verse, **And a witness and what is witnessed**. He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection**. It was narrated on the authority of Abu Hurayrah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn A'waf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us**.

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah**. This is a mural from the mursals of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed**. Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed**.

He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadl bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God,** and he recited: **And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the

Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the

To Him belongs the dominion of the heavens and the earth, and God is Witness over all things.

magician, then kill this beast.” Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, “I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you.” So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God sufficed me against them.** Then he said to the king, “You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me.” The king said, **What is that?** He said, “Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, ‘In the name of God, Lord of the boy,’ for if you do that, you will kill me.” So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said,

We believe in the Lord of the boy. The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Habbah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa’i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu ‘Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and ‘Abd bin Hamid - the meaning is the same - they said: ‘Abd al-Razzaq informed us on the authority of Mu‘ammar on the authority of Thabit al-Banani on the authority of ‘Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the ‘Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, ‘O Messenger of God, when you pray the ‘Asr prayer, you whisper.’ He said: ‘A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?’ So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.’ He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: “Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine.” So he mentioned the whole story, and at the end of it he said: God Almighty says: “Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy.”

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another

context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my fathers, so I will mutilate you.** He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you

do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was

To Him belongs the dominion of the heavens and the earth, and God is Witness over all things.

a ring on which was written, **My Lord is God**. He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed**. He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran

in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding the words of God Almighty: **The companions of the trench were killed**, he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him**. So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you**. But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in**. They said, **This is more beloved to us**. And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today**. So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire**. This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

Then the Almighty described Himself with what indicates greatness and magnificence, saying: 9- **To Him belongs the dominion of the heavens and the earth**. And whoever is like this, then he is worthy of

believing in Him and unifying Him. **And God is Witness over all things.** Nothing of what they did to the believers is hidden from Him. In this is a severe threat to the people of the trench, and a promise of good for those of those believers whom they tortured for their religion.

Tafsir al-Baghawi

9- **To whom belongs the dominion of the heavens and the earth, and God is over all things Witness.** Of their actions, **God is Witness.**

Tafsir al-Baidawi

9- **To whom belongs the dominion of the heavens and the earth, and God is Witness over all things.** To indicate what is worthy of belief and worship.

Surat al-Buruj 85:10

Indeed, those who have persecuted the believing men and believing women and then have not repented will have the punishment of Hell, and they will have a painful torment.

Surat al-Buruj 85:10

Indeed, those who have persecuted the believing men and believing women and then have not repented will have the punishment of Hell, and they will have a painful torment.

Tafsir al-Jalalayn

10 - **Indeed, those who have put the believing men and believing women to trial by burning and then have not repented - for them is the punishment of Hell** for their disbelief **and for them is the punishment of the Burning Fire** meaning the punishment of their burning the believers in the Hereafter. And it was said in this world, by bringing out the fire and burning them, as mentioned above.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those who have put to trial the believing men and believing women** means: Those who have tested the believing men and believing women with God by torturing them and burning them with fire.

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, **Indeed, those who persecuted the believing men and women:** they burned the believing men and women.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, those who were tried** he said: were tormented.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, those who persecuted the believing men and believing women,** he said: They burned them with fire.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **Persecute the believing men and believing women,** that he said: Burn them.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: **Those who persecuted the believing men and women** burned

them.

And His statement: **Then they did not repent**, meaning: Then they did not repent from their disbelief and the actions they did to the believing men and women because of their belief in God. **Then they will have the punishment of Hell** in the Hereafter, **and they will have the punishment of the Burning Fire** in this world.

It was also narrated on the authority of Ammar, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **For them is the punishment of Hell** in the Hereafter, **and for them is the punishment of the Burning Fire** in this world.

Tafsir al-Qurtubi

The Almighty says: **Indeed, those who put the believing men and believing women to trial** meaning burned them with fire. The Arabs say: **So-and-so put the dirham or the dinar to trial**, meaning he put it in a bellows to see its quality. A dinar is *turn*. The goldsmith is called *fattan*, as is Satan. Paper is called *fatīn*, meaning burnt silver. A free woman is called *fatīn*, meaning as if she burned her stones with fire, due to its blackness. **Then they did not repent**, meaning from the ugliness of their actions despite the signs and clear proofs that God revealed to this tyrannical, unjust king and his people through the boy. **For them is the punishment of Hell** for their disbelief. **For them is the punishment of the burning** in this world for burning the believers with fire. This was mentioned previously from Ibn Abbas. It was said: **For them is the punishment of the burning**, meaning that in the Hereafter they will have a punishment in addition to the punishment of their disbelief in what they burned the believers. It was said: **For them is a punishment**, and the punishment of Hell is the burning. Al-Hariq: is one of the names of Hell, like Al-Sa'ir. Hell has levels and types and has names. It is as if they are being tortured with the freezing cold in Hell, then they are being tortured with the torment of burning. The first is the torment of its cold, and the second is the torment of its sea.

Tafsir Ibn Kathir

God swears by the heaven and its constellations, which are the great stars, as was previously explained in His statement: **Blessed is He who has placed in the heaven constellations and placed therein a lamp and a moon giving light.** Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah, and As-Suddi said: The constellations are the stars. Mujahid also said: The constellations in which are the guards. Yahya ibn Rafi' said: The constellations are palaces in the heaven. Al-Minhal ibn Amr said: **And the heaven with the constellations** means beautiful creation. Ibn Jarir preferred that they are the mansions of the sun and the moon, which are twelve constellations. The sun travels through each of them for a month and the moon

travels through each of them for two and a third days, so that is twenty-eight mansions and it lasts for two nights.

And the Almighty said: **And the Promised Day * And a witness and witnessed.** The commentators differed on that. Ibn Abi Hatim said: Abdullah bin Muhammad bin Amr al-Ghazi told us, Ubaydullah - meaning Ibn Musa - told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan bin Aws al-Ansari, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **And the Promised Day** is the Day of Resurrection. **And a witness** is Friday. The sun does not rise or set on a day better than Friday. In it is an hour in which no Muslim servant asks God for good except that He gives it to him, and he does not seek refuge in Him from evil except that He protects him. **And witnessed** is the Day of Arafah. Ibn Khuzaymah narrated this hadith in this way through various chains of transmission on the authority of Musa bin Ubaidah al-Rabdhī, whose hadith is weak. It was narrated as being attributed to Abu Hurayrah, which is more likely.

Imam Ahmad said: Muhammad told us, Shu'bah told us, I heard Ali bin Zaid and Yunus bin Ubaid narrating on the authority of Ammar, the freed slave of Banu Hashim, on the authority of Abu Hurayrah. As for Ali, he traced it back to the Prophet, may God bless him and grant him peace. As for Yunus, he did not mention Abu Hurayrah that he said about this verse, **And a witness and what is witnessed.** He said, **He means the witness on Friday, and the witnessed day is the Day of Resurrection.** Ahmad also said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Yunus, I heard Ammar, the freed slave of Banu Hashim narrating on the authority of Abu Hurayrah that he said about this verse, **And a witness and what is witnessed.** He said, **The witness is on Friday, and what is witnessed is the Day of Arafah, and what is promised is the Day of Resurrection.** It was narrated on the authority of Abu Hurairah that he said: The promised day is the Day of Resurrection. Al-Hasan, Qatadah and Ibn Zayd said the same, and I have not seen them differ on that, praise be to God. Then Ibn Jarir said: Muhammad ibn Awf told us, Muhammad ibn Ismail ibn Ayyash told us, my father told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **The promised day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, and God has saved Friday for us.**

Then Ibn Jarir said: Sahl bin Musa al-Razi told us, Ibn Abi Fadik told us, on the authority of Ibn Harmalah, on the authority of Saeed bin al-Musayyab, that he said: The Messenger of God, peace and blessings be upon him, said: **The master of days is Friday, and it is the witness and the witnessed, the Day of Arafah.** This is a mursal from the mursal of Saeed bin al-Musayyab. Then Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Shu'bah, on the authority of Ali bin Zaid, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, who said: The witness is Muhammad, peace and blessings be upon him, and

the witnessed is the Day of Resurrection. Then he recited: **That is the Day when mankind will be gathered together, and that is the Day witnessed.** Ibn Humayd told us: Jarir told us, on the authority of Mughira, on the authority of Shubak, who said: A man asked al-Hasan bin Ali about **the witness and the witnessed.** He said: Did you ask anyone before me? He said: Yes, I asked Ibn Omar and Ibn Al-Zubayr and they said: The day of sacrifice and Friday. He said: No, but the witness is Muhammad, may God bless him and grant him peace. Then he recited: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** And the witness is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day.**

And this is what Al-Hasan Al-Basri said, and Sufyan Al-Thawri said on the authority of Ibn Harmalah on the authority of Saeed bin Al-Musayyab: **And the one witnessed on the Day of Resurrection.** Mujahid, Ikrimah and Al-Dahhak said: The witness is the son of Adam, and the one witnessed on the Day of Resurrection. And also on the authority of Ikrimah: The witness is Muhammad, peace be upon him, and the one witnessed is Friday. Ali bin Abi Talhah said on the authority of Ibn Abbas: The witness is God, and the one witnessed is on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Abu Nu'aim Al-Fadi bin Dukayn told us, Sufyan told us on the authority of Abu Yahya Al-Qattat on the authority of Mujahid on the authority of Ibn Abbas, **And the witness and the one witnessed.** He said: The witness is man, and the one witnessed is on Friday. This is how Ibn Abi Hatim narrated it.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nu'ayh, on the authority of Mujahid, on the authority of Ibn Abbas, **and a witness and what is witnessed:** the witness is the Day of Arafah and what is witnessed is the Day of Resurrection. And it was narrated by Sufyan al-Thawri, on the authority of Mughirah, on the authority of Ibrahim, who said: The Day of Sacrifice and the Day of Arafah means the witness and what is witnessed. Ibn Jarir said: And others said: The witnessed is Friday. And they narrated in that regard what Ahmad ibn Abd al-Rahman told us: My uncle Abdullah ibn Wahb told me, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Increase your prayers for me on Friday, for it is a witnessed day in which the angels witness.** And on the authority of Saeed ibn Jubayr: **The witness is God, and he recited: And sufficient is God as a witness,** and what is witnessed is us. Al-Baghawi narrated it. And the majority said that the witness is Friday and what is witnessed is the Day of Arafah.

God the Almighty said: **He cursed the companions of the ditch** meaning He cursed the companions of the ditch, the plural of which is akhādīd, which is holes in the ground. This is report about a group of disbelievers who went to those who believed in God the Almighty and subdued them, wanting them to renounce their religion, but they refused. So they dug a ditch in the

Indeed, those who have persecuted the believing men and believing women and then have not repented will have the punishment of Hell, and they will have a painful torment.

ground and lit a fire in it, preparing fuel to fuel it. Then they wanted to retaliate but they refused, so they threw them into it. For this reason God the Almighty said: **He cursed the companions of the ditch * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers.** God the Almighty said: **And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy.** Meaning, they had no sin against them except their belief in God, the Exalted in Might, the Praiseworthy, who does not wrong those who seek refuge in His impregnable side, in all of His words, deeds, laws, and decrees. Even if He had decreed for these servants what befell them at the hands of the disbelievers, then He is the Exalted in Might, the Praiseworthy, even if the reason for that is hidden from many people.

Then God the Almighty said: **To whom belongs the dominion of the heavens and the earth.** The completion of the description is that He is the Owner of all the heavens and the earth and everything in them and between them. **And God is Witness over all things.** That is, nothing in the heavens or the earth is hidden from Him, and nothing is hidden from Him. The people of interpretation differed about who the people of this story were. According to Ali, they were the people of Persia when their king wanted to permit incest, but their scholars refused them, so he dug a trench and threw into it those who objected to him, and the practice of permitting incest has continued among them to this day. It was narrated from him that they were a people in Yemen whose believers and polytheists fought, and the believers defeated the disbelievers, then they fought and the disbelievers defeated the believers, so they dug trenches for them and burned them in them. It was narrated from him that they were from the people of Abyssinia, and one of them was an Abyssinian. Al-Awfi said on the authority of Ibn Abbas, **The companions of the trench were killed, the fire with fuel.** He said: People from the Children of Israel dug a trench in the ground, then they lit a fire in it, then they placed men and women by that trench and paraded them over it, and they claimed that it was Daniel and his companions. This is what Ad-Dahhak bin Muzahim said, and other things were said.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, that the Messenger of God, may God bless him and grant him peace, said: "Among those who came before you, there was a king who had a magician. When the magician grew old, he said to the king, 'I have grown old and my time has come, so give me a boy so that I may teach him magic.' So he gave him a boy, and he taught him magic. There was a monk between the magic and the king, so the boy went to the monk and listened to his speech, and he liked his manner and speech. When he went to the magician, he would hit him and say, 'What held you back?' And when he went to his family, they would hit him and say, 'What held you back?' So he complained

about that to the monk, and he said, 'If the magician wants to hit you, say, 'My family held me back.' And if your family wants to hit you, say, 'The magician held me back.' One day, while he was there, he came upon a huge, terrifying beast that had held people back so that they could not cross. So he said, 'Today I know whether the matter of the monk is more beloved to God than the matter of magic.' So he took a stone and said, 'O God, if the matter of the monk is more beloved to You and more pleasing to You than the matter of the magician, then kill this beast.'" Until the people passed, and he threw it and killed it and the people went and the monk was told about that and he said, **My son, you are better than me and you will be tested, so if you are tested do not point me out.** So the boy cured the blind and the leper and all other diseases and healed them. The king had a companion who went blind and heard about him so he came to him with many gifts and said, **Heal me and you will have what is here collected.** He said, "I do not heal anyone, only God Almighty heals. If you believe in Him, I will call upon God and He will heal you." So he believed and called upon God and He healed him.

Then the king came and sat down in the same position as he had been sitting before. The king said to him, **O so-and-so, who restored your sight?** He said, **My Lord.** He said, **No, my Lord and your Lord is God.** He said, **Do you have a lord other than me?** He said, **Yes, my Lord and your Lord is God.** He continued torturing him until he directed him to the boy. Then the king sent for him and said, **O my son, has your magic reached such an extent that you heal the blind, the leper, and these diseases?** He said, **I do not heal anyone; only God, the Almighty, the Majestic, heals.** He said, *Me?* He said, *No.* He said, **Do you have a lord other than me?** He said, **My Lord and your Lord is God.** Then the king seized him again and continued torturing him until he directed him to the monk. Then the monk was brought and the king said, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. He also said to the blind man, **Return from your religion,** but he refused. So the king placed the saw in the parting of his head until his sides fell off. The king said to the boy, **Abandon your religion.** He refused, so he sent him with some people to such-and-such a mountain and said, **When you reach its peak, if he renounces his religion, well and good, roll him down from its top.** So they took him, and when they had ascended the mountain, he said, **O God, protect me from them however You wish.** So the mountain shook and they were all rolled down. The boy came groping around until he entered upon the king. The king asked, **What happened to your companions?** He said, **God has protected me from them.** So he sent him with some people in a boat. He said, **When you take him to the sea, if he renounces his religion, well and good, drown him in the sea.** So they took him to the sea and the boy said, **O God, protect me from them however You wish.** So they were all drowned.

The boy came until he entered upon the king. He said, **What happened to your companions?** He said, **God**

sufficed me against them. Then he said to the king, "You will not kill me until you do what I command you. If you do what I command you, you will kill me. Otherwise, you will not be able to kill me." The king said, **What is that?** He said, "Gather the people in one plain, then crucify me on a tree-trunk and take an arrow from my quiver. Then say, 'In the name of God, Lord of the boy,' for if you do that, you will kill me." So he did and put the arrow to the bow of his bow and shot it, saying, **In the name of God, Lord of the boy.** The arrow struck his temple. The boy put his hand over the spot of the arrow and died. The people said, **We believe in the Lord of the boy.** The king was asked, **Have you seen what you were fearing?** By God, he has come to you and all people have believed. So he ordered that ditches be dug in the mouths of the streets and fires be set in them. He said: Whoever abandons his religion, let him go, otherwise throw him into it. He said: So they were competing in it and pushing each other. Then a woman came with her son to breastfeed, and it was as if she was reluctant to fall into the fire. The boy said: Be patient, O mother, for you are on the truth.

And thus Muslim narrated it at the end of Sahih on the authority of Haddabah bin Khalid on the authority of Hammad bin Salamah with a similar chain of transmission. And al-Nasa'i narrated it on the authority of Ahmad bin Salman on the authority of Affan on the authority of Hammad bin Salamah and through the chain of transmission of Hammad bin Zaid, both of them on the authority of Thabit with it, and they shortened the beginning of it. And Imam Abu 'Isa al-Tirmidhi authenticated it as good, for he narrated it in the interpretation of this surah on the authority of Mahmud bin Ghailan and 'Abd bin Hamid - the meaning is the same - they said: 'Abd al-Razzaq informed us on the authority of Mu'ammarr on the authority of Thabit al-Banani on the authority of 'Abd al-Rahman bin Abi Layla on the authority of Suhaib who said: When the Messenger of God (blessings and peace of God be upon him) prayed the 'Asr prayer, he would whisper. And whispering in some of their sayings is moving the lips as if he is speaking. So it was said to him, 'O Messenger of God, when you pray the 'Asr prayer, you whisper.' He said: 'A prophet among the prophets was amazed by his nation and said: Who will stand up for these people?' So God revealed to him that he gave them the choice between me taking revenge on them and me unleashing their enemy upon them, so they chose revenge, so God unleashed death upon them, and seventy thousand of them died in one day.' He said: And whenever he narrated this hadith, he narrated this other hadith. He said: There was a king who had a priest who used to divine for him. The priest said: "Find me a young man who is intelligent, or he said: One who is perceptive and knowledgeable, so I can teach him this knowledge of mine." So he mentioned the whole story, and at the end of it he said: God Almighty says: "Those who were with the trench were the fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. They did not find fault with them except because they believed in God, the Exalted in Might, the Praiseworthy."

He said: As for the boy, he was buried. It is mentioned that he was taken out during the time of Umar ibn

al-Khattab, and his finger was on his temple as he had placed it when he was killed. Then al-Tirmidhi said: It is good and strange. This context does not explicitly state that the context of this story is from the words of the Prophet, may God bless him and grant him peace. Our Sheikh, the hafiz Abu al-Hajaj al-Mizzzi said: It is possible that it is from the words of Suhayb al-Rumi, for he had knowledge of the report of the Christians, and God knows best. Muhammad ibn Ishaq ibn Yasar mentioned this story in the biography in another context in which it contradicts what was mentioned above. He said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b al-Qurazi, and some of the people of Najran also told me on the authority of its people that the people of Najran were polytheists who worshipped idols. There was in one of its villages near Najran - and Najran is the largest village to which the people of that country gathered - a magician who taught the boys of Najran magic. When he settled there, they did not name him to me by the name that Ibn Munabbih named him. They said: A man settled there and built a tent between Najran and that village where the magician was, and the people of Najran began to send their boys to that magician to teach them magic.

Then Al-Tamir sent his son Abdullah bin Al-Tamir with the young men of Najran. Whenever he passed by the owner of the tent, he was pleased with what he saw of his worship and prayer, so he would sit next to him and listen to him until he converted to Islam and believed in the Oneness of God and worshipped Him. He would ask him about the laws of Islam until he understood it and began to ask him about the Greatest Name. He had taught it to him but he concealed it from him and said to him: O my nephew, you will not be able to bear it. I fear that you will be weak in it. Al-Tamir Abu Abdullah thought that his son would go to the magician as young men go. When Abdullah saw that his companion was stingy with him and feared that he would be weak in it, he took cups and gathered them. Then he did not leave any name of God that he knew without writing it in a cup, for each name a cup. When he had counted them, he lit a fire and began to throw cups into it. When he passed by the Greatest Name, he threw his cup into it. The cup jumped until it came out of it without harming it. He took it and brought it to his companion and told him that he had learned the Greatest Name that he had written. The companion said: What is it? He said: It is such and such. He said: How did you know that? So he told him what he had done. He said: O my nephew, you have harmed him, so hold back. I do not think you will do that.

So whenever Abdullah bin Al-Tamir entered Najran, he would not encounter anyone suffering from any harm except that he would say to him: O Abdullah, will you declare God's oneness and enter into my religion, and will I pray to God for you to be cured of the affliction you are suffering from? He said, Yes. So he declared God's oneness and submitted, and he prayed to God for him, and he was cured until there remained no one in Najran who was afflicted with any harm except that he came to him. So he followed his command and prayed for him, and he was cured until his matter was brought to the king of Najran, who summoned him and said to him, **You have corrupted the people of my village and opposed my religion and the religion of my**

Indeed, those who have persecuted the believing men and believing women and then have not repented will have the punishment of Hell, and they will have a painful torment.

fathers, so I will mutilate you. He said, **You are not able to do that.** He said, "So he began to send him to the high mountain and throw him on his head, and he fell to the ground with no harm in him. And he began to send him to the waters of Najran, seas in which nothing is thrown but perishes, and he was thrown into them, and he came out with no harm in him. When he defeated him, Abdullah bin al-Tamir said to him, "By God, you will not be able to kill me until you believe in what I believe in and declare God's oneness, for if you do, you will have power over me and kill me." So that king declared God's oneness and bore witness to the testimony of Abdullah bin al-Tamir, then he struck him with a stick in his hand and wounded him with a small wound, so he killed him. The king perished on the spot, and the people of Najran gathered around the religion of Abdullah bin al-Tamir, and he remained as he had come. Jesus, son of Mary, peace be upon him, from the Gospel and his rule, then what happened to the people of their religion happened to them, so from there the origin of the Christian religion was in Najran.

Ibn Ishaq said: This is the hadith of Muhammad ibn Ka'b al-Qurazi and some of the people of Najran on the authority of Abdullah ibn al-Tamir, and God knows best which one it was. He said: So Dhu Nuwas marched towards them with his army and called them to Judaism and gave them the choice between that or death, and they chose death. So he dug the trench and burned it with fire and killed with the sword, and mutilated them until he killed nearly twenty thousand of them. So it was about Dhu Nuwas and his army that God Almighty revealed to His Messenger, may God bless him and grant him peace: "The companions of the trench were destroyed. The fire fueled, when they were sitting by it, and they were witnesses to what they were doing to the believers. And they did not find fault with them for anything except that they believed in God, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." This is how Muhammad ibn Ishaq mentioned in the biography that the one who killed the companions of the trench was Dhu Nuwas, whose name was Zur'ah, and he was called Yusuf during his reign. He was the son of Bayan As'ad Abu Kurayb, who was Tubba' who invaded Medina and covered the Ka'bah, and he took with him two rabbis from the Jews of Medina. So, some of the people of Yemen converted to Judaism at their hands, as Ibn In a single morning, Dhu Nuwas killed twenty thousand in the trench, and only one man, called Dos Dhu Tha'laban, escaped. He went as a horseman, and they pursued him but could not catch him. He went to Caesar, the king of Syria, who wrote to the Negus, the king of Abyssinia. He sent with him an army of Abyssinian Christians, led by Aryat and Abraha, and they rescued Yemen from the hands of the Jews. Dhu Nuwas fled, but he crossed the sea and drowned. The kingdom of Abyssinia remained in the hands of the Christians for seventy years. Then Saif bin Dhi Yazan Al-Himyari rescued him from the hands of the Christians when he sought help from Khosrau, the king of Persia. He sent with him those in the prisons, and they were close to seven hundred. He conquered

Yemen with them, and the kingdom returned to Himyar. We will mention some of that, God willing, in the interpretation of Surah **Have you not seen how your Lord dealt with the companions of the elephant?**

Ibn Ishaq said: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that a man from Najran, during the time of Umar bin Al-Khattab, dug up a ruined area of Najran for some need. He found Abdullah bin Al-Tamir sitting under a burial place with his hand on a wound on his head, holding it with his hand. When he took his hand away from it, blood gushed out, and when he released his hand, it returned to it and held back its blood. On his hand was a ring on which was written, **My Lord is God.** He wrote to Umar bin Al-Khattab about it, informing him of his situation. Umar wrote to them to leave him as he was and to return him to the burial place he had been in, and they did so.

Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, may God have mercy on him, said: Abu Bilal Al-Ash'ari told us, Ibrahim bin Muhammad told us, on the authority of Abdullah bin Ja'far bin Abi Talib, some of the people of knowledge told me that when Abu Musa conquered Isfahan, he found one of the walls of the city had fallen, so he built it, but it fell, then he built it, but it fell, and he was told: There is a righteous man under it, so he dug the foundation and found a man standing with a sword on which was written: I am Al-Harith bin Mudadh, I took revenge on the people of the trench, so Abu Musa extracted it and rebuilt the wall, and it stood firm. **I said:** He is Al-Harith bin Mudadh bin Amr bin Mudadh bin Amr Al-Jurhumi, one of the kings of Jurhum who were in charge of the Kaaba after the son of Thabit bin Ismail bin Ibrahim, and the son of this Al-Harith is Amr bin Al-Harith bin Mudadh, he was the last king of Jurhum in Mecca when Khuza'a expelled them and exiled them to Yemen, and he is the one who said in his poem, which Ibn Hisham said was the first poem recited by the Arabs:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Yes, we were its people, but the vicissitudes of night and misfortune destroyed us.

This implies that this story took place long ago, after the time of Ishmael, peace be upon him, by nearly five hundred years or so. What Ibn Ishaq mentioned implies that their story took place during the period between Jesus and Muhammad, peace be upon them both, which is more likely, and God knows best. It is possible that this happened many times in the world, as Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Sufyan told us, on the authority of Abd Al-Rahman bin Jubayr, who said: The trench was in Yemen during the time of Tubba' and in Constantinople during the time of Constantine when the Christians turned their qiblah away from the religion of Christ and monotheism, so they made a furnace and threw into it the Christians who followed the religion of Christ and monotheism. In Iraq, in the

land of Babylon, there was Nebuchadnezzar, who made the idol and ordered the people to prostrate to it, but Daniel and his two companions, Azariah and Michael, refused, so he lit a furnace for them and threw wood and fire into it, then threw them into it. God made it cool and safe for them and saved them from it, but threw into it those who had transgressed against him, and they were nine men, and the fire consumed them.

Asbat said on the authority of Al-Suddi regarding the Almighty's statement: **The companions of the trench were killed.** He said: The trench was three: a trench in Iraq, a trench in Syria, and a trench in Yemen. Narrated by Ibn Abi Hatim, and on the authority of Muqatil, he said: The trench was three: one in Najran in Yemen, another in Syria, and another in Persia. They were burned with fire. The one in Syria was Antoninus the Roman, the one in Persia was Bukhtanasr, and the one in the land of the Arabs was Yusuf Dhu Nuwas. As for the one in Persia and Syria, God Almighty did not send down a Qur'an regarding them, but He sent down the one in Najran. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', who is Ibn Anas, regarding the words of God Almighty: **The companions of the trench were killed,** he said: We heard that they were a people in a time of stagnation, and when they saw the tribulation and evil that had befallen the people and they became parties, each party rejoicing in what they had, they withdrew to a village and settled there and continued to worship God, devoting their religion to Him, being upright, and they established prayer and gave zakat. This was their situation until a tyrant heard about them and it happened. Their conversation, so he sent to them and ordered them to worship the idols they had taken, but they all refused him and said, **We do not worship except God alone, with no partner for Him.** So he said to them, **If you do not worship these gods that I have worshipped, then I will fight you.** But they refused him, so he made a trench of fire and the tyrant said to them and made them stand by it, **Choose this or the one we are in.** They said, **This is more beloved to us.** And among them were women and children. So the children were terrified and said to them, **O my fathers, there is no fire after today.** So they fell into it and their souls were taken before its heat touched them and the fire came out from its place and surrounded the tyrants, so God burned them with it. Concerning that, God, the Almighty, revealed: "The companions of the trench were destroyed. * The fire fueled * When they were sitting by it * And they were witnesses to what they were doing to the believers. * They did not blame them for anything except that they believed in God, the Exalted in Might, the Praiseworthy * To whom belongs the dominion of the heavens and the earth. And God is, over all things, Witness." Ibn Jarir narrated it: I was told by Ammar, on the authority of Abdullah bin Abi Ja'far, with a similar narration.

And the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women** meaning burned, as stated by Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abi Zayd, **and then have not repented** meaning they have not desisted from what they did and regretted what they did in the

past, **for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** This is because the recompense is of the same kind as the deed. Al-Hasan Al-Basri said: Look at this generosity and benevolence. They killed His friends while He was calling them to repentance and forgiveness.

Fath al-Qadir

Then the Almighty explained what He has prepared for those who did to the believers what they did of burning, saying: 10- **Indeed, those who have put the believing men and believing women to trial and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.** That is, they burned them with fire. The Arabs say: **fatanat al-shay'** meaning they burned it. **Fattanat al-dirham or al-dinar** means if you put it in the fire to see its quality. It is said that a dinar is *fatanat*, and the goldsmith is called *fattan*. And from this is His statement: {On the Day when they will be tested over the Fire, they will be burned. It was said that the meaning of **they tested the believers** is that they tested them in their religion so that they would abandon it, but they did not repent from their evil deeds and abandon their disbelief and their temptation. So for them is the punishment of Hell. That is, for them in the Hereafter is the punishment of Hell because of their disbelief. The clause is in the nominative case as the predicate of *in*, or the predicate is **for them**. And the punishment of Hell is raised by it as an agent. The *fa* is to include the subject with the meaning of a condition, and its abrogation by *an* does not harm, contrary to Al-Akhfash. And for them is the punishment of burning. That is, for them is another punishment in addition to the punishment of their disbelief, which is the punishment of burning that they inflicted upon the believers. It was said that burning is a name for Hell, like blazing fire. It was said that they are tormented in Hell with freezing cold, then they are tormented with the punishment of burning. So the first is the punishment of its cold, and the second is the punishment of its sea. Al-Rabi' ibn Anas said: The punishment of burning afflicted them in this world, and that is because the fire rose from the trench to the king and his companions and burned them. Al-Kalbi said the same.

Tafsir al-Baghawi

10- **Indeed, those who have put to trial, tortured and burned, the believing men and believing women, it is said: to have put to trial** if you burn something, similar to **The Day they will be tried by the Fire** (al-Dharyyat 51:13), **and then do not repent, for them is the punishment of Hell, for their disbelief, and for them is the punishment of the Burning Fire,** for what they burned the believers. It was said: And for them is the punishment of the Burning Fire in this world, because God burned them with the fire with which they burned the believers, which rose up to them from the trench, said Ar-Rabi' ibn Anas and Al-Kalbi.

Surat al-Buruj 85:10

Indeed, those who have persecuted the believing men and believing women and then have not repented will have the punishment of Hell, and they will have a painful torment.

Tafsir al-Baidawi

10- **Indeed, those who put the believing men and believing women to trial** "We have tested them with harm" **and then they did not repent, so for them is the punishment of Hell** "because of their disbelief" **and for them is the punishment of the burning** "the punishment in addition to the burning because of their trial." Rather, what is meant by **those who put to trial** "are the companions of the trench" and by **the punishment of the burning** is what was narrated that the fire turned against them and burned them.

Surat al-Buruj 85:11

Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

Tafsir al-Jalalayn

11 - (Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who acknowledged the Oneness of God, and they are these people who were burned by the People of the Trench and others from the rest of the people of Oneness, **and did righteous deeds** meaning: and worked in obedience to God, and obeyed His command, and refrained from what He forbade them from, **for them are gardens beneath which rivers flow** meaning: for them in the Hereafter with God are orchards beneath which rivers flow, and wine, milk, and honey. **That is the great attainment** meaning: this that is for these believers in the Hereafter is the great triumph in what they asked for and sought through their belief in God in this world, and their work in what God commanded them to do in it and was pleased with from them.

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who have believed** meaning those who believed in God, meaning they believed in Him and His messengers, **and done righteous deeds - for them are gardens** meaning orchards, **beneath which rivers flow** of water that is not stagnant, of milk whose taste never changes, of wine that is delicious to those who drink, and of rivers of pure honey. **That is the great attainment** meaning the immense one, to which no attainment is like.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He

began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: *Yes*. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me**. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God,

Surat al-Buruj 85:11

Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

Then the Almighty mentioned what He has prepared for the believers who were burned in the fire, saying:

11- **Indeed, those who have believed and done righteous deeds** The apparent meaning of the verse is general, so those who were burned in the trench because of their faith are included in this primarily. The meaning is that those who combine faith and righteous deeds **for them are gardens beneath which rivers flow**: that is, for them, because of faith and righteous deeds, are gardens with this description. The manner in which rivers flow beneath the gardens has been mentioned in more than one place, and we have explained that if what is meant by gardens is the trees, then the flow of rivers beneath them is clear. If what is meant by it is the earth that encompasses them, then the *underneath* is in consideration of its visible part, which is the trees, because they cover its courtyard. The reference in His saying: *that* is to what was mentioned previously of what God has prepared for them: that is, what is mentioned is **the great triumph** which no other triumph is equal to, comparable to, or comparable to, and triumph is the attainment of what is sought.

Tafsir al-Baghawi

Then he mentioned what was prepared for the believers, saying: 11- "Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment."

They differed in the answer to the oath. Some of them said: The answer is: **He killed the people of the trench**, meaning he was killed.

It was said: It contains an inversion, meaning: the

killing of the people of the trench and the sky with its constellations.

Tafsir al-Baidawi

11- "Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment." For the world and everything in it is insignificant compared to it.

Surat al-Buruj 85:12

Indeed, the punishment of your Lord is severe.

Tafsir al-Jalalayn

12 - **Indeed, the punishment of your Lord** against the disbelievers **is severe** according to His will.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, the punishment of your Lord is severe.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Indeed, the punishment of your Lord, O Muhammad, against those of His creation who are afflicted by Him - and His vengeance against those against whom He takes vengeance - is severe. It is a warning from God to the people of His Messenger Muhammad, may God bless him and grant him peace, that He will inflict upon them His punishment and vengeance, similar to what befell the People of the Trench for their disbelief in Him, their denial of His Messenger, and their temptation of the believing men and women among them.

Tafsir al-Qurtubi

The Almighty's statement: **Indeed, the punishment of your Lord is severe** means that He seizes the tyrants and oppressors, as He, the Most High, says: "And thus is the punishment of your Lord when He seizes the towns while they are doing wrong. Indeed, His punishment is painful and severe" (Hud 11:102). This has been mentioned before. Al-Mubarrad said: **Indeed, the punishment of your Lord** is the answer to the oath. The meaning is: By the heaven with its constellations, indeed, the punishment of your Lord, and what is between them is an interruption confirming the oath. Al-Tirmidhi Al-Hakim also said in Nawader Al-Usul: The oath applies to what he mentioned as being severe:

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment.** Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He

began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: *Yes.* They said: **What did he say to you?** He said: **He told me that I can do what I want.**

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me.** God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

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Surat al-Buruj 85:12

Indeed, the punishment of your Lord is severe.

believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

And sentence 12 - **Indeed, the punishment of your Lord is severe** is a resumption of the address to the Prophet, may God bless him and grant him peace, based on what God Almighty has of punishment for those who disobey Him, and forgiveness for those who obey Him: meaning His punishment of the tyrants and oppressors is severe, and punishment means taking violently, and describing it as severe indicates that it has been doubled and intensified, and similar to this is His statement: **Indeed, His punishment is painful and severe**.

Tafsir al-Baghawi

Qatada said: His answer is: **Indeed, the punishment of your Lord is severe**. Ibn Abbas said: His punishment of the oppressors is severe, like His saying: **Indeed, His punishment is painful and severe** (Hud 11:102).

Tafsir al-Baidawi

12- **Indeed, the punishment of your Lord is severe**. He doubled his severity, for the punishment took with violence.

Surat al-Buruj 85:13

Indeed, it is He who begins and repeats.

Tafsir al-Jalalayn

13 - **It is He who initiates** creation **and repeats** and nothing is beyond His power.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of His statement, **Indeed, it is He who originates and restores**. Some of them said: The meaning of that is: God originated His creation, so He originates, meaning: He brings about His creation in the beginning, then He causes them to die, then He restores them to life after their death, as they were before their death.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **He begins and repeats**, meaning: creation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He begins and repeats**, he said: He begins creation when He creates it, and He repeats it on the Day of Resurrection.

Others said: Rather, the meaning of this is: He is the One who begins the punishment and repeats 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, **Indeed, it is He who begins and repeats**. He said: He begins the punishment and repeats it.

The first of the two interpretations of this, in my opinion, is the most correct, and most similar to the apparent meaning of what the revelation indicates, is the statement we mentioned on the authority of Ibn Abbas, which is that He begins the punishment for the people of disbelief in Him and repeats it, as He, the Most High, said: **For them is the punishment of Hell, and for them is the punishment of the Burning Fire** (al-Buruj 85:10) in this world. So He began that for them in this world, and He will repeat it for them in the Hereafter.

I said: This is the more correct of the two interpretations, because God followed that with His statement, **Indeed, the punishment of your Lord is severe**. So the explanation of the meaning of the severity of His punishment that He had mentioned before it was more like the explanation of what was not mentioned. And what supports what we have said clearly is His statement, **And He is the Forgiving, the Loving**. So He explained that from the fact that what preceded it of His mention was His report of His

punishment and the severity of His chastisement.

Tafsir al-Qurtubi

The Almighty's statement: **Indeed, it is He who initiates and repeats** means creation - according to most scholars - He creates them in the beginning, then He repeats them at the resurrection. Ikrimah narrated that he said: The disbelievers were amazed at God, the Most High, giving life to the dead. Ibn Abbas said: He initiates for them the punishment of burning in this world, then He repeats it upon them in the hereafter. This is the preferred interpretation of Al-Tabari:

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: *Yes*. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has**

Surat al-Buruj 85:13

Indeed, it is He who begins and repeats.

come to me. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

13- **It is He who begins and repeats.** That is, He creates first in this world and brings them back to life after death. This is what the majority said. It was also said that He begins the punishment of burning for the

unbelievers in this world and then repeats it for them in the Hereafter. Ibn Jarir chose this view, and the first is better.

Tafsir al-Baghawi

13- **It is He who begins and repeats**, meaning He creates them first in this world and then brings them back to life after death.

Tafsir al-Baidawi

13- **It is He who begins and repeats.** He *begins* creation and repeats it, or *begins* the punishment of the unbelievers in this world and repeats it in the Hereafter.

Surat al-Buruj 85:14

And He is the Forgiving, the Loving.

Tafsir al-Jalalayn

14 - **And He is the Forgiving** of the sinful believers **the Loving** who is affectionate to His friends with generosity

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He is the Forgiving, the Loving.** God Almighty says: He is the One who forgives whoever repents to Him for his sins, and He is the One who loves him.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **The Forgiving, the Loving**, meaning: the Beloved.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement, **The Forgiving, the Loving**, he said: The Most Merciful.

Tafsir al-Qurtubi

The Almighty said: **And He is the Forgiving** meaning the Concealer of the sins of His believing servants, He does not disgrace them with them. **The Loving** meaning the One who loves His friends. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: As one of you loves his brother with good tidings and love. And also on his authority (**The Loving**) meaning the One who is affectionate to His friends with forgiveness. Mujahid said: The Loving to His friends, fa'ul means fa'il. Ibn Zayd said: The Merciful. Al-Mubarrad narrated on the authority of Ismail bin Ishaq Al-Qadi: That the Loving is the one who has no children, and he recited the words of the poet:

I ride in the fear, naked, docile, winged, friendly, and affectionate

That is, she has no son to whom she could yearn. The meaning of the verse is: He forgives His servants, but He has no son for whom He could forgive them, so that He is generous in forgiving without reward. It was also said: Al-Wadud means Al-Mawdood, like Riding and Milking, meaning that His righteous servants love and adore Him.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment.** Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: **Yes.** They said: **What did he say to you?** He said: **He told me that I can do what I want.**

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me.** God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn

Surat al-Buruj 85:14

And He is the Forgiving, the Loving.

Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

14- **And He is the Forgiving, the Loving** meaning He is the One who forgives the sins of His believing servants and does not disgrace them because of them. He is the One who loves the obedient among His friends. Mujahid said: The Loving is for His friends, so it is a verb with the meaning of a fa'il. Ibn Zayd said: The meaning of the Loving is the Most Merciful. Al-Mubarrad narrated on the authority of Ismail Al-Qadi that the Loving is the one who has no children, and he recited:

I ride in the fear, naked, docile, winged, friendly, and affectionate

That is, she has no children to yearn for. It was said that al-Wadud means al-Mawaddud, meaning that His righteous servants love and adore Him. This is what al-Azhari said. He said: It is also possible for fa'ul to have the meaning of fa'il, meaning that He loves them. He said: Both attributes are praiseworthy, because if He, the Most High, loves His obedient servants, then this is a favor from Him, and if His knowledgeable servants love Him, it is because of what is established

in them of His generous kindness.

Tafsir al-Baghawi

14- **And He is the Forgiving**, of the sins of the believers, **the Loving**, the One who loves them. It was also said that it means the One who is loved, like **the milked** and **the rider**, meaning the one who is milked and ridden. It was also said that He forgives and loves to forgive. It was also said that it means the One who is affectionate toward His friends by forgiving them.

Tafsir al-Baidawi

14- **And He is the Forgiving** to those who repent, **the Loving** to those who obey.

Surat al-Buruj 85:15

The Lord of the Throne, the Majestic

Tafsir al-Jalalayn

15 - **The Possessor of the Throne** its Creator and Owner **the Majestic** with the elevation deserved for the perfection of the attributes of loftiness

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Possessor of the Glorious Throne** means the Almighty says: Possessor of the Noble Throne.

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, **Possessor of the Majestic Throne**, meaning: the Generous.

The reciters differed in their reading of His statement, **The Glorious**. The majority of the reciters of Medina, Mecca, and Basra, and some of the Kufians, read it in the nominative case, in response to His statement, **Possessor of the Throne**, on the basis that it is an attribute of God, the Most High, mentioned. The majority of the Kufian reciters read it in the genitive case, on the basis that it is an attribute of the Throne.

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

Tafsir al-Qurtubi

The saying of God the Almighty: **The Owner of the Glorious Throne** The Kufians except for Asim read **(the Glorious)** in the accusative case, as an attribute of the throne. It was also said: for **(your Lord)**, meaning that the punishment of your Glorious Lord is severe, and separation is possible because it is similar to an adjective in terms of emphasis. The rest read it in the nominative case as an attribute of **(the Owner)**, which is God the Almighty. Abu Ubaid and Abu Hatim chose it because glory is the ultimate in generosity and favor, and God the Almighty is described with that, even though He described His throne as the Generous at the end of **(the Believers)**. The Arabs say: In every tree is fire, and the date palm and the black cumin are glorified, meaning they are at their peak in it, to the point that one can borrow from them. The meaning of Owner of the Throne is: Owner of the kingdom and authority, as one says: So-and-so is on his royal throne, even if he is not on a throne. And it is said: His throne has been taken away, meaning his authority

has gone. This was explained in *Al-A'raf* and especially in **The Book of Al-Asna, in Explaining the Beautiful Names of God**.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: *Yes*. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty: the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me**. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman

told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

The majority read 15- **Possessor of the Glorious Throne** by raising the word *Majid* as an adjective for *Possessor*, and this reading was chosen by Abu Ubaid and Abu Hatim. They said: Because glory is the ultimate in generosity and favor, and God, the Most High, is the one described with that. The Kufians except Asim read it with the accusative as an adjective for the Throne. God, the Most High, described His Throne as generous, as in the end of Surat Al-Mu'minun. It was said that it is an adjective for your Lord, and separating them does not harm because they are attributes of God, the Most High. Makki said: It is report after report, and the first is better. The meaning of Possessor of the Throne is: Possessor of dominion and authority, as one says: So-and-so is on his royal throne, and from this is the saying of the poet:

They saw my throne with cracks on its sides, so when it was cracked, they set me apart.

And the other said:

If they kill you, their thrones will be destroyed by Otaiba bin Al-Harith bin Shihab.

It was said that it means the Creator of the Throne.

Tafsir al-Baghawi

15- **The Possessor of the Glorious Throne**. Hamzah and Al-Kisa'i read *Al-Majid* in the accusative case, describing the Throne, meaning the great throne. It was also said that he meant its beauty, so he described it with glory, just as he described it with generosity, so he said: **Lord of the Noble Throne** (al-Mu'minun 23:116). Its meaning is perfection, and the Throne is the best and most perfect of things. The others read it in the nominative case, describing the Possessor of the Throne.

Tafsir al-Baidawi

15- **Possessor of the Throne** differed from it, and it was said that what is meant by **the Throne** is the King, and it was read **Possessor of the Throne** as an attribute of **your Lord**. **The Glorious** is the Great in His Essence and Attributes, for He is necessarily existent, perfect in power and wisdom, and Hamza and Al-Kisa'i made it a genitive as an attribute of **your Lord**, or of **the Throne** and His glory is His loftiness and greatness.

Surat al-Buruj 85:16

He is Doer of what He intends.

Tafsir al-Jalalayn

16 - **He is effective in whatever He wills** nothing is beyond His power

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He does what He wills** means: He is the Forgiver of the sins of whomever He wills of His servants if they repent and return from them, and He punishes whoever persists in them and persists in them. Nothing prevents Him from doing what He wants to do, and nothing stands between Him and that, because He owns the kingdom of the heavens and the earth, and He is the Exalted in Might, the Wise.

Tafsir al-Qurtubi

The Almighty says: **He does what He wills** meaning nothing He wills is impossible for Him. Al-Zamakhshari: (*Fa'a'*) is the predicate of a deleted subject. It was said (*Fa'a'*) because what He wills and does is extremely common. Al-Farra' said: It is raised for repetition and resumption, because it is a purely indefinite noun. Al-Tabari said: (*Fa'a'*) is raised, and it is a purely indefinite noun, in imitation of the parsing of (**Al-Ghafoor Al-Wadud**). Abu Al-Safar said: Some of the companions of the Prophet (peace and blessings of God be upon him) entered upon Abu Bakr **may God be pleased with him** to visit him. They said: Shall we not bring you a doctor? He said: He has seen me! They said: What did he say to you? He said: I do what I want.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said:

He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: *Yes*. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me**. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the

Surat al-Buruj 85:16

He is Doer of what He intends.

distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

16- **Fa'al li-ma yurayid** meaning from showing and repeating. Ata' said: He is not unable to do anything He wants and nothing He asks for is prevented from Him. The nominative case of Fa'al is as the predicate of a deleted subject. Al-Farra' said: It is a nominative case of repetition and resumption, because it is a purely indefinite noun. Ibn Jarir said: The nominative case of Fa'al, which is a purely indefinite noun, follows the i'rab of Al-Ghafur Al-Wadud. He only said Fa'al because what He wants and does is extremely frequent.

Tafsir al-Baghawi

16- **He is able to do whatever He wills.** Nothing He wants is beyond His power, and nothing He asks for is impossible for Him.

Tafsir al-Baidawi

16- **He does what He wills.** Nothing He desires from His actions or the actions of others is impossible for Him.

Surat al-Buruj 85:17

Has there come to you the story of the soldiers?

Tafsir al-Jalalayn

17 - **Has the story of the soldiers reached you, O Muhammad?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Has there reached you the report of the soldiers?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Has there reached you, O Muhammad, the report of the soldiers who have gathered against God and His Messenger with their harm and their harm? He says: This has come to you and you know it, so be patient with the harm your people will cause you, and with the harm they have caused you, just as those of My messengers who gathered against them were patient, and do not let that deter you from conveying My message to them, just as those who were sent to these people were not deterred, for the outcome of those among them who do not believe in you and have faith in you is ruin and destruction, like the one who was among these soldiers.

Tafsir al-Qurtubi

God Almighty says: **Has there come to you the report of the armies?** That is, O Muhammad, the report of the disbelieving crowds who denied their prophets has come to you, comforting and consoling him with that.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment.** Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an

attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: Yes. They said: **What did he say to you?** He said: **He told me that I can do what I want.**

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me.** God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

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Surat al-Buruj 85:17

Has there come to you the story of the soldiers?

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Fath al-Qadir

Then the Almighty mentioned the report of the disbelieving crowds, saying: 17- **Has there come to you the report of the armies?** The sentence is a resumption of what came before of the severity of His might, the Almighty, and His being the doer of what He wills. It contains consolation for the Messenger of God, may God bless him and grant him peace: meaning, has there come to you, O Muhammad, the report of the disbelieving crowds who reject their prophets and are mobilized against them?

Tafsir al-Baghawi

God Almighty said: 17- **Has there come to you the report of the armies?** The report of the infidel crowds who gathered against the prophets has come to you.

Tafsir al-Baidawi

17-**Have you heard the report of the soldiers?**

Surat al-Buruj 85:18

Pharaoh and Thamud

Tafsir al-Jalalayn

18 - **Pharaoh and Thamud** He replaced the soldiers and dispensed with mentioning Pharaoh instead of his followers and their story that they were destroyed because of their disbelief. This is a warning to those who disbelieve in the Prophet, may God bless him and grant him peace, and the Qur'an so that they may learn a lesson.

Tafsir al-Suyuti

Tafsir al-Tabari

Then He, the Most High, explained who the soldiers were, saying: **Pharaoh and Thamud**. He said: Pharaoh, so He was satisfied with mentioning him, since he was the leader of his army, from mentioning his army and his followers. The meaning of the speech is: Has there come to you the story of the soldiers, Pharaoh and his people and Thamud? He lowered Pharaoh in response to the soldiers, on the translation of them, and it was opened because it does not run and Thamud.

Tafsir al-Qurtubi

The Almighty said: **Pharaoh and Thamud**, and they are in the accusative case as a substitute for **the soldiers**. The meaning is: You have known what God did to them when they denied His prophets and messengers.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning.

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Surat al-Buruj 85:18

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Fath al-Qadir

Then He talked between them and said: 18- **Pharaoh and Thamud** which is a substitute for the soldiers. What is meant by Pharaoh is him and his people, and what is meant by Thamud are the well-known people, and what is meant by their story is what occurred from them of disbelief and stubbornness and what was inflicted upon them of punishment, and their story is well-known and it is mentioned repeatedly in the Noble Book in more than one place, and He limited it to the two groups because their matter was well-known among the People of the Book and the polytheists of the Arabs, and He indicated by them their likes.

Tafsir al-Baghawi

Then he explained who they were and said: 18- **Pharaoh and Thamud.**

Tafsir al-Baidawi

18- **Pharaoh and Thamud** He replaced them with the soldiers because what is meant by *Pharaoh* is him and his people, and the meaning is that you have known their denial of the messengers and what happened to them, so ask and be patient with the denial of your people and warn them of what happened to them.

Surat al-Buruj 85:19

Rather, those who disbelieve are in denial.

Tafsir al-Jalalayn

19 - **Rather, those who disbelieve are in denial** of what was mentioned.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What is the matter with these people who deny God's threat? They have not received any report from the nations who denied God's messengers before them, such as Pharaoh and his people, Thamud and their likes, nor from the punishments that God brought upon them because of their denial of the messengers. Rather, they deny God's revelation and His sending down, giving preference to their whims and following the ways of their fathers.

Tafsir al-Qurtubi

The Almighty says: **Rather, those who disbelieve** meaning those who do not believe in you. **in denial** of you, as was the habit of those before them. He only mentioned Pharaoh and Thamud because Thamud were in the land of the Arabs, and their story was well-known among them, even though they were among the earlier ones. The story of Pharaoh was well-known among the People of the Book and others, and he was among those who came later in destruction, so He used them to indicate others like them in destruction. And God knows best.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all

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Fath al-Qadir

Then he turned away from comparing these infidels who were present in his time, may God bless him and grant him peace, to those mentioned above, and he explained that they were more severe in their disbelief and denial than them, so he said: 19- **Rather, those who disbelieved are in denial**, meaning, rather, these polytheists among the Arabs are in severe denial of you and what you have brought, and they did not take heed from those who came before them from the infidels.

Tafsir al-Baghawi

19- **Rather, those who disbelieved**, from among your people, O Muhammad, **are in denial**, of you and the Qur'an, as was the custom of the people of Pharaoh before them, and they did not take heed from those who came before them from the disbelievers.

Tafsir al-Baidawi

19- **Rather, those who disbelieve are in denial** They do not heed it, and the meaning of the interruption is that their situation is more amazing than the situation of these people, for they heard their story and saw the signs of their destruction and lied more severely than their denial.

Surat al-Buruj 85:20

And God is encompassing them from behind.

Tafsir al-Jalalayn

20 - **And God is behind them, encompassing them**
They have no protection from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God is behind them, encompassing** their deeds, and examining them. Nothing of them is hidden from Him, and He will reward them for all of them.

Tafsir al-Qurtubi

The Almighty says: **And God is behind them encompassing them**. That is, He is able to bring down upon them what He brought down upon Pharaoh. The one who is encompassed is like the one who is confined. It was also said: That is, God is all-knowing of them, so He will punish them.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: **Yes**. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me**. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved

Surat al-Buruj 85:20

And God is encompassing them from behind.

Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

20- **And God is encompassing them from behind.** That is, He is able to bring down upon them what He brought down upon those. To encompass something means to limit it from all sides. This is a metaphor for their not being saved because what is encompassed by it does not escape the encompassing One.

Tafsir al-Baghawi

20- **And God is behind them, encompassing them,** He knows them, nothing of their deeds is hidden from Him, and He is able to bring down upon them what He brought down upon those who came before them.

Tafsir al-Baidawi

20- **And God is behind them encompassing them.** They will not escape Him, just as the encompassing one will not escape the encompassing one.

Surat al-Buruj 85:21

Rather, it is a glorious Qur'an.

Tafsir al-Jalalayn

21 - Rather, it is a glorious Qur'an great

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Rather, it is a glorious Qur'an**, He, may His praise be glorified, says as a refutation of those who say that the Qur'an is poetry and rhyme: It is not so, rather it is a noble Qur'an.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Rather, it is a glorious Qur'an**, meaning: a noble Qur'an.

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, regarding his statement, **Rather, it is a glorious Qur'an**, he said: Noble.

Tafsir al-Qurtubi

The Almighty says: **Rather, it is a glorious Qur'an** meaning it is the ultimate in honor, generosity, and blessing. It explains what people need of religious and worldly rulings, unlike what the polytheists claimed. It was also said that *glorious* means uncreated.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His

actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: *Yes*. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me**. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

Ibn Jarir said: Amr bin Ali told us, Qara bin Sulaiman told us, Harb bin Surayj told us, Abdul Aziz bin Suhaib told us on the authority of Anas bin Malik regarding the Almighty's statement: **Rather, it is a glorious Qur'an * in a Preserved Tablet**, he said: The Preserved Tablet that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

Muqatil said: The Preserved Tablet is to the right of the

Surat al-Buruj 85:21

Rather, it is a glorious Qur'an.

Throne. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Ibrahim ibn Yusuf told us, Ziyad ibn Abdullah told us, on the authority of Laith, on the authority of Abd al-Malik ibn Sa'id ibn Jubayr, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "God, the Most High, created a Preserved Tablet of white pearl, its pages of red ruby. Its pen is light and its writing is light. God has three hundred and sixty moments in it every day. He creates and provides, causes death and brings to life, exalts and humiliates, and does what He wills." End of the interpretation of Surat al-Buruj. Praise and thanks be to God.

Fath al-Qadir

Then the Almighty responded to their denial of the Qur'an, saying: 21- **Rather, it is a glorious Qur'an**, meaning it is the ultimate in honor, generosity, and blessing, because it is an explanation of what God has prescribed for His servants of religious and worldly rulings. It is not, as they say, poetry, divination, and magic.

Tafsir al-Baghawi

21- **Rather, it is a glorious Qur'an**, generous, noble, and full of goodness. It is not, as the polytheists claimed, poetry and divination.

Tafsir al-Baidawi

21- **Rather, it is a glorious Qur'an**. Rather, this which they denied is a noble book, unique in terms of structure and meaning. It was read **a glorious Qur'an** with the addition of meaning, meaning the glorious Qur'an of the Lord.

Surat al-Buruj 85:22

In a Preserved Tablet

Tafsir al-Jalalayn

22 - **On a tablet** which is in the air above the seventh heaven *preserved* by the drag from the devils and from changing anything of it. Its length is what is between the heaven and the earth and its width is what is between the east and the west and it is of white pearl. This was said by Ibn Abbas, may God be pleased with them both.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **In a Preserved Tablet**, God Almighty says: It is the Qur'an, recorded in a Preserved Tablet.

The reciters differed in their reading of His statement *preserved*. Those who read it from the people of Hijaz read it, Abu Ja'far al-Qari' and Ibn Kathir, and those who read it from the reciters of Kufa, 'Asim, al-A'mash, Hamza, and al-Kisa'i, and from the Basrans, Abu 'Amr read it as *preserved* in the accusative case, meaning that the tablet is the one described as preserved. If that is the case, then the interpretation of **preserved tablet** is an addition to it and a subtraction from it, from what God established in it. Ibn Muhaysin from the Meccans read it, and Nafi' from the Medinans read it as *preserved* in the nominative case, in response to the Qur'an, on the basis that it is from its description and attribute, and it is as if the meaning of that according to their reading is: Rather, it is a glorious Qur'an, preserved from change and alteration in a tablet.

The correct statement regarding this, in our view, is that they are two well-known readings in the readings of the regions, and their meanings are correct. So whichever of the two readings the reader reads, he is correct. Since that is the case, then whichever of the two readings the reader reads, the interpretation of the reading he reads is as we have explained.

Muhammad bin Bashir told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **On a tablet**, he said: In the Mother of the Book.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **In a Preserved Tablet** with God.

Others said: It was said to be preserved because it was on Israfil's forehead.

Who said that?

Amr bin Ali told us, he said: I heard Qara bin Sulaiman, he said: Harb bin Surayj told us, he said: Abdul Aziz bin Suhaib told us, on the authority of Anas bin Malik, regarding his statement, **Rather, it is a glorious Qur'an, in a Preserved Tablet**, he said: The Preserved Tablet

that God mentioned, **Rather, it is a glorious Qur'an, in a Preserved Tablet**, is on the forehead of Israfil.

Tafsir al-Qurtubi

The Almighty says: **In a Preserved Tablet** meaning written on a tablet. It is preserved by God Almighty from the reach of the devils. It was said: It is the Mother of the Book, and from it the Qur'an and the books were copied. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: The Tablet is made of red rubies, its top is tied to the Throne and its bottom is in the stone of an angel called Matariyun, his book is light, and his pen is light. God Almighty looks at it three hundred and sixty times every day, and there is not a single look in which He does what He wills. He raises the lowly and lowers the exalted, enriches the poor and impoverishes the rich, gives life and causes death, and does what He wills. There is no god but Him. Anas bin Malik and Mujahid said: The Preserved Tablet mentioned by God Almighty is on the forehead of Israfil. Muqatil said: The Preserved Tablet is to the right of the Throne. It was said: The Preserved Tablet, which contains the various types of creation, their affairs, their appointed times, provisions, deeds, decrees that will be carried out regarding them, and the outcome of their affairs. It is the Mother of the Book. Ibn Abbas said: The first thing that God wrote in the Preserved Tablet was: "I am God, there is no god but Me. Muhammad is My Messenger. Whoever submits to My judgment, is patient in My trials, and is grateful for My blessings, I will write him down as a friend and send him with the truthful. Whoever does not submit to My judgment, is not patient in My trials, and is not grateful for My blessings, let him take a god other than Me." Al-Hajjaj wrote to Muhammad ibn al-Hanafah **may God be pleased with him** threatening him. Ibn al-Hanafah wrote back to him: "It has reached me that God, the Exalted, glances at the Preserved Tablet three hundred and sixty times every day. He honors and humiliates, tests and pleases, and does what He wants. Perhaps one of these glances will distract you, making you busy with it and not free." Some commentators said: The Tablet is something that is glanced at by the angels, so they read it. Ibn As-Samee' and Abu Haywah read **the Glorious Qur'an** as an addition, meaning the Qur'an of a Glorious Lord. Nafi' read **in a Preserved Tablet** in the nominative case as an attribute of the Qur'an, meaning it is a Glorious Qur'an preserved in a tablet. The rest read **in the genitive case** as an attribute of the Tablet. The reciters agree on the fat-ha on the lam of (*lawh*) except for what was narrated from Yahya bin Ya'mar, as it is the Qur'an (*lawh*) with a damma on the lam, meaning it appears, and it has light, loftiness, and honor. Az-Zamakhshari said: The tablet is the air, meaning the tablet in the seventh heaven in which the tablet is. In As-Sahah: Laha Al-Shai yalhuwahan, meaning it glimpsed. Walahat Al-Safar: changed it. Laha Lawhan and Lawahan: thirst, and the crown is the same. Al-Lawh: the shoulder, and every wide bone. Al-Lawh: that in which it is written. Al-Lawh **with a damma**: the air between the sky and the earth. Praise be to God.

Tafsir Ibn Kathir

God Almighty tells us about His believing servants that **for them are gardens beneath which rivers flow**, unlike what He has prepared for His enemies of fire and Hell. That is why He said: **That is the great attainment**. Then God Almighty said: **Indeed, the punishment of your Lord is severe**, meaning that His punishment and vengeance against His enemies who denied His messengers and disobeyed His command is severe, mighty, and strong. He is the Almighty, the Possessor of mighty strength, who whatever He wills happens as He wills in the blink of an eye or even faster. That is why God Almighty said: **Indeed, it is He who originates and restores**, meaning from His perfect power and ability He originates creation and restores it as He began it, without any obstacle or resistance. **And He is the Forgiving, the Loving**, meaning He forgives the sin of whoever repents to Him and submits to Him, even if the sin was for anything. Ibn Abbas and others said: He is the Beloved. **Possessor of the Throne**, meaning the Owner of the Mighty Throne, high above all creation. *Al-Majid* has two readings: nominative, as an attribute of the Lord Almighty, and genitive, as an attribute of the Throne. Both have a correct meaning. **He does what He wills**, meaning whatever He wills. His actions are beyond question, and He is not questioned about what He does due to His greatness, power, wisdom, and justice. As we have narrated on the authority of Abu Bakr al-Siddiq, when he was on his deathbed, it was said to him: **Did the doctor see you?** He said: Yes. They said: **What did he say to you?** He said: **He told me that I can do what I want**.

God the Almighty says: {Has there come to you the report of the hosts * Pharaoh and Thamud?} meaning, have you heard what God brought upon them of might and sent down upon them of punishment that no one could avert from them? This is a confirmation of God the Almighty's saying: {Indeed, the punishment of your Lord is severe.} meaning, when He seizes the wrongdoer, He seizes him with a painful and severe seizure, the seizure of the Almighty, the Powerful. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting {Has there come to you the report of the hosts?} So he stood up to listen and said: **Yes, it has come to me**. God the Almighty says: {Rather, those who disbelieve are in denial} meaning, they are in doubt, suspicion, disbelief and stubbornness. {And God is behind them encompassing} meaning, He is Able to overcome them and they do not escape Him nor are they able to defeat Him. {Rather, it is a glorious Qur'an} meaning, great and noble. {In a Preserved Tablet} meaning, it is in the highest assembly, preserved from additions, omissions, distortions and alterations.

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that God mentioned, **Rather, it is a glorious Qur'an * in a Preserved Tablet**, is on the forehead of Israfil. Ibn Abi Hatim said: My father told us, Abu Saleh told us, Muawiyah bin Saleh told us that Abu Al-A'bas - he is Abd Al-Rahman bin Salman - said: There is nothing that God has decreed: the Qur'an, and what comes before it and what comes after it, except that it is in the Preserved Tablet. The Preserved Tablet is between the eyes of Israfil, and he is not permitted to look at it. Al-Hasan Al-Basri said: This glorious Qur'an is with God in a Preserved Tablet. He sends down from it whatever He wills to whomever He wills of His creation. Al-Baghawi narrated on the authority of Ishaq bin Bishr: Muqatil and Ibn Jurayj told me on the authority of Mujahid on the authority of Ibn Abbas, who said: At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. So whoever believes in God, believes in His promise, and follows His Messengers, He will admit him into Paradise. He said: The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, and its width is the distance between the east and the west. Its edges are of pearls and rubies, its covers are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the lap of an angel.

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Fath al-Qadir

22- **In a Preserved Tablet** meaning written in a tablet, which is the Mother of the Book, preserved with God from the devils' reach. The majority of scholars read *Preserved* in the accusative case as an adjective for the Tablet. Nafi' read it in the nominative case as an adjective for the Qur'an, meaning, **Rather, it is a glorious Qur'an preserved in a tablet**. The reciters agreed to open the lam of *lawh* except for Yahya ibn Ya'mar and Ibn as-Samee', who read it with a damma. Muqatil said: The Preserved Tablet is to the right of the Throne. It was said that what is meant by *Lawh* with a damma on the lam is the air above the seventh heaven. Abu al-Fadl said: The *Lawh* with a damma on the lam means the air, and Ibn Khalawayh said the same. It is stated in As-Sahah: The *Lawh* with a damma means the air between the heaven and the earth.

Ibn Jarir narrated on the authority of Ibn Abbas, who said: *Al-Buruj* the constellations are palaces in the sky. Ibn Mardawayh narrated on the authority of Jabir ibn

Abdullah, "The Prophet, may God bless him and grant him peace, was asked about "the sky with constellations," and he said: The stars. He was asked about His statement, **Who has placed constellations in the sky**, and he said: The stars. And about His statement, **in lofty constellations**, he said: The palaces." Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding His statement, **And the Promised Day, and a witness and one witnessed**, that he said: The Promised Day is the Day of Resurrection, and the witness is Friday, and the witnessed is the Day of Arafah, which is the greatest pilgrimage. So God made Friday a celebration for Muhammad and his nation and favored him over all of creation, and it is the master of days in the sight of God, and the most beloved of deeds to God, and in it there is an hour when no Muslim servant prays and asks God for good except that He gives it to him. Abd ibn Humayd, al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi narrated in his Sunan on the authority of Abu Hurayrah. He said: The Messenger of God (peace and blessings be upon him) said: "The promised day is the Day of Resurrection, the witnessed day is the Day of Arafah, and the witness is Friday. The sun does not rise or set on a day better than it. In it is an hour when no believing servant supplicates to God for good happens to it except that God answers him, and no one seeks refuge from anything except that He protects him from it." Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah, who said: **And the witness and the witnessed**. He said: The witness is the Day of Arafah and Friday, and the witnessed is the promised day on the Day of Resurrection. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Ali ibn Abi Talib, who said: The promised day is the Day of Resurrection, the witnessed is the Day of Sacrifice, and the witness is Friday. Ibn Jarir, Al-Tabarani and Ibn Mardawayh narrated on the authority of Shuraih ibn Ubayd on the authority of Abu Malik Al-Ash'ari, who said: The Messenger of God (peace and blessings be upon him) said: **The promised day is the Day of Resurrection, the witness is Friday, and the witnessed is the Day of Arafah**. Ibn Mardawayh and Ibn Asakir narrated on the authority of Jubayr ibn Mut'im, who said: The Messenger of God (peace and blessings be upon him) said regarding the verse: **The witness is Friday, and the witnessed is the Day of Arafah**. Abd ibn Humayd narrated a similar hadith from Ibn Abbas and Abu Hurayrah, with a chain of transmission ending with him. Saeed ibn Mansur, Abd ibn Humayd, Ibn Jarir and Ibn Mardawayh narrated from Saeed ibn al-Musayyab that he said: The Messenger of God (peace and blessings be upon him) said: **The master of days is Friday, and it is the witness, and the witnessed is the Day of Arafah**. This is a mural from the mursals of Saeed ibn al-Musayyab. Ibn Majah, al-Tabarani and Ibn Jarir narrated from Abu al-Darda' that he said: The Messenger of God (peace and blessings be upon him) said: **Increase your prayers upon me on Friday, for it is a witnessed day witnessed by the angels**. Abd al-Razzaq, al-Firyabi, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated from Ali ibn Abi Talib regarding the verse: **The witness is Friday and the witnessed is the Day of Arafah**. Ibn Jarir and Ibn Mardawayh narrated from al-Hasan ibn Ali that a man

asked him about the verse: **And a witness and the witnessed**. He said: **Have you asked anyone before me?** He said: "Yes, I asked Ibn Umar and Ibn al-Zubayr, and they said: The day of sacrifice and Friday." He said: No, but the witness is Muhammad, peace and blessings be upon him. Then he recited, **And We have brought you as a witness over these** and the witnessed is the Day of Resurrection. Then he recited, **That is a Day when mankind will be gathered together, and that is a witnessed Day**. Abd ibn Humayd, al-Tabarani in al-Awsat and al-Saghir and Ibn Mardawayh narrated on the authority of al-Husayn ibn Ali regarding the verse, he said: The witness is my grandfather, the Messenger of God, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited, **Indeed, We have sent you as a witness and That is a witnessed Day**. Abd ibn Humayd, al-Nasa'i, Ibn al-Dunya, al-Bazzar, Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh and Ibn Asakir narrated through various chains of narration on the authority of Ibn Abbas, he said: The promised day is the Day of Resurrection, and the witness is Muhammad, peace and blessings be upon him, and the witnessed is the Day of Resurrection. Then he recited, **That is a Day when mankind will be gathered together, and that is a witnessed Day**. Ibn Jarir narrated on his authority, he said: The witness is God, and the witnessed is the Day of Resurrection. Ibn Abi Hatim also narrated on his authority, he said: The witness is God. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority, he said: The witness is God, and the witnessed is the Day of Resurrection.

I said: These interpretations of the Companions **may God be pleased with them** have differed as you can see, and so have the interpretations of the Successors after them. Those who provided evidence cited verses in which God mentioned that something is a witness or witnessed, making it evidence that what is meant by the witness and witnessed in this general verse. However, this is not evidence that the witness and witnessed mentioned in this context are the same witness and witnessed mentioned in another verse. Otherwise, His statement here, **a witness and a witnessed**, would have to be everything that is mentioned in the Noble Qur'an or the pure Sunnah, that testifies that it is witnessed. Not some of what they used as evidence, despite their differences, are more valid than others, and no one has said that. If you say: Is there in the marfu' (upon whom be peace) that you mentioned from the hadith of Abu Hurayrah, the hadith of Abu Malik, the hadith of Jubair ibn Mut'im, and the mural hadith of Sa'id ibn al-Musayyab that designates this promised day, the witness and the witnessed? I said: As for the Promised Day, these narrations in which it is mentioned do not differ, rather they agree that it is the Day of Resurrection. As for the witness, in the first hadith of Abu Hurayrah it is Friday, and in his second hadith it is Friday, and in the mural of Sa'id it is Friday, and in his second hadith it is the Day of Arafah and Friday, and in the hadith of Abu Malik it is Friday, and in the hadith of Jubayr it is Friday, and in the mural of Sa'id it is Friday. So these hadiths agree on it, and the addition of the Day of Arafah to it in the second hadith of Abu Hurayrah does not harm. As for the witnessed, in the first hadith of Abu Hurayrah it is

the Day of Arafah, and in the second hadith it is the Day of Resurrection, and in the hadith of Abu Malik it is the Day of Arafah, and in the hadith of Jubayr ibn Mu'tam it is the Day of Arafah, and likewise in the hadith of Sa'id, it has been determined in these narrations that it is the Day of Arafah, and they are more valid than that narration in which he stated that it is the Day of Resurrection. So from the sum of this we obtain the validity of what the majority of the Companions, Followers, and those after them went with, that the witness is Friday and the witnessed is the Day of Arafah. As for the Promised Day, we have mentioned that there was consensus that it is the Day of Resurrection.

And Abd al-Razzaq, Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, Muslim, al-Tirmidhi, al-Nasa'i and al-Tabarani narrated on the authority of Suhayb that the Messenger of God, may God bless him and grant him peace, said: "There was a king among the kings who came before you, and that king had a soothsayer who used to soothsay for him. The soothsayer said to him: 'Find me a boy who is intelligent, or he said, intelligent and able to teach him my knowledge. I fear that if I die, this knowledge will be cut off from you and there will be no one among you who can teach it.' So they looked for him as he had described, and ordered him to bring that soothsayer and to visit him. The boy kept going to him. There was a monk in a monastery on the boy's way, and the boy kept asking that monk every time he passed by. He kept asking him until he told him, and he said: 'I only worship God.' The boy kept staying with that monk and was slow to respond to the soothsayer. The soothsayer sent word to the boy's family that he was rarely there. The boy informed the monk of that, and the monk said to him: 'If he asks you where you have been, say with my family. If your family asks you where you have been, say with my family.' "I was? So he told them that I was with the priest, and between them the boy passed by a large group of people who had been trapped by a beast, which was said to be a lion. The boy took a stone and said: "O God, if what that monk says is true, then I ask You to kill this beast, and if what the priest says is true, then I ask You not to kill it." Then he threw and killed the beast. The people said: **Who killed it?** They said: **The boy.** The people were alarmed and said: **This boy has learned knowledge that no one else has.** A blind man heard him and came to him and said: **If you restore my sight, then you will have such and such.** The boy said: **I do not want this from you, but tell me, if your sight is restored, will you believe in the One who restored it?** He said yes. So he prayed to God and his sight was restored to him, and the blind man believed. The report of their matter reached the king, so he sent for them and brought them and said: I will kill each one of you in a way that I would not kill his companion. So he ordered the monk and the man who was blind, and he placed the saw on the parting of one of them and killed him, and he killed the other in a different way. Then he ordered the boy and said: Take him to such-and-such a mountain and throw him from his head. So they took him to that mountain. When they reached the place from which they wanted to throw him, they began to rush down from that mountain and

fall until none of them remained except the boy. Then the boy returned, and the king ordered that they take him to the sea and throw him in. So they took him to the sea, and God drowned those who were with him and saved him. The boy said to the king: You will not kill me until you crucify me and throw me and say when you throw me: In the name of God, Lord of the boy. So he ordered him to pray, then he threw him and said: In the name of God, Lord of the boy. So the arrow crackled in his temple, and the boy put his hand on The place of the arrow then he died. The people said: This boy has learned knowledge that no one else has. We believe in the Lord of this boy. The king was asked: Are you alarmed that three people have opposed you? All of these scholars have opposed you. He said: Dig a trench and throw wood and fire into it. Then gather the people and say: Whoever renounces his religion we will leave him alone, and whoever does not we will throw into this fire. So he started throwing them into that trench and said: God says: **The companions of the trench were killed * The fire fueled until he reached The Almighty, the Praiseworthy.** As for the boy, he was buried and then taken out. It is mentioned that he was taken out during the time of Umar ibn al-Khattab with his finger on his temple as he had placed it when he was killed. This story has some different wording. Muslim narrated it at the end of Sahih Muslim on the authority of Huddbah ibn Khalid on the authority of Hammad ibn Salamah on the authority of Thabit on the authority of Abd al-Rahman ibn Abi Laila on the authority of Suhaib. Ahmad narrated it on the authority of Affan on the authority of Hammad on his authority. An-Nasa'i narrated it on the authority of Ahmad ibn Sulayman on the authority of Hammad ibn Salamah on his authority. Al-Tirmidhi narrated it on the authority of Mahmud ibn Ghailan and Abd ibn Hamid on the authority of Abd al-Razzaq on the authority of Muammar on the authority of Thabit. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib regarding the verse, **The Companions of the Trench**, he said: They are the Abyssinians. Ibn Jarir narrated on the authority of Ibn Abbas, he said: They are people from the Children of Israel who dug a trench in the ground and lit a fire in it, then they made men and women stand by that trench and expose themselves to it. Ibn al-Mundhir and al-Hakim narrated **who authenticated it** on the authority of Ibn Mas'ud, he said: **And the heaven with its mansions** to the verse, **And a witness and what is witnessed**, he said: This is an oath based on **Indeed, the punishment of your Lord is severe** to the end of it. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, **Indeed, it is He who begins and repeats**, he said: He begins the punishment and repeats it. Ibn Jarir, Ibn al-Mundhir and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding the verse, **The Loving**, he said: The Beloved. And regarding the verse, **Possessor of the Majestic Throne**, he said: The Generous. Ibn al-Mundhir narrated on his authority regarding his statement: **In a Preserved Tablet**, he said: I was informed that it is the Tablet of Remembrance, a single tablet in which is the Remembrance, and that that Tablet is of light, and that it is a journey of three hundred years. Ibn Jarir narrated on the authority of Anas, who said: The

Preserved Tablet that God mentioned in His statement: **Rather, it is a glorious Qur'an, in a Preserved Tablet**, is on the forehead of Israfil. Abu al-Shaykh narrated, and al-Suyuti said with a good chain of transmission on the authority of Ibn Abbas, who said: God created the Preserved Tablet as a journey of one hundred years, then He said to the Pen before He created creation: Write My knowledge in My creation, so what will happen flowed until the Day of Resurrection.

Tafsir al-Baghawi

22- **In a Preserved Tablet**. Nafi' read: *Preserved* in the nominative case as an attribute of the Qur'an, for the Qur'an is preserved from alteration, change, and distortion. God Almighty said: **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.** (al-Hijr 15:9).

Others read it with the accusative case as a description of the tablet, which is known as the Preserved Tablet, which is the mother of the book, and from it are copies of books, preserved from the devils, and from additions and subtractions in it.

Ahmad ibn Ibrahim al-Shuraihi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, al-Husayn ibn Muhammad ibn Fanjuwayh told us, Mukhallad ibn Ja'far told us, al-Husayn ibn 'Alawiya told us, Ismail ibn 'Isa told us, Ishaq ibn Bishr told us, Muqatil and Ibn Jurayj told me, on the authority of Mujahid, on the authority of Ibn 'Abbas, who said: "At the beginning of the Tablet is: There is no god but God alone, His religion is Islam, and Muhammad is His servant and Messenger. Whoever believes in God, the Mighty and Sublime, and believes in His promise and follows His Messengers, He will admit him into Paradise." He said: "The Tablet is a tablet of white pearl, its length is the distance between the heaven and the earth, its width is the distance between the east and the west, its two edges are pearls and rubies, its edges are red rubies, its pen is light, its speech is bound to the Throne, and its root is in the stone of an angel."

Muqatil said: The Preserved Tablet is to the right of the Throne.

Tafsir al-Baidawi

22- **In a Preserved Tablet** is a distortion. Nafi' Mahfouz read it with the nominative case as an attribute of **the Qur'an**. It was read **In a Tablet** which is the air, meaning what is above the seventh heaven in which the tablet is.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Buruj, God will give him ten good deeds for every Friday and Day of Arafah that occurs in this world.**

Surat al-Tariq 86:1
By the sky and the nightcomer

Surat al-Tariq 86:1

By the sky and the nightcomer

Tafsir al-Jalalayn

1 - **And the sky and the night-comer** Its origin is everything that comes at night, and from it the stars because of their rising at night.

Tafsir al-Suyuti

Tafsir al-Tabari

Our Lord swears by the sky and by the night-comer who knocks at night from the shining stars, and is hidden during the day, and everything that comes at night has knocked.

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 the sky and the night-comer**. He said: The sky and what is knocked on in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "By the sky and the nightcomer. And what can make you know what is the nightcomer?" He said: A nightcomer who knocks at night and is hidden during the day.

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 night visitor**, he said: The appearance of the stars, meaning: He visits you at night.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **The Night-Taker**, that it means the star.

Tafsir al-Qurtubi

Meccan, and it has seventeen verses.

God the Almighty said: {And the heaven and the nightcomer} are of two types: **(the heaven)** is one type, and **(the nightcomer)** is a type. The nightcomer is the star. God the Almighty explained it in His saying: {And what will make you know what is the nightcomer? It is the piercing star.} There is a difference of opinion concerning it. Some say: It is Saturn, the planet in the seventh heaven. Muhammad ibn al-Hasan mentioned it in his interpretation, and he mentioned reports about it, God knows best their authenticity. Ibn Zayd said: It

is the Pleiades. It was also narrated from him that it is Saturn, and al-Farra' said the same. Ibn Abbas said: It is Capricorn. Al-Farra' also narrated from Ali ibn Abi Talib - may God be pleased with them both: **(The piercing star)**: A star in the seventh heaven, no other star inhabits it. So when the stars take their places in the heaven, it descends and is with them, then it returns to its place in the seventh heaven. It is Saturn. So it is a nightcomer when it descends, and a nightcomer when it ascends. Al-Farra' narrated: The bird pierces when it rises and goes up. Abu Salih narrated on the authority of Ibn Abbas, who said:

The Messenger of God (peace and blessings of God be upon him) was sitting with Abu Talib when a star fell and the earth was filled with light. Abu Talib was startled and said: What is this? He said: **(This is a star that has been thrown, and it is a sign from the signs of God)** Abu Talib was amazed, and the following verse was revealed: **By the heaven and the nightcomer**. It was also narrated from Ibn Abbas: **(By the heaven and the nightcomer)** He said: The heaven and what knocks in it. It was narrated from Ibn Abbas and Ata': **(The piercing)**: The one that the devils throw. Qatadah said: It is general for all stars, because it rises at night, and whoever comes to you at night is a nightcomer. He said:

And you are like a pregnant woman who has been knocked on the door, and a nursing mother who has been distracted by a man of charms.

He said:

Didn't you see that whenever I came knocking, I found it fragrant, even if it wasn't fragrant?

Al-Tariq: the star, a generic name, named thus because it knocks at night, and from it the hadith:

"The Prophet, may God bless him and grant him peace, forbade a traveler from visiting his family at night, so that the absent woman could be groomed and the disheveled woman could comb her hair." The Arabs call every person who comes at night a *taker*. It is said: **So-and-so came at night**. He came at night, knocking, knocking, so he is a *taker*. Ibn al-Rumi said:

O you who sleep at night, happy with its beginning, incidents may knock at dawn

Do not rejoice over a night that has a good beginning, for many a night that has a bad end will stoke the fire.

In Al-Sahah: Al-Tariq is the star that is called the morning star. And from it is Hind's saying:

We, Tariq's daughters, walk on cushions

That is, our father is like a shining star in honor. Al-Mawardi: The root of *tariq* is *knocking*, and the hammer is named after it. So, the one who intends to come at night is called *tariq*, because he needs to knock to arrive. Some people said: It could be during the day. The Arabs say, **I came to you today twice**, meaning twice. And from this is the saying of the Prophet, may God bless him and grant him peace: **I seek refuge in You from the evil of the visitors of the night and the day, except for a visitor who knocks with**

good, O Most Merciful.

Jarir said in Al-Turuq:

Your path is a heart-hunter, and now is not the time for a visit, so come back in peace

Tafsir Ibn Kathir

Interpretation of Surat At-Tariq

Abdullah bin Imam Ahmad said: My father told us, Abdullah bin Muhammad told us, Abdullah said, and I heard it from him, Marwan bin Muawiyah Al-Fazari told us, on the authority of Abdullah bin Abdul Rahman Al-Ta'ifi, on the authority of Abdul Rahman bin Khalid bin Abi Jabal Al-Adwani, on the authority of his father that he saw the Messenger of God, may God bless him and grant him peace, in the east of Thaqif, standing on a bow or a staff when he came to them seeking victory from them, and I heard him say: **By the sky and the nightcomer**, until he finished it. He said: So I memorized it in the pre-Islamic period while I was a polytheist, then I recited it in Islam. He said: Thaqif called me and said: What did you hear from this man? So I recited it to them, and those who were with them from Quraysh said, "We know our companion best. If we knew what he was saying was true, we would have followed him." An-Nasa'i said: Amr ibn Mansur told us, Abu Nu'aym told us, on the authority of Mis'ar, on the authority of Muharrib ibn Dithar, on the authority of Jabir, who said, "Mu'adh prayed the Maghrib prayer and recited Al-Baqarah and An-Nisa'. The Prophet, may God bless him and grant him peace, said, 'You are a temptress, O Mu'adh! Was it not sufficient for you to recite By the sky and At-Tariq and Ash-Shams and its brightness and the like?'"

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

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer**. Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star**. Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except a nightcomer who knocks with good, O Most Merciful**. And the statement of God the Most High: **the piercing star**. Ibn Abbas said: It means: the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it**. That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God**. And His saying: **So let man consider from what he was created**. This is a warning to man about the weakness

of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him**. And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Hameed Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it**. There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihis on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Surat al-Tariq 86:1

By the sky and the nightcomer

Fath al-Qadir

It has seventeen verses, and it is Meccan without dispute.

Ibn Al-Durais, Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: **By the sky and the nightcomer** was revealed in Mecca. Ahmad, Al-Bukhari in his history, Al-Tabarani, and Ibn Mardawayh narrated on the authority of Khalid Al-Adwani, "He saw the Messenger of God, may God bless him and grant him peace, in the market of Thaqif, standing on a bow or a staff when he came to them seeking victory from them. He heard him recite "By the sky and the nightcomer" until he finished it. He said: I memorized it in the pre-Islamic era, then I recited it in Islam. He said: Thaqif called me and said: What did you hear from this man? So I recited it, and those of Quraysh who were with them said: We know our companion best. If we knew what he was saying was true, we would follow him."

1- **By the heaven and the nightcomer.** God Almighty swears by the heaven and the nightcomer, which is the piercing star as stated in the revelation. Al-Wahidi said: The commentators said: God swore by the heaven and the nightcomer, meaning the stars that come at night and disappear during the day. Al-Farra' said: The nightcomer is the star because it rises at night, and whatever comes to you at night is a nightcomer. Al-Zajjaj and Al-Mubarrad said the same: And from this is the saying of Imru' al-Qais:

And like you, a pregnant woman who has been knocked on the door, and a nursing mother who has been distracted by amulets that have been changed.

He also said:

Haven't you seen that whenever I come knocking, I find her fragrant, even if she is not fragrant?

There is a difference of opinion about Al-Tariq, is it a specific star or a type of star? Some say it is Saturn, some say it is the Pleiades, some say it is the one that the devils throw at, and some say it is a type of star. It says in Al-Sahah: Al-Tariq is the star that is called the morning star, and from it is the saying of Hind bint Utbah:

We, Tariq's daughters, walk on cushions

That is, our fathers are like the shining star in honor. The origin of the word **to knock** is *penetrating*. So, the one who intends to come at night is called *tariq* because he needs to knock to arrive. Some people said that **to knock** may occur during the day. The Arabs say, **I came to you today, knocking twice**. This is based on the saying of the Prophet, may God bless him and grant him peace: **I seek refuge in You from the evil of the night and day visitors, except for a visitor who knocks with good.**

revealed about Abu Talib, because he "came to the Prophet, may God bless him and grant him peace, and he gave him bread and milk as a gift. While he was sitting eating, a star fell and filled with water and then fire. Abu Talib was startled and said: What is this? The Messenger of God, may God bless him and grant him peace, said: This is a star that was thrown down, and it is a sign from the signs of God Almighty. Abu Talib was amazed, so God Almighty revealed: "By the sky and the nightcomer, **and this is an oath, and the nightcomer is a star that appears at night, and whatever comes to you at night is a nightcomer.**"

Tafsir al-Baidawi

1- "By the sky and the night-comer" and the planets that appear at night. It originally refers to the traveler on the road, and it was customarily used specifically for the one who comes at night, then it was used for the one who appears at night.

Tafsir al-Baghawi

1- **By the sky and the nightcomer**, Al-Kalbi said: It was

Surat al-Tariq 86:2

And what can make you know what is the Nightcomer?

Tafsir al-Jalalayn

2 - **And what would make you know** I would inform you of **what is the visitor** subject and predicate in the place of the second object of I know and what comes after the first what is its predicate and in it is the glorification of the matter of the visitor explained by what comes after it is

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And what will make you know what is the Nightcomer?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: What makes you know, O Muhammad, what is the Nightcomer by which you swore? Then He, may His praise be glorified, explained that, saying: It is the piercing star, meaning: Its light is blazing and glowing.

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

Tafsir al-Qurtubi

Then he explained, saying: **And what will make you know what is the Nightcomer? It is the piercing star.** Piercing means shining. And from it is **a piercing meteor** (al-Saffat 37:10). It is said: thaqaba yathiqub thaqaba wa thaqaba: if it illuminates. And thaqaba is its light. And the Arabs say: thaqaba narak, meaning light it up. He said:

Spread it among the people until it is consumed by a fire lit with holes.

Holes: what you light a fire with from fine sticks. Mujahid said: The piercing: the glowing. Al-Qushayri: And most of them are of the opinion that the night-comer and the piercing are generic names intended to be general, as we mentioned from Mujahid. **And what will make you know what the night-comer is?** is to magnify the importance of this thing sworn by. Sufyan said: Everything in the Qur'an **And what will make you know?** He informed him of. And everything in which He said **And what will make you know?** He did not inform him of.

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer.** Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by

saying: **the piercing star.** Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful.** And the statement of God the Most High: **the piercing star.** Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it.** That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God.** And His saying: **So let man consider from what he was created.** This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him.** And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the neck. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Hakeem Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs,** he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it.** There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is

Surat al-Tariq 86:2

And what can make you know what is the Nightcomer?

able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

Then the Almighty explained what the Nightcomer is, to magnify its importance after glorifying it by swearing by it, saying: 2- **And what will make you know what the Nightcomer is? It is the piercing star**. Piercing means shining, and from this it is said that the star pierced holes and holes if it illuminated, and its holes are its light, and from this the poet said:

He spread it among the people until it was as if there was a fire lit in the highlands with holes.

Al-Wahidi said: Al-Tariq refers to everything that knocks at night. The Prophet, may God bless him and grant him peace, would not have known what was meant by it if he had not made it clear by saying: **The piercing star**. Mujahid said: The piercing, glowing one. Sufyan said: Everything in the Qur'an, **And what do you know?** He has informed us of, but everything for which He said: **And what do you know?** He has not informed us of.

Tafsir al-Baghawi

2- **And what will make you know what the night visitor is?**

Tafsir al-Baidawi

2- **And what can make you know what the night visitor is?**

Surat al-Tariq 86:3

The piercing star

Tafsir al-Jalalayn

3 - **The star** meaning the Pleiades or every *piercing* star that shines by piercing the darkness with its light and the answer to the oath

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **the piercing star**, meaning: the shining one.

Muhammad bin Saad told me, he said: My father told us, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **The piercing star** he said: It is the shining planets, and its holes: if it shines.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **the piercing star**, he said: the one that pierces.

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, **The Piercing**, he said: The one who glows.

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

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The piercing star** means the shining one.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The piercing star**, he said: The Arabs used to call the Pleiades the star, and it is said that the piercing star is the star that is called Saturn, and the piercing star is also: that which has risen above the stars, and the Arabs say to a bird when it has reached the belly of the sky high: it has pierced, and the Arabs say: pierce your fire, meaning light it up.

Tafsir al-Qurtubi

God Almighty says: **The piercing star**.

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer**. Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star**. Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful**. And the statement of God the Most High: **the piercing star**. Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it**. That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God**. And His saying: **So let man consider from what he was created**. This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him**. And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the**

ribs from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it.** There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have, meaning man on the Day of Resurrection, no strength,** meaning in himself, **nor helper,** meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

3- The statement, **The piercing star**, is raised as if it is the predicate of a deleted subject, and the sentence is a resumption of the answer to an implied question that arose from what preceded it, as if it was said, **What is it?** So it was said, **It is the piercing star.**

Tafsir al-Baghawi

Then he explained it and said:

3- **The piercing star**, meaning the shining, illuminating star. Mujahid said: The glowing one. Ibn Zayd said: He meant the Pleiades, and the Arabs call it the star. It was also said: It is Saturn, and it was named thus because of its height. The Arabs say to a bird that has reached the center of the sky high: It has pierced.

Tafsir al-Baidawi

3- **The piercing star** is the shining one that seems to pierce the darkness with its light and penetrate it, or the spheres, meaning the genus, or something known for piercing, which is Saturn. He first described it with a general description, then explained it with what is specific to it, to magnify its importance.

Surat al-Tariq 86:4

Indeed, every soul has a guardian over it.

Tafsir al-Jalalayn

4 - **Indeed, every soul has a guardian over it** by softening *ma* so it is an addition, and *in* is softened from the heavy one and its name is deleted, meaning that it is, and the lam is a separator, and by emphasizing it, *in* is a negative, and *lama* means *except*, and the guardian from the angels preserves its work from good and evil.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Indeed, every soul has a guardian over it**. The reciters differed in their recitation of that. Among the reciters of Medina, Abu Ja'far recited it, and among the reciters of Kufa, Hamza, **for it has** with emphasis. It was reported from Al-Hasan that he recited it likewise.

Ahmad bin Yusuf told me: Abu Ubaid told us: Hajjaj told us, on the authority of Harun, on the authority of Al-Hasan, that he used to read it: **Indeed, every soul has a guardian over it** with emphasis, and he would say: except for a guardian over it. And this is how everything in the Qur'an is with emphasis. And Nafi' from the people of Madinah read it, and Abu Amr from the people of Basra read it: *lama* with emphasis, meaning: **Indeed, every soul has a guardian over it**. And the lam is the answer to *in* and *ma* that comes after it is a connection, and if that is the case then there is no emphasis in it.

And the reading that I do not choose other than that is: the lightening, because that is the well-known speech of the Arabs, and a group of people who know the speech of the Arabs denied the emphasis, that it is known from the speech of the Arabs, except that Al-Farraa used to say: We do not know the reason for the emphasis in that, and we see that it is a language of Hudhayl, they make except with the lightened in for what, and they do not go beyond that, as if he said: There is no soul but that it has a guardian, so if what Al-Farraa mentioned is correct, that it is the language of Hudhayl, then reading it is correct and unjust, even if the choice is also the other reading, if that is correct with us, which is the lightening, because that is the well-known speech of the Arabs, and the more familiar should not be abandoned for the more unknown.

Ahmad bin Yusuf told me, he said: Abu Ubaid told us, he said: Muadh told us, on the authority of Ibn Awn, he said: I read to Ibn Sirin, **Indeed, every soul has a guardian over it**, and he denied it and said, **Glory be to God, glory be to God**.

The interpretation of this statement is that every soul has a guardian from its Lord, who records its deeds and records what it earns of good or evil.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement **Indeed, every soul has a guardian over it**, he said: Every soul has guardians over it from among the angels.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement **Indeed, every soul has a guardian over it**: Guardians who guard your deeds, your provision, and your lifespan when you take it, O son of Adam, you will be taken to your Lord.

Tafsir al-Qurtubi

God Almighty says: **Indeed, every soul has a guardian over it**.

Qatada said: Guardians who protect your livelihood, your deeds, and your life span. It was also narrated from him that he said: His companion who protects his deeds, whether good or evil. This is the answer to the oath. It was also said: The answer is (**Indeed, He is Able to bring him back**) according to the statement of Al-Tirmidhi, Muhammad bin Ali. And (*in*) is a lightened form of the heavy one, and (*ma*) is an emphasised one, meaning that every soul has a guardian over it. It was also said: The meaning is that every soul has a guardian over it: He protects it from harm, until He hands it over to destiny. Al-Farra' said: The guardian is from God, He protects it until He hands it over to the destinies, and Al-Kalbi said the same. Abu Umamah said:

The Prophet (peace and blessings be upon him) said: "One hundred and sixty angels are assigned to the believer, protecting him from that which he cannot control. Of that, seven angels protect him from sight, just as a fly is protected from a bowl of honey. If a servant were to be entrusted with himself for the blink of an eye, the devils would snatch him away." Ibn 'Amir, 'Asim, and Hamzah read *lama* with a shaddah on the *mim*, meaning, **There is no soul but that it has a guardian**. This is the dialect of Hudhayl. Their speaker would say, **I adjure you when you stand up**. The rest read it with a shaddah, as it is an additional, emphatic word, as we have mentioned. Similar to this verse is the statement of God Almighty: **He has guardians before him and behind him, guarding him by the command of God**. (Ar-Ra'd: 11), as mentioned above. It was said that the guardian is God Almighty, for if it were not for His protection, it would not have survived. It was also said that the guardian is his mind, guiding him to what is best for him and restraining him from what is harmful. I said: The mind and other things are intermediaries, and the protector in reality is God Almighty. God Almighty said: **So God is the best protector** (Yusuf 12:46), and He said: "Say: Who protects you by night and by day from the Most Merciful?" (al-Anbiya 21:42). And there is nothing like it.

Indeed, every soul has a guardian over it.

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer.** Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star.** Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful.** And the statement of God the Most High: **the piercing star.** Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it.** That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God.** And His saying: **So let man consider from what he was created.** This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him.** And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar

bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs,** he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it.** There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed,** meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have,** meaning man on the Day of Resurrection, **no strength,** meaning in himself, **nor helper,** meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

4- **Indeed, every soul has a protector over it.** This is the answer to the oath, and what is between them is an objection. The difference of opinion among the reciters about *lama* has been mentioned previously in Surah Hud. Whoever reads it with a light *in* is the lightened one from the heavy one, which contains the pronoun of the matter, which is its subject, and the *lam* is the distinguishing letter. *Ma* is an additional letter: meaning, the matter is that every soul has a protector over it. Whoever reads it with a shaddah, *inna* is a negative letter, and *lama* means *illa*: meaning, there is no soul but that it has a protector over it. Ibn Aamer, Aasim, and Hamza have read it with a shaddah here. The rest have read it with a lightened letter. It has been said that the protector is God, the Almighty, and it has been said that it is the mind that guides them to what is good and restrains them from what is bad. The first is more appropriate, based on His statement: **And indeed, over you are guardians,** and His statement: **And He sends guardians over you,** and His statement: **He has guardians before him and behind him who guard him.** The guardian in truth is God Almighty, as in His statement: **So God is the best guardian,** and the guardianship of the angels is from His guardianship because they are by His command.

Tafsir al-Baghawi

4- **Every soul has a guardian over it**, the answer to the oath, **that has a guardian over it**. Abu Ja'far, Ibn 'Amir, 'Asim, and Hamza read: *lama* with emphasis, meaning: **There is no soul but that it has a guardian over it**. This is the language of Hudhayl, where they make *lama* mean *except*. They say: **I adjure you by God, when you stand up**, meaning when you stand up.

Others read it with a light pronunciation, making *ma* a connection, meaning: **Indeed, every soul has a guardian over it from its Lord**. The interpretation of the verse is: **Every soul has a guardian over it from its Lord who records its deeds and counts for it what it earns of good and evil**.

Ibn Abbas said: They are the guardian angels. Al-Kalbi said: A guardian from God who protects her and her words and actions until He hands her over and hands her over to the decrees, then He releases her.

Tafsir al-Baidawi

4- **Indeed, every soul has what is upon it** meaning that every soul has what is upon it. **A guardian** is a watcher. *Fan* is the lightened *ha* and the separating *lam* and *ma* are additional. Ibn Amir, Asim, and Hamza read *lama* as meaning *time* in the negative. The sentence in both cases is the answer to the oath.

Surat al-Tariq 86:5

So let man consider from what he was created.

Surat al-Tariq 86:5

So let man consider from what he was created.

Tafsir al-Jalalayn

5 - **So let man consider** a consideration **from what he was created** from what thing

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement, **So let man consider from what he was created**, that he said, "It was revealed about Abu al-Ashd. He used to stand on a leather hide and say, 'O people of Quraysh, whoever removes me from it will get such-and-such.' And he would say, 'Muhammad claims that the keepers of Hell are nineteen, so I alone am sufficient for you with ten, and you are sufficient for me with nine.'"

Tafsir al-Tabari

And His statement: **So let man consider from what he was created**. God Almighty says: So let man consider who denies resurrection after death, who denies God's ability to revive him after his death. **From what he was created**. He says: From what did his Lord create him?

Tafsir al-Qurtubi

The Almighty's saying: **So let man consider** meaning the son of Adam **from what he was created**? The connection to what came before it is the recommendation for man to consider the beginning of his affair and his first year, so that he may know that the One Who created him is able to restore him and reward him, so that he may work for the Day of Resurrection and Recompense, and not dictate to its guardian except what pleases him in the outcome of his affair. And **from what was he created**? Is a question, meaning from what thing was he created?

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer**. Then He said: **And what can make you know what is the Nightcomer**? Then He explained it by saying: **the piercing star**. Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful**. And the statement of God the Most High: **the piercing star**. Ibn Abbas said: It is the

shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it**. That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God**. And His saying: **So let man consider from what he was created**. This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him**. And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it**. There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning

on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

5- **So let man consider from what he was created.** The *fa* indicates that the fact that every soul has a guardian requires man to reflect on the beginning of his creation so that he may know God's ability to accomplish what is less than that of resurrection. Muqatil said: The one who denies the resurrection means **from what he was created** from what thing God created him. The meaning is: So let him consider with contemplation and reasoning so that he may know that the One who created him from a pure substance is able to restore him.

Tafsir al-Baghawi

4- **So let man consider from what he was created**, meaning from what his Lord created him, meaning let him consider with the gaze of a thinker.

Tafsir al-Baidawi

5- **So let man consider from what he was created.** Since it was mentioned that every soul has a guardian, he followed it with a recommendation for man to consider his beginning in order to know the validity of his return, so that he does not dictate to his guardian except what pleases him in his end.

Surat al-Tariq 86:6

He was created from a gushing water.

Surat al-Tariq 86:6

He was created from a gushing water.

Tafsir al-Jalalayn

6 - His answer **He was created from a gushing water** that gushes from the man and the woman into her womb

Tafsir al-Suyuti

Tafsir al-Tabari

Then He, the Most High, informed us of what He created him from, saying: **He was created from gushing water**, meaning from gushing water. This is one of the things that the Arabs used to use as a verb, which means the passive participle. It is said that most of those who use this among the living Arabs are the inhabitants of the Hijaz, if it is in the manner of description, like their saying: This is a hidden secret, which is a verbal noun, and so on.

Tafsir al-Qurtubi

Then he said: *Created* - which is the answer to the question - **from gushing water** meaning from semen. Gushing means pouring water. I poured the water, I poured it, so it is gushing water, i.e. spurted, as they said: a hidden secret, meaning concealed, because it is from your saying: the water gushed, without naming the doer. It is not said: the water gushed. It is said: May God gushed his soul, if death is called upon him. Al-Farra' and Al-Akhfash said: **(from gushing water)** meaning poured into the womb. Al-Zajaj: from gushing water. It is said: armored, knight, and arrows, meaning one with a horse, armor, and arrows. This is the view of Sibawaba. The gushing water is the one that gushed with its intense strength. He meant two waters: the man's water and the woman's water, because man was created from them, but he made them one water because of their mixing. On the authority of Ikrimah, on the authority of Ibn Abbas: *(gushing)* is sticky.

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer**. Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star**. Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at

night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful**. And the statement of God the Most High: **the piercing star**. Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it**. That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God**. And His saying: **So let man consider from what he was created**. This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him**. And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it**. There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty

has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

6- **He created from gushing water** The sentence is a new chapter in answer to an implied question. Water is semen, and gushing means pouring. It is said **I poured the water** meaning I poured it. It is said **gushing water** meaning it is poured, like **A satisfied life** meaning pleasing. Al-Farraa' and Al-Akhfash said: Gushing water means poured into the womb. Al-Farraa' said: The people of Al-Hijaz make the subject mean the object in much of their speech, like their saying: **A hidden secret** meaning concealed, and **They are erect** meaning erected, and **A sleeping night** and the like. Al-Zajjaj said: From gushing water, it is said *Dare'*, *Qays* and *Nabel* meaning one with a shield, bow and arrows. God the Almighty meant the water of the man and the woman because man is created from them, but He made them one water because they mix.

Tafsir al-Baghawi

Then he explained and said: 6- **He was created from a gushing fluid**. Gushing means poured into the womb, which is semen. The subject is the passive participle, like his saying: **A pleasant life** (al-Haqqah 69:21), meaning pleasing. Gushing means pouring. He meant the man's fluid and the woman's fluid, because the child is created from them, and he made it one due to their mixing.

Tafsir al-Baidawi

6- **He was created from gushing water** is the answer to the question, and *water* means gushing, and it is difficult to push it, and what is meant is the mixed waters of the two waters in the womb, as He said:

Surat al-Tariq 86:7

It emerges from between the backbone and the ribs.

Surat al-Tariq 86:7

It emerges from between the backbone and the ribs.

Tafsir al-Jalalayn

7 - **It comes out from between the backbone** of the man **and the collarbones** of the woman, which are the bones of the chest.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **It comes out from between the backbone and the ribs** means: It comes out from between that, and the meaning of the words is from them, just as it is said: Much good will come out from between these two things, meaning: It comes out from them.

The interpreters differed about the meaning of the collarbones and their location. Some of them said: The collarbones are the location of the necklace on a woman's chest.

Who said that?

Abdul Rahman bin Al-Aswad Al-Tafawi told me: Muhammad bin Rabi'ah told us, on the authority of Salamah bin Sabur, on the authority of Atiyah Al-Awfi, on the authority of Ibn Abbas: **The backbone and the collarbones**. He said: The collarbones are the place of the necklace.

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 comes forth from between the backbone and the ribs**, meaning: from between the breasts of the woman.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Ikrimah was asked about the collarbones, and he said: These, and he placed his hand on his chest between his breasts.

Ibn Al-Muthanna told me, he said: Salma bin Qutaybah told me, he said: Abdullah bin Al-Nu'man Al-Hadani told me that he heard Ikrimah say: **It comes out from between the backbone and the ribs**. He said: The backbone of the man and the ribs of the woman.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sharik, on the authority of Ata', on the authority of Saeed bin Jubair, who said: The collarbones are the chest.

He said: Ibn Yaman told us, on the authority of Misa'ar, on the authority of Al-Hakam, on the authority of Abu Ayyad, who said: The collarbones are the chest.

Yunus told me, he said: Ibn Hab told us, he said: Ibn Zayd said, regarding His statement, **It emerges from between the backbone and the ribs**, he said: The ribs

are the chest, and this is the backbone, and he pointed to his back.

Others said: The collarbones are the area between the shoulders and the chest.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Israel, on the authority of Thawir, on the authority of Mujahid, who said: **The collarbones** are what is between the shoulders and the chest.

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 collarbones**, he said: lower than the collarbones.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, who said: The back is for the man, and the collarbones are for the woman, and the collarbones are above the breasts.

Others said: It is the hands, the feet, and the eyes.

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, **It emerges from between the backbone and the ribs**. He said: The ribs are the extremities of the man, the hands, the feet, and the eyes. Those are the ribs.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Rawq, on the authority of Ad-Dahhak: **It emerges from between the backbone and the ribs**. He said: The ribs are the hands and feet.

He said: Mahran told us, on the authority of Sufyan, who said: Someone else said: The collarbones are the woman's semen and the man's loins.

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, **It emerges from between the backbone and the ribs**: His eyes, his hands, and his feet.

Others said: The meaning of this is that it comes out from between the man's loins and throat.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **It comes out from between the backbone and the ribs**, meaning: It comes out from between the man's backbone and his throat.

Others said: They are the ribs below the backbone.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ashhath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **It emerges from between the backbone and the ribs**, he said: The

ribs are the ribs below the backbone.

Others said: It is the essence of the heart.

Who said that?

Muhammad bin Ishaq told me, he said: Abu Saleh told us, he said: Al-Layth told me that Muammar bin Abi Habeeba Al-Madani told him that he had heard about the statement of God, **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, and from it comes the child.

The correct statement regarding this matter, in our view, is the statement of those who say: It is the place where the necklace falls on a woman's chest, because that is what is known in the speech of the Arabs, and it is what their poetry came from. Al-Muthaqab Al-Abdi said:

And gold is made on a smooth ivory-colored, soft, and delicate surface.

Another said:

And saffron on her collarbones, eastward, with its pearls and its throat

Tafsir al-Qurtubi

The Almighty says: **It brings forth** meaning this water **from between the loins** meaning the back. There are four languages for it: sulub, sulub - and they were read with both of them - and sulub **with a fat-ha on the lam**, and salib **with the weight of qalib**, and from it the saying of al-Abbas:

Transfer from cruciate to uterus

And the collarbones: meaning the chest, singular: taraba, which is the place of the necklace on the chest. He said:

Slender, white, not overflowing, her collarbones are polished like a chain

The back of the man, and the collarbones of the woman. Ibn Abbas said: The collarbones are the place of the necklace. And from him: What is between her breasts, and Ikrimah said. And it was narrated from him: He means the collarbones of the woman: the hands, feet, and eyes, and Ad-Dahhak said the same. Saeed bin Jubair said: It is the neck. Mujahid: It is what is between the shoulders and the chest. And from him: The chest. And from him: The collarbones. And from Ibn Jubair from Ibn Abbas: The collarbones: Four ribs on this side. And Az-Zajaj narrated: That the collarbones are four ribs on the right side of the chest, and four ribs on the left side of the chest. Muammar bin Abi Habeeba Al-Madani said: The collarbones are the juice of the heart, and from it the child is born. And the famous speech of the Arabs: That they are the bones of the chest and throat. And Durayd bin As-Summa said:

If you turn back, we will seize you by your backs, and if you accept, we will seize you by your collarbones.

Another said:

It seemed as if the collarbones of her throat were burning embers of ghada tree in her forearm.

Another said:

And saffron on her collarbones, east of her neck and throat

On the authority of Ikrimah: The collarbones: the chest, then he recited:

A system of pearls on her collarbones

Dhu al-Rumma said:

The coldness of the brow is removed from the free collarbones

That is, they split. It is also narrated as *Darjan* with a *ha*, meaning they threw. In Al-Sahah: Tarbiyah is the singular of tarabiyah, which are the bones of the chest, between the collarbone and the thorax.

The poet said:

Her breasts are above the knees

Al-Muthaqab Al-Abdi said:

And gold is sharpened on a rug, the color of ivory, without any flaws.

According to non-Jawhari: The thundwa for a man is like the breast for a woman. Al-Asma'i said: It is the implantation of the breast. Ibn al-Sikkit said: It is the flesh around the breast. If you add a damma to the first letter, you give it a hamza, and if you open it, you do not give it a hamza. In the interpretation: From the man's semen that comes out of his loins, he creates the bone and the nerves. And from the woman's semen that comes out of her ribs, the flesh and the blood. This was said by al-A'mash. It has been mentioned before. It was said: The man's semen descends from the brain, then gathers in the testicles. This does not contradict his statement: **(from between the loins)**, because if it descends from the brain, then it passes between the loins and the ribs. Qatada said: The meaning is: It comes out from the man's loins and the woman's ribs. Al-Farra' narrated that something like this comes from the Arabs, and based on this, the meaning of from between the loins is: from the loins. Al-Hasan said: The meaning is: It comes out from the man's loins and the man's ribs, and from the woman's loins and the woman's ribs. Then we know that cleanliness is from all parts of the body, and that is why a man greatly resembles his parents. This is the wisdom in washing the entire body from the emission of semen.

Also, the one who has frequent intercourse feels pain in his back and backbone, and that is only because his backbone is empty of what was retained of water. Ismail narrated on the authority of the people of Mecca: **(It comes out from between the backbone)** with a damma on the lam. It was narrated on the authority of Isa Al-Thaqafi. Al-Mahdawi narrated it and said: Whoever makes semen come out from between the man's backbone and his ribs, the pronoun in **(comes out)** refers to the water. And whoever makes it from between the man's backbone and the woman's ribs, the pronoun refers to the human being. It was read

Surat al-Tariq 86:7

It emerges from between the backbone and the ribs.

(**the backbone**) with a fatha on the sad and the lam. There are four pronunciations for it: salab, sulub, sulub, and salab. Al-Ajjaj said:

In the heart like the reins of the sad

In praise of the Prophet, may God bless him and grant him peace:

Transfer from cruciate to uterus

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer**. Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star**. Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful**. And the statement of God the Most High: **the piercing star**. Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it**. That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God**. And His saying: **So let man consider from what he was created**. This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him**. And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace.

Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it**. There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

Then he described this water, saying: 7- **It comes forth from between the backbone and the ribs** meaning the back of the man, and the ribs of the woman, and the ribs are the plural of taraba, which is the place of the necklace on the chest, and the child is only from the two waters. The majority read **comes forth** in the active form. Ibn Abi Ubla and Ibn Muqsim read it in the passive form. And in the back: which is the back, there are languages. The majority read it with a damma on the sad and a sukoon on the lam, and the people of Mecca read it with a damma on the sad and the lam. The Yemeni read it with a fatha on them, and it is said *salib* on the weight of *qalib*. And from it is the saying of Al-Abbas bin Abdul Muttalib:

Transfer from loins to uterus

In his famous verses in praise of the Prophet, may God bless him and grant him peace. We have already discussed this when interpreting his statement: **those from your loins**. It was said that the clavicles are what

is between the breasts. Ad-Dahhak said: The clavicles of a woman are the hands, feet, and eyes. Saeed bin Jubayr said: They are the neck. Mujahid said: They are what is between the shoulders and the chest. It was also narrated from him that he said: They are the chest. It was also narrated from him that he said: They are the collarbones. Az-Zajaj narrated that the clavicles are the juice of the heart, and from it the child is born. It is well-known in the language that they are the bones of the chest and throat, and from this is the saying of Duraid bin As-Summah:

If you turn back, we will seize you by your backs, and if you accept, we will seize you by your collarbones.

Akrima said: The collarbones are the chest, and he recited:

A system of pearls on her collarbones

He said in Al-Sahah: The singular of taraba is taraba, which are the bones of the chest. Abu Ubaidah said: The plural of taraba is tarib, and from this is the saying of Al-Muthaqab Al-Abdi:

And the gold of Benin on a tree like the color of ivory, without branches

And the saying of Imru' al-Qais:

Her collarbones are polished like a chain

Al-Zajaj narrated: The ribs are four ribs on the right side of the chest, and four ribs on the left side of the chest. Qatada and Al-Hasan said: The meaning is: It comes out from the man's back and the woman's ribs. Al-Farra' narrated that something like this comes from the Arabs, meaning from between the backbone, from the backbone. It was said that the man's semen descends from the brain, and this does not contradict what is in the verse, because if it descends from the brain, it descends from between the backbone and the ribs. It was said that the meaning is: It comes out from all parts of the body, and this does not contradict what is in the verse, because the attribution of its exit to between the backbone and the ribs is based on the fact that the majority of parts of the body are the backbone and the ribs and what is adjacent to them and above them from which it descends.

fourth digestion and separates from all the organs until it is ready to generate similar organs from them, and its seat is the veins, some of which are intertwined with the pieces near the two testicles, then there is no doubt that the brain is the organ that helps most in generating it, and that is why it resembles it. Excessive intercourse hastens weakness in it, and it has a successor, which is the marrow! It is in the backbone and many branches descending to the ribs, and they are closer to the closest to the vessels of semen, that is why it was specifically mentioned. The backbone is read with two fat-has and the backbone with two dhammahs, and there is a fourth language in it, which is salih.

Tafsir al-Baghawi

7- It comes out from between the backbone and the ribs, meaning the backbone of the man and the ribs of the woman. The ribs are the plural of tarabiyyah, which are the bones of the chest and throat. Ibn Abbas said: It is the place of the necklace on the chest. Al-Walibi narrated from him: Between the breasts of the woman. Qatada said: The throat. Ibn Zayd said: The chest.

Tafsir al-Baidawi

7- It emerges from between the backbone and the ribs from between the man's backbone and the woman's ribs, which are the bones of her chest. Even if it is true that the sperm is generated from the remainder of the

Surat al-Tariq 86:8

Indeed, He is Able to bring him back.

Surat al-Tariq 86:8

Indeed, He is Able to bring him back.

Tafsir al-Jalalayn

8 - *He* the Most High **is able to bring him back** to resurrect the human being after his death *and* so if his origin is considered, it is known that the One who is able to do that is able to resurrect him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, He is Able to gather it together** God Almighty says: Indeed, He who created you, O people, from this gushing water, and made you into well-proportioned human beings, after you were gushing water, is Able to return it.

The people of interpretation differed regarding the letter *ha'* in His statement, **upon his return**, as to what it refers to. Some of them said: It refers to the water, and they said: The meaning of the statement is: God is *able* to return the sperm to the place from which it came out.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Ikrimah, regarding his statement, **Indeed, He is able to bring him back**, he said: He is able to return him to his loins.

Ibn Al-Muthanna told us, he said: Abu Al-Nu'man Al-Hakam bin Abdullah told us, he said: Shu'bah told us, on the authority of Abu Raja', on the authority of Ikrimah, regarding His statement, **Indeed, He is Able to bring him back**, he said: To the crucifixion.

Ubaid bin Ismail Al-Habbari told me: Abd Al-Rahman bin Muhammad Al-Maharbi told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **Indeed, He is Able to return it**, he said: To return the water to the urethra.

Nasr bin Abdul Rahman Al-Awdi Al-Washa' told me: Abu Qatn Amr bin Al-Haitham told us, on the authority of Warqa', on the authority of Abdullah bin Abi Nujayh, on the authority of Abdullah bin Abi Bakr, on the authority of Mujahid, regarding his statement, **Indeed, He is Able to return it**, he said: To return the sperm to the urethra.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, He is Able to return him**, he said: in the urethra.

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

Mujahid: **He is able to return him**. He said: He returned him to the urethra.

Others said: Rather, the meaning of this is that it is about returning man to water as he was before He created him from it.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **Indeed, He is Able to bring him back**, if you wish, you can return him as You created him from water.

Others said: Rather, the meaning of this is that He is able to hold back that water.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, He is Able to return it**, he said: He is Able to return that water, so that it does not come out, just as He was able to create from it what He created, He is Able to return it.

Others said: Rather, the meaning of this is that He is able to return a person from a state of adulthood to a state of youth.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Husayn told us, on the authority of Muqatil bin Hayyan, on the authority of Ad-Dahhak, who said: I heard him say regarding His statement, **Indeed, He is Able to return him**, that he said: If you wish, You can return him from old age to youth, and from youth to childhood, and from childhood to sperm. According to this interpretation, the *ha* in His statement, **on his return** is from the male human being.

Others who claimed that the letter *ha* refers to man said: The meaning of this is that He is able to revive him after his death.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, He is Able to bring him back**, God Almighty mentioned that He is Able to resurrect him and bring him back.

The most correct of the sayings on this matter is the saying of the one who said that the meaning of this is: God is able to restore the human being created from gushing water after his death to life as he was before his death.

I said that this is the most correct of the sayings on that, because of His saying, **On the Day when secrets will be exposed**, so in following it with His saying, **He is able to bring him back**, there was report of the Resurrection, indicating that what preceded it was also from it, **On the Day when secrets will be exposed**, God Almighty says: He is able to revive him after his death, on the Day when secrets will be exposed, so the Day is from the description of the return, because the

meaning is: He is able to bring him back on the Day when secrets will be exposed.

Tafsir al-Qurtubi

The famous verses are well known. The Almighty says: **Indeed, He is Able to return it** meaning that God, the Most High, **is Able to return it** meaning to return the water to the urethra, **is Able** as Mujahid and Ad-Dahhak said. They also said that the meaning is: He is Able to return the water to the loins, and this was said by Ikrimah. Ad-Dahhak also said that the meaning is: He is Able to return the human being's water as it was. He also said that the meaning is: He is Able to return the human being from old age to youth, and from youth to old age. This is also the case with Al-Mahdawi. Al-Mawardi and Ath-Tha'labi say: to youth, and from youth to sperm. Ibn Zayd said: He is Able to hold back that water so that it does not come out. Ibn Abbas, Qatadah, Al-Hayyan, and Ikrimah also said: He is Able to return the human being after death. This is the preferred opinion of At-Tabari and Al-Tha'labi, and it is the stronger opinion, because of His statement: **On the Day when secrets will be exposed.**

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer.** Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star.** Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful.** And the statement of God the Most High: **the piercing star.** Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it.** That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God.** And His saying: **So let man consider from what he was created.** This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him.** And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which

is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs,** he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it.** There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed,** meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have,** meaning man on the Day of Resurrection, **no strength,** meaning in himself, **nor helper,** meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

8- **He is indeed Able to return him.** The pronoun in **He is indeed** refers to God, the Exalted, because of the meaning of His statement: **He created him.** The One who created him is God, the Exalted, and the pronoun in **He returned him** refers to the human being. The meaning is that God, the Exalted, is able to return the human being, i.e., to resurrect him after death. This is

Surat al-Tariq 86:8

Indeed, He is Able to bring him back.

what a group of commentators said. Mujahid said: **On the basis that the water returns to the urethra.** Ikrimah and Ad-Dahhak said: **On the basis that the water returns to the loins.** Muqatil ibn Hayyan said: **If you wish, you can return him from old age to youth, from youth to childhood, and from childhood to sperm.** Ibn Zayd said: **He is indeed Able to hold back that water so that it does not come out.** The first is more evident, and it was preferred by Ibn Jarir, Ath-Tha'labi, and Al-Qurtubi.

Tafsir al-Baghawi

8- **He is able to return it.** Mujahid said: To return the sperm to the urethra. Ikrimah said: To return the water to the loins from which it came out. Ad-Dahhak said: He is able to return the human being to water as it was before. Muqatil ibn Hayyan said: If He wills, He can return him from old age to youth, from youth to childhood, and from childhood to sperm. Ibn Zayd said: He is able to hold back that water so that it does not come out. Qatada said: God the Most High is able to resurrect and return the human being.

Tafsir al-Baidawi

8- **He is able to bring him back.** The pronoun refers to the Creator, and is indicated by *created*.

Surat al-Tariq 86:9

The Day when secrets will be exposed

Tafsir al-Jalalayn

9 - The Day when the secrets of the hearts will be tested and revealed in terms of beliefs and intentions.

Tafsir al-Suyuti

Tafsir al-Tabari

What he meant by his saying: **The Day when secrets will be exposed** is the day when the secrets of the servants will be tested, and on that day what was hidden from the eyes of the servants in this world will be revealed, of the obligations that God had imposed upon him and commanded him to perform.

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

Who said that?

It was narrated on the authority of Abdullah bin Saleh, on the authority of Yahya bin Ayoub, on the authority of Ibn Jurayj, on the authority of Ata bin Abi Rabah, regarding his statement, **On the Day when secrets will be exposed**, he said: That is fasting, prayer, and ritual bathing for major ritual impurity, which are the secrets. If he had wanted to, he could have said, **I fasted but I am not fasting**, "I prayed but he did not pray," **I bathed but he did not bathe**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day when secrets will be exposed**, these secrets will be tested, so conceal goodness and announce it if you are able, and there is no power except with God.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, **On the Day when secrets will be exposed**, he said: They will be tested.

Tafsir al-Qurtubi

God Almighty says: **The Day when secrets will be exposed**. Al-Mawardi said: It may mean that He will return him to this world after his resurrection in the Hereafter, because the disbelievers will ask God Almighty to return him therein.

God Almighty says: **The Day when secrets will be exposed**.

There are two issues:

The first: The factor in (*Day*) - according to the opinion of those who made the meaning that He is able to resurrect man - is his saying: (*Able*), and (*Return*) does not apply to it because of what it contains of separation between the relative clause and the relative pronoun with the predicate of (*If*) and according to the other

opinions in (**He is Able to return him**), the factor in (*Day*) is an implied verb, and (*Able*) does not apply to it, because what is meant in this world is **to be tested** meaning it is tried and examined. Abu al-Ghoul al-Tahawi said:

Their bravery will not wear out, even if they wage war from time to time.

It is narrated: (**Tabala by their question**). Whoever narrated it as (*Tabala*) - with a damma on the taa - made it from the test, and the bravery according to this narration is the dislike, as if he said: They do not know of any dislike in it. And (*Tabala*) is known. The rajaz poet said:

Before today you used to despise me, but today you are humiliating and belittling me.

That is, I know you and you know me. And whoever narrated it *tabla* - with the taa' open - the meaning is: they do not weaken from war even if it is repeated against them time after time. This is because if difficult matters are repeated for a person, they weaken him and make him weak. And it was said: (**tabala al-sara'ir**): meaning their hidden things come out and become apparent, and it is everything that a person conceals of good or evil, and conceals of faith or disbelief, as al-Ahwas said:

A secret will be revealed to her in the heart and entrails on the day when secrets will be revealed.

Second: It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

((God Almighty entrusted His creation with four things: prayer, fasting, zakat, and ritual bathing. These are the secrets that God Almighty will test on the Day of Resurrection.)) Al-Mahdawi mentioned it. Ibn Omar said that the Prophet, may God bless him and grant him peace, said:

((Three things, whoever maintains them is truly a friend of God, and whoever neglects them is truly an enemy of God: prayer, fasting, and ritual ablution after sexual impurity.)) Al-Tha'labi mentioned it. Al-Mawardi mentioned on the authority of Zayd ibn Aslam:

The Messenger of God, may God bless him and grant him peace, said: "Trust is three: prayer, fasting, and sexual impurity. God, the Almighty, has entrusted the son of Adam with prayer. If he wishes, he can say, 'I prayed,' but he did not pray. God, the Almighty, has entrusted the son of Adam with fasting. If he wishes, he can say, 'I fasted,' but he did not fast. God, the Almighty, has entrusted the son of Adam with sexual impurity. If he wishes, he can say, 'I performed ghusl,' but he did not. Recite, if you wish, 'The Day when secrets will be exposed.'" Al-Tha'labi mentioned it on the authority of 'Ata'. Malik said in a narration by Ashab from him, and I asked him about the words of God, the Almighty, 'The Day when secrets will be exposed.' Has it reached you that ablution is one of the secrets? He said, "That has reached me from what people say, but as for a hadith that I have narrated, no. Prayer is one of the secrets, and fasting is one of the secrets. If he wishes, he can say, 'I prayed,' but he did not pray. Among the secrets are those in the hearts, for which God rewards His servants." Ibn al-'Arabi said:

“Ibn Mas’ud said: A martyr is forgiven except for trust. Ablution is one of the secrets, prayer and zakat are one of the secrets, and a deposit is one of the secrets, and the worst of that is...” The deposit will appear to him in the form it was on the day it was taken, then he will be thrown with it into the depths of Hell and it will be said to him: Take it out. He will tire himself out and put it around his neck. When he hopes to take it out, it slips from him, and he will follow it, and he will be like that for all eternity. Ubayy ibn Ka’b said: It is part of trustworthiness that a woman is entrusted with her private parts. Ashhab said: Sufyan told me: In menstruation and pregnancy, if she says, **I did not menstruate while I was pregnant**, she is believed, as long as she does not do something that is known to be a lie. In the hadith: **Ghusl after major ritual impurity is part of trustworthiness**. Ibn Umar said: On the Day of Resurrection, God will reveal every hidden secret. It will be an adornment on faces and a thing on faces. God knows everything, but He reveals the signs of the angels and the believers.

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer**. Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star**. Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful**. And the statement of God the Most High: **the piercing star**. Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it**. That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God**. And His saying: **So let man consider from what he was created**. This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him**. And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God’s permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from**

between the backbone and the ribs. The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa’ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs**. He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty’s saying: **Indeed, He is Able to return it**. There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur’an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: “A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so.” And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God’s punishment, and no one will be able to do that for him.

Fath al-Qadir

9- **The Day when secrets are exposed**. The agent in the adverbial phrase according to the first interpretation is He returned it, and it was said that it is capable. It was objected that it is necessary to specify the ability to this day, and it was said that the agent in it is understood: that is, He returns it on the Day when secrets are exposed, and it was said that the agent in it

is understood, and it is *remember*, so it is a direct object. As for the saying of those who said that what is meant is the return of the water, then the agent in the adverbial phrase is understood, and it is *remember*, and the meaning of secrets are exposed: they are tested and known, and from this is the saying of the rajaz poet:

Before today you used to despise me, but today you will test me and afflict me.

That is, I test you and you test me, I test you and you test me, and the secrets: what is hidden in the hearts of beliefs, intentions, etc., and what is meant here is the presentation of deeds and the publication of records, then the good among them is distinguished from the bad, and the worthless from the valuable.

Tafsir al-Baghawi

This is the first of the sayings for his saying:

9- The Day when secrets will be exposed. That is the Day of Resurrection. Secrets will be exposed and hidden things will be revealed. Qatada and Muqatil said: Actions will be tested. Ata' ibn Abi Rabah said: Secrets are obligatory deeds, such as fasting, prayer, ablution, and ritual bathing after sexual impurity. They are secrets between God the Almighty and the servant. If the servant wanted, he could say: I fasted, but he did not fast, I prayed, but he did not pray, I performed ritual bathing, but he did not perform ritual bathing. So He will test those who fulfilled them and those who neglected them.

Ibn Omar said: On the Day of Resurrection, every secret will be in the hand of God Almighty. It will be an adornment for some faces and a disgrace for others. Meaning: whoever fulfills it, his face will be radiant, and whoever neglects it, his face will be dusty.

Tafsir al-Baidawi

9-On the Day when secrets will be exposed you will recognize and distinguish between what is good of the consciences and what is hidden of the actions and what is bad of them, and it is a circumstance of *returned*.

Surat al-Tariq 86:10

But he has no power nor any helper.

Surat al-Tariq 86:10

But he has no power nor any helper.

Tafsir al-Jalalayn

10 - **So he has** for the denier of the Resurrection **no power** to protect himself from the punishment **nor any helper** to repel it from him

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So he will have no power or helper.** God Almighty says: On that Day, the disbelieving human will have no power to protect himself from God's punishment and painful torment, nor will he have any helper to aid him or rescue him from whoever has harmed him. In this world, he would have recourse to a force from his clan, with whom he could protect himself from whoever wanted to harm him, and a helper from an ally who would aid him against whoever wronged and oppressed him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **For he has no power or helper** means that God will help 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, **nor any helper**, he said: No strength by which to protect himself, nor any helper to aid him from God.

Ali bin Sahl told me, he said: Damrah bin Rabi'ah told us, on the authority of Sufyan al-Thawri, regarding his statement, **Neither strength nor helper**, he said: Strength is the clan, and helper is the ally.

Tafsir al-Qurtubi

The Almighty said: **For him** meaning man **there is no strength** meaning protection to prevent him. **nor helper** to support him from what has befallen him. On the authority of Ikrimah, **For him there is no strength nor helper** he said: These kings, they will have no strength nor helper on the Day of Resurrection. Sufyan said: Strength is the clan. And helper is the ally. It was said: **For him there is no strength** in his body. **nor helper** from other than Him to protect himself from God. This is the meaning of the statement of Qatada.

Tafsir Ibn Kathir

God the Blessed and Exalted swears by the heaven and what He has placed in it of luminous stars. For this reason He the Most High said: **By the heaven and the Nightcomer.** Then He said: **And what can make you know what is the Nightcomer?** Then He explained it by saying: **the piercing star.** Qatada and others said: The star is called a piercing star because it is only seen at night and disappears during the day. This is supported by what came in the authentic hadith in which he forbade a man from knocking on the door of his family, meaning that he should come to them suddenly at night. And in another hadith which includes the supplication: **Except for a nightcomer who knocks with good, O Most Merciful.** And the statement of God the Most High: **the piercing star.** Ibn Abbas said: It is the shining star. Al-Suddi said: It pierces the devils when it is sent upon them. Ikrimah said: It is shining and burns the devils.

God the Almighty says: **Indeed, every soul has a protector over it.** That is, every soul has a protector from God who guards it from harm, as God the Almighty says: **He has guardian angels before him and behind him who guard him by the command of God.** And His saying: **So let man consider from what he was created.** This is a warning to man about the weakness of the origin from which he was created and a guidance for him to acknowledge the Resurrection, because He who was able to begin is even more able to repeat, as God the Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him.** And His saying: **He created from a fluid ejected** means semen that flows out of the man and the woman, and a child is born from them, by God's permission. That is why He said: **It emerges from between the backbone and the ribs** meaning the backbone of the man and the ribs of the woman, which is her chest. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** The backbone of the man and the ribs of the woman are yellow and thin, and the child can only be from them. This is what Saeed bin Jubair, Ikrimah, Qatadah, Al-Suddi and others said. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Misa'ar, I heard Al-Hakam mention on the authority of Ibn Abbas, **It emerges from between the backbone and the ribs.** He said: These are the ribs, and he placed his hand on his chest.

Ad-Dahhak and Atiyah said on the authority of Ibn Abbas: The rib of a woman is the place of the necklace. Ikrimah and Saeed bin Jubair said the same. Ali bin Abi Talha said on the authority of Ibn Abbas: The ribs are between her breasts. Mujahid said: The ribs are between the shoulders to the chest. He also said: The ribs are lower than the collarbones. Sufyan Ath-Thawri said: Above the breasts. Saeed bin Jubair said: The ribs are four ribs on this lower side. Ad-Dahhak said: The ribs are between the breasts, legs, and eyes. Al-Layth bin Saad said on the authority of Muammar bin Abi Habeeba Al-Madani that he heard regarding the statement of God, the Almighty: **It emerges from between the backbone and the ribs**, he said: It is the

juice of the heart, from there the child is born. Qatada said: **It emerges from between the backbone and the ribs** from between his backbone and his throat.

And the Almighty's saying: **Indeed, He is Able to return it**. There are two opinions about it. **One of them** is that He is Able to return this gushing water to the place from which it emerged. This was stated by Mujahid, Ikrimah, and others. **The second opinion** is that He is able to return this human being who was created from gushing water, that is, to bring him back and resurrect him to the Hereafter, because He who has the power to begin is also able to bring him back. God Almighty has mentioned this proof in the Qur'an in more than one place, and this opinion was said by Ad-Dahhak and chosen by Ibn Jarir. For this reason, God Almighty said: **The Day when secrets will be exposed**, meaning on the Day of Resurrection, secrets will be exposed, meaning they will be revealed and become apparent, and the secret will remain public and the hidden will be famous. It has been proven in the two Sahihs on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor at his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so." And God Almighty said: **Then he will have**, meaning man on the Day of Resurrection, **no strength**, meaning in himself, **nor helper**, meaning outside of him, meaning he will not be able to save himself from God's punishment, and no one will be able to do that for him.

Fath al-Qadir

10- **For him there is no power or helper** meaning that man has no power within himself to protect himself from God's punishment, nor any helper to protect him from what has befallen him. Ikrimah said: These kings will have no power or helper on the Day of Resurrection. Sufyan said: Power is the clan, and a helper is an ally, and the former is more appropriate.

Tafsir al-Baghawi

10- **He has no power or helper**, meaning that this person who denies the resurrection has no power to protect himself from God's punishment, nor any helper to defend him from God.

Tafsir al-Baidawi

10- **So what does he have** So what does man have of **strength** or protection in himself with which to protect himself **and no helper** to protect him.

Surat al-Tariq 86:11
And by the sky with its paths

Surat al-Tariq 86:11

And by the sky with its paths

Tafsir al-Jalalayn

11 - **And the sky with its paths** the rain that returns every now and then.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the sky full of paths** meaning the paths of clouds and the provisions of the servants every year. From this is what Al-Mutanakhal said in describing Saif:

White as a sediment, if it does not settle in a party, it will be alone

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, he said: Sufyan told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, **And the sky with its paths** he said: The clouds in which there is rain.

Ali bin Sahl told me, he said: Muammil told us, he said: Sufyan told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And the sky with its paths**, he said: with its clouds in which there is rain.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas: **And the sky with its rains** meaning: by rains: the rain and sustenance every year.

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 sky full of returns**, he said: It returns with people's provisions every year. Abu Raja' said: Ikrimah was asked about it, and he said: It returns with the rain.

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, **of the return**, he said: The clouds rain, then return with the rain.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And the sky full of returns**, he said: It returns with the provisions of the servants every year. Were it not for that, they would perish, and their livestock would perish.

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 sky full of returns**, he said: It returns with rain every year.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And the sky full of paths**, meaning the rain.

Others said: What he means by that is that its sun and moon set and rise.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the heaven with its paths**, he said: Its sun, moon, and stars come from here.

Tafsir al-Qurtubi

The Almighty said: **And the sky full of paths** meaning full of rain. It returns every year with rain after rain. This is what most commentators have said. Linguists say: path means rain. They recited a poem by Al-Mutanakhil describing a sword that he likened to water:

White as a sediment, if it settles in a reveler it will be alone

He sank his foot in the mud, wading and sinking in it, as Al-Jawhari said.

Al-Khalil said: Ar-Ra'j is the rain itself, and Ar-Ra'j also means spring plants. It was said: **That of Ar-Ra'j** means benefit. Rain is also called Awb, just as it is called Raj'an. He said:

The highest heaven, which is not sheltered by anything but the clouds, nor the valleys and the paths.

Abdur Rahman ibn Zayd said: The sun, the moon, and the stars return to the sky; they rise in one direction and set in another. It was also said: The essence of the angels, because they return to it with the deeds of the servants. This is a category.

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement**. Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a

just judgment. **And it is not a joke.** That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot.** That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the Almighty said: **So give the disbelievers respite.** That is, give them respite and do not be impatient for them. **Give them respite for a while.** That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment.** The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

11- **And the sky with its returning rain.** Returning is the rain. Al-Zajjaj said: Returning is the rain because it comes and returns and is repeated. Al-Khalil said: Returning is the rain itself, and return is the plant of spring. Linguists said: Returning is the rain. Al-Mutanakhal said, describing his sword:

White as a camel, a messenger who, if he reveals his secret to a reveler, is alone

Al-Wahidi said: "Raja' is rain according to all commentators. However, what he narrated from all commentators is questionable, because Ibn Zayd said: Raja' is the sun, moon, and stars that return in the sky, rising from one side and setting in another." Some commentators said: **Dhat al-Raja' is the same as the angels, because they return to them with the deeds of the servants.** Some of them said: "Dhat al-Raja' means: the one with benefit." The reason for naming rain Raj'an is what Al-Qaffal said, that it is taken from the repetition of sound, which means its return. Likewise, rain is called Raj'an because it returns time after time. It was said that the Arabs used to claim that the clouds carry water from the seas of the earth, then return it to the earth. It was also said that the Arabs named it Raj'an as a sign of optimism that it would return to them, and it was also said that it is because God returns it time after time.

Tafsir al-Baghawi

Then he mentioned another section and said: 11- **And the sky full of returns**, meaning full of rain because it returns every year and is repeated. Ibn Abbas said: It is the clouds that return with rain.

Tafsir al-Baidawi

11- **And the sky that returns** returns in every cycle to the place from which it moves. It was said that the rain returns, just as it is called *return*, because God returns it time after time, or because it was said that the clouds carry water from the seas and then bring it to the earth. Based on this, it is possible that what is meant by **the sky** is the clouds.

Surat al-Tariq 86:12
And the earth with its fissures

Surat al-Tariq 86:12

And the earth with its fissures

Tafsir al-Jalalayn

12 - **And the earth with its cracks** the crack that separates plants

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And the land with its fissures**, God Almighty says: And the land with its fissures with plants.

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 Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas: **And the land with its cracks**, he said: with its plants.

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 with its fissures**, meaning: Its fissures produce plants every year.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, **And the earth with its cracks**, he said: This cracks open from what is beneath it. Abu Raja' said: Ikrimah was asked about it, and he said: This cracks open from the provision.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the land with its cracks** like the Ma'zam, the Ma'zam of Mina.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the land with its fissures**. He said: The fissure is like a narrow passage, not valleys or cliffs.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the earth with its cracks**, it cracks open to produce fruits and plants, as you have seen.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the earth with its cracks**. He said: It cracks open to produce plants.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the earth with its fissures**, and he recited, **Then We split the earth**

with a fissure, and produced therein grain, and grapes and herbage (Abasa 80:26-28) to the end of the verse, he said: He split it for cultivation.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And the earth with its cracks**, meaning the plants.

Tafsir al-Qurtubi

The Almighty's saying: **And the earth with its fissures** is another category, meaning it cracks open to reveal plants, trees, fruits, and rivers, similar to **Then We split the earth with a fissure** (Abasa 80:26) ... the verse. And fissure means splitting, because it splits the earth, so it cracks because of it. It is as if he said: And the earth with its vegetation, because plants split the earth. Mujahid said: And the earth with its roads that pedestrians split. It was also said: It is the earth with its fields, because they split it. It was also said: It is the earth with the dead, because it splits open to reveal them for resurrection.

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement**. Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a just judgment. **And it is not a joke**. That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot**. That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the Almighty said: **So give the disbelievers respite**. That is, give them respite and do not be impatient for them. **Give them respite for a while**. That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment**. The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

12- **And the land with its cracks** is what the land cracks from of plants, fruits and trees, and the crack is the cleft because it cracks the land so it cracks for it. Abu Ubaidah and Al-Farra' said: It cracks with plants. Mujahid said: And the land with the paths that the

water cracks, and it was said that it has the fields because it cracks them, and it was said that it has the dead because it cracks for them at the resurrection.

In conclusion, if the crack is a name for a plant, then it is as if he said: And the land with plants. And if what is meant by it is the cleft, then it is as if he said: And the land with the cleft from which plants and the like emerge.

Tafsir al-Baghawi

12- **And the earth with its cracks**, meaning it cracks and splits open, revealing plants, trees, and rivers.

Tafsir al-Baidawi

12- **And the land with cracks** is what the land cracks from due to plants or the crack in plants and springs.

Surat al-Tariq 86:13

Indeed, it is a decisive statement.

Surat al-Tariq 86:13

Indeed, it is a decisive statement.

Tafsir al-Jalalayn

13 - //the Qur'an **is a decisive statement** that distinguishes between truth and falsehood.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, it is a decisive statement.** God Almighty says: Indeed, this statement and this report are a decisive statement. He says: It is a statement that distinguishes between truth and falsehood with its clarification.

And in a similar manner to what we said about that, the people of interpretation said, with differences among them in their expression of it. Some of them said: for a true statement.

Some of them said: To say a ruling.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Indeed, it is a decisive statement**, meaning: true.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, it is a decisive statement**: meaning a ruling.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, it is a decisive statement.** This is how the oath was conceived. That is, the Qur'an distinguishes between truth and falsehood. We mentioned in the introduction to the book what Al-Harith narrated on the authority of Ali, may God be pleased with him, who said:

"I heard the Messenger of God, may God bless him and grant him peace, say: 'A book in which is report of what came before you and the judgment of what will come after you. It is the decisive word, and it is not a joke. Whoever abandons it among the tyrants, God will break him, and whoever seeks guidance elsewhere, God will establish him.'" It was also said that what is meant by the decisive word is what was mentioned previously of the threat in this surah, in the words of God the Most High: **Indeed, He is Able to bring him back * On the Day when secrets will be exposed.**

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement.** Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a just judgment. **And it is not a joke.** That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot.** That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the Almighty said: **So give the disbelievers respite.** That is, give them respite and do not be impatient for them. **Give them respite for a while.** That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment.** The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

The answer to the oath is his saying: 13- **It is a decisive statement**, meaning that the Qur'an is a statement that distinguishes between truth and falsehood by clarifying each one of them.

Tafsir al-Baghawi

The answer to the oath is his statement: 13- //, meaning the Qur'an, **is a decisive statement**, true and proven that distinguishes between truth and falsehood.

Tafsir al-Baidawi

13- **It is** "The Qur'an **is a decisive statement** separating between truth and falsehood.

Surat al-Tariq 86:14

And it is not a joke.

Tafsir al-Jalalayn

14 - **And it is not a joke** but a game and falsehood

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And it is not a joke** means: It is not a game or falsehood.

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 it is not a joke**, meaning: falsehood.

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 it is not a joke**, he said: a game.

Tafsir al-Qurtubi

The Almighty says: **And it is not a joke**. That is, the Qur'an is not falsehood or play. Joking is the opposite of seriousness, and one jokes or jokes. Al-Kumait said:

He finds us every day and we are weak

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement**. Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a just judgment. **And it is not a joke**. That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot**. That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the

Almighty said: **So give the disbelievers respite**. That is, give them respite and do not be impatient for them. **Give them respite for a while**. That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment**. The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

14- **And it is not a joke** meaning it was not meant as a joke, it is serious and not a joke, and a joke is the opposite of seriousness. Al-Kumait said:

You find us every day and joke

Tafsir al-Baghawi

14- **It is not a joke**, but a game and falsehood.

Tafsir al-Baidawi

14- **It is not a joke**, for it is all serious.

Surat al-Tariq 86:15

Indeed, they are plotting a plot.

Surat al-Tariq 86:15

Indeed, they are plotting a plot.

Tafsir al-Jalalayn

15 - *They* the disbelievers **are plotting a plot** they are plotting against the Prophet, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, they are plotting a plot.**
God Almighty says: Indeed, these people who deny God, His Messenger, the promise, and the threat are plotting a plot.

Tafsir al-Qurtubi

God Almighty says: *They* meaning the enemies of God **are plotting a plot** meaning they are plotting against Muhammad, may God bless him and grant him peace, and his companions.

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement.** Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a just judgment. **And it is not a joke.** That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot.** That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the Almighty said: **So give the disbelievers respite.** That is, give them respite and do not be impatient for them. **Give them respite for a while.** That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment.** The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

15- **They are plotting a plot** meaning they are plotting to invalidate the true religion that the Messenger of God, may God bless him and grant him peace, brought. Al-Zajaj said: They are deceiving the Prophet, may God bless him and grant him peace, and showing that they are contrary to him.

Tafsir al-Baghawi

Then he told about the polytheists of Mecca, saying:
15- **They are plotting a plot**, fearing the Prophet, may God bless him and grant him peace, and showing that they are contrary to him.

Tafsir al-Baidawi

15- *They* meaning the people of Mecca **are plotting a plot** to nullify it and extinguish its light.

Surat al-Tariq 86:16

And I am planning a plan.

Tafsir al-Jalalayn

16 - **And certainly a plot** I lure them in from where they do not know.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And He certainly planned a plan**, means: And He planned a plan, and the plan He, may His praise be glorified, planned for them is His dictation of them to disobey Him and disbelieve in Him.

Tafsir al-Qurtubi

The Almighty says: **And I will surely punish them** meaning I will punish them for their plot. It was also said that it refers to what God inflicted upon them on the day of Badr of killing and capture. It was also said that God's plot is to lure them in from where they do not know. This meaning was previously mentioned at the beginning of (*Al-Baqarah*) when God the Almighty says: **God mocks them** (al-Baqarah 2:15). Complete.

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement.** Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a just judgment. **And it is not a joke.** That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot.** That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the Almighty said: **So give the disbelievers respite.** That is, give them respite and do not be impatient for them. **Give them respite for a while.** That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment.** The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

16- **And surely a plot** meaning that He lured them in from where they did not know, and He rewarded them for their plot. It was said that it was what God inflicted upon them on the day of Badr of killing and captivity.

Tafsir al-Baghawi

16- **And surely a plot**, and God's plot is to lure them in from where they do not know.

Tafsir al-Baidawi

16- **And surely a plot** and I will meet them with a plot in my luring them and taking revenge on them from where they do not expect.

Surat al-Tariq 86:17

So give the disbelievers respite, give them respite for a while.

Surat al-Tariq 86:17

So give the disbelievers respite, give them respite for a while.

Tafsir al-Jalalayn

17 - **So give respite** O Muhammad **to the disbelievers, give them respite** to emphasize its goodness, contrary to the wording, meaning look at them *slowly* a little, and it is a source that emphasizes the meaning of work, diminutive of rod or irwad, based on the contraction, and God Almighty took them at Badr and abrogated the respite with the verse of the sword, meaning the command to fight and jihad.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So give the disbelievers respite.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So give the disbelievers respite, O Muhammad, and do not be hasty with them. **Give them respite for a little while.** He says: Give them respite for a short time, and give them respite until the appointed time, which is the time when the punishment will befall them.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Give them respite for a while**, meaning: soon.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Give them respite for a while.** Respite means a little.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "So give the disbelievers respite. Give them respite for a while." He said: Give them respite, so do not rush them and leave them alone, until when he wanted to take revenge on them, he ordered him to fight them and fight them, and to be harsh with them.

Tafsir al-Qurtubi

The Almighty said: **Then give the disbelievers respite** meaning, give them time, and do not ask God to hasten their destruction, and be satisfied with what He plans for their affairs. Then it was abrogated by the verse of the sword: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5). **Give them respite** is an emphasis. *Mahla* and *Amhal* have the same meaning, like *nazala* and *anzala*. And *Amhal* means to give him

respite, and the noun is *respite*. And *istimhal* means to wait. And *tamahal* in his affair means to be patient. And *tamatmalan* means to straighten up and stand up. *Imtalal* is also: calmness and sluggishness. It is said: **Mahlaan, so-and-so**, meaning gently and calmly. *Slowly* means soon, on the authority of Ibn Abbas. Qatadah: a little. And the interpretation: Give them respite a little. *Rawwad* in Arabic speech is the diminutive of *rud*. And Abu Ubaid said the same. And he recited:

Like a drunk walking on a road

That is, slowly. The interpretation of (*slowly*) is: slowly, and the interpretation of **slowly you** is: give him time, because the kaf is only used if it means af'al and not otherwise, and the dal is moved due to the meeting of two quiescent letters, so it is in the accusative case of the masdar, and it is the diminutive of ma'murubih, because it is the diminutive of irwad, which is the source of aruwad yarud. It has four aspects: a noun for the verb, an adjective, a state, and a source. The noun is like your saying: slowly `Umar, meaning I give him time. The adjective is like your saying: they walked slowly. The state is like `Amr with the addition, like the saying of God the Almighty: **So he struck the necks** (Muhammad 47:4). Al-Jawhari said all of them: What is in the verse from these aspects is that it is an adjective for the source, meaning a slow delay. It is permissible for it to be for the state, meaning He gave them time without hastening the punishment for them. The surah is concluded.

Tafsir Ibn Kathir

Ibn Abbas said: The return is the rain, and from him: It is the clouds in which there is rain, and from him: **And the sky with its returns** It rains and then rains, and Qatada said: The sustenance of the servants returns every year and were it not for that they and their livestock would perish, and Ibn Zayd said: Its stars return and its sun and moon come from here **And the earth with its cracks** Ibn Abbas said: It is its cracking to produce plants, and this is what Saeed bin Jubair, Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatada, As-Suddi and others said. And the Almighty said: **Indeed, it is a decisive statement.** Ibn Abbas said: It is true, and Qatadah said the same. Another said: It is a just judgment. **And it is not a joke.** That is, it is the truth. Then He informed about the disbelievers that they deny it and turn people away from His path, saying: **Indeed, they are plotting a plot.** That is, they are plotting against the people by calling them to something that is contrary to the Qur'an. Then the Almighty said: **So give the disbelievers respite.** That is, give them respite and do not be impatient for them. **Give them respite for a while.** That is, a little, and you will see what torment, humiliation, punishment, and destruction He will bring upon them, as the Almighty said: **We will give them enjoyment for a little; then We will force them to a severe punishment.** The end of the interpretation of Surat At-Tariq. And praise and thanks be to God.

Fath al-Qadir

17- **So grant them respite** means delay them, and do not ask God, the Exalted, to hasten their destruction, and be satisfied with what He plans for you in their affairs. His saying, **Give them respite** is a substitute for **give them respite, give them respite and give them respite** means to postpone, and **give them respite** in a matter means to wait and wait. The accusative of *slowly* is as a verbal noun emphasizing the mentioned verb or an adjective for a deleted verbal noun: that is, give them respite slowly: meaning soon or a little. Abu Ubaidah said: *Slowly* in the speech of the Arabs is the diminutive of *rud*, and he recited:

As if she is walking on a road

Meaning, slowly. It is said that the diminutive of *arowad* is the source of *rod*, the diminutive of *tarkhīm*. It comes as a verb, such as *rawid* Zaydan, meaning give him time. It comes as a state, such as the people walked slowly, meaning slowly. Al-Jawhari mentioned the meaning of this, and the research is completed in the science of grammar.

Ibn Mardawayh narrated from Ibn Abbas, regarding His statement, {And the heaven and the nightcomer}, that he said: Your Lord swears by the nightcomer: And everything that comes to you at night is a nightcomer. Ibn Jarir narrated from him, regarding His statement, {Indeed, every soul has a guardian over it}, that he said: Every soul has guardians over it from among the angels. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh in al-Azmah narrated from Ibn Abbas, regarding His statement, {The piercing star}, that he said: The shining star. {Indeed, every soul has a guardian over it}, that he said: Except for a guardian over it. Abd ibn Humayd and Ibn al-Mundhir narrated from him, {It emerges from between the backbone and the ribs}, that he said: What is between the neck and the throat. Ibn Abi Hatim narrated from him, regarding the verse, that he said: The ribs of a woman, which is the place of the necklace. Ibn Jarir and Ibn al-Mundhir also narrated from him, that he said: The ribs are between the breasts of a woman. Al-Hakim narrated, and he authenticated it, from him, that he said: The ribs are four ribs on each side from the lowest of the ribs. And Abd bin Hamid and Ibn Al-Mundhir also narrated from him, **He is able to bring him back**, he said: to make the old man young and the young man old. Abd Al-Razzaq, Al-Firyabi, Abd bin Hamid, Al-Bukhari in his Tarikh, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh in Al-Azmah, Al-Hakim who authenticated it, and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas, regarding his statement, **And the sky with its paths**, he said: rain after rain. **And the earth with its fissures**, he said: its cracking to reveal vegetation. Ibn Al-Mundhir narrated from Ibn Abbas, **And the earth with its fissures**, he said: its cracking to reveal vegetation. Ibn Al-Mundhir narrated from Ibn Abbas, **And the earth with its fissures**, he said: it cracks with the permission of God, revealing wealth and vegetation. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas, regarding his statement, **Indeed, it is a decisive statement**, he said: the truth. **And it is not in jest**, he said: falsehood. And regarding his statement, **Give them respite for a while**,

he said: shortly.

Tafsir al-Baghawi

17- **So give the disbelievers respite**. Ibn Abbas said: This is a warning from God Almighty to them, **Give them respite a little**, a little, and the meaning of **give them respite and give them respite** is: wait and do not rush, so God seized them on the day of Badr, and the respite was abrogated by the verse of the sword.

Tafsir al-Baidawi

17- **So give the disbelievers a respite**. Do not be preoccupied with taking revenge on them, or do not rush to destroy them. **Give them a little respite**. A short respite. The repetition and change of structure are for the sake of greater reassurance.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat At-Tariq, God will give him ten good deeds for every star in the sky**.

Surat al-A'la 87:1

Glorify the name of your Lord, the Most High.

Surat al-A'la 87:1

Glorify the name of your Lord, the Most High.

Tafsir al-Jalalayn

1 - **Glorify the name of your Lord** Purify your Lord from what is not befitting of Him and the additional name **the Most High** is an attribute of your Lord

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **Glorify the name of your Lord, the Most High**. Some of them said: Its meaning is: glorify your Lord, the Most High, there is no Lord higher or greater than Him. And some of them, when they read that, would say: Glory be to my Lord, the Most High.

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Umar that he used to recite **Glorify the name of your Lord, the Most High**: Glory be to my Lord, the Most High, **Who created and proportioned**. He said: And this is how Ubayy bin Ka'b read it.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-Suddi, on the authority of Abd al-Khayr, who said: I heard Ali, may God be pleased with him, recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection** (al-Qiyamah 75:1) and came to the end of it, **Is He not able to give life to the dead?** (al-Qiyamah 75:40), he would say: Glory be to You, O God, and yes.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Glorify the name of your Lord, the Most High**. He told us that when the Prophet of God, may God bless him and grant him peace, recited it, he would say: Glory be to my Lord, the Most High.

Ibn Hamid told us: Mihran told us, on the authority of Kharjah, on the authority of Dawud, on the authority of Ziyad ibn Abdullah, who said: I heard Ibn Abbas recite in the Maghrib prayer: **Glorify the name of your Lord, the Most High**. Glory be to my Lord, the Most High.

Others said: Rather, the meaning of this is: O Muhammad, purify the name of your Lord, the Most High, from naming anything other than Him by it. He is

forbidding him from doing what the polytheists did, by naming some of their gods Al-Lat and some Al-Uzza.

Others said: The meaning of this is: God is glorified from what the polytheists say about Him, as He said: **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge** (al-An'am 6:108). They said: The meaning of this is: Glorify the name of your Lord, the Most High. They said: The name is not a meaning.

Others said: He exalted your name, O Muhammad, and your mention of Him, so that you do not mention Him except while you are humble and submissive to Him. They said: What is meant by the name is the naming, but the name was placed in place of the source.

Others said: The meaning of his saying: **Glorify the name of your Lord, the Most High** is: Pray in remembrance of your Lord, O Muhammad. He means by that: Pray while remembering Him, and fearing and dreading Him.

The first and most correct of the sayings on this matter, in our view, is the saying of those who said: Its meaning is: glorify the name of your Lord, lest you call upon the gods and idols with it, based on what I mentioned of the reports, from the Messenger of God, may God bless him and grant him peace, and from the Companions, that when they recited that, they would say: Glory be to my Lord, the Most High. Thus, it is clear that its meaning was known to them: glorify the name of your Lord, and glorify Him.

Tafsir al-Qurtubi

Meccan according to the majority. Ad-Dahhak said Medinan. It has nineteen verses.

The Almighty's saying: **Glorify the name of your Lord, the Most High**, means saying after it: **Glory be to my Lord, the Most High**. The Prophet, may God bless him and grant him peace, said this, as did a group of the Companions and Followers, as will come. And Ja'far ibn Muhammad narrated on the authority of his father, on the authority of his grandfather, who said:

Indeed, the Almighty has an angel called Ezekiel, who has eighteen thousand wings, and between one wing and the next is a journey of five hundred years. A thought occurred to him: Can you see the entire throne? So God increased his wings like that, so he had thirty-six thousand wings, and between one wing and the next is a journey of five hundred years. Then God revealed to him: O king, fly. So he flew for twenty thousand years, but did not reach the top of one of the legs of the throne. Then God doubled his wings and strength and commanded him to fly. So he flew for another thirty thousand years, but still did not reach it. Then God revealed to him: O king, if you were to fly to blow the trumpet with your wings and strength, you would not reach the leg of My throne. The king said: Glory be to my Lord, the Most High. Then God Almighty revealed: **Glorify the name of your Lord, the**

Most High. The Prophet, may God bless him and grant him peace, said: **Make it part of your prostration.** Al-Tha'labi mentioned this in his **Book of Brides.** Ibn Abbas and Al-Suddi said: The meaning of **Glorify the name of your Lord, the Most High** is to glorify your Lord, the Most High. The name is a connection intended to glorify the one named, as Labid said:

Until the year, then peace be upon you both

It was said: **Pure your Lord from evil and from what the atheists say about Him.** Al-Tabari mentioned that the meaning is: **Pure the name of your Lord from being named by anyone other than Him.** It was also said: **Pure the naming and remembrance of your Lord, that you mention Him only with humility and reverence, and that His remembrance be respected.** They made the name mean *naming*, but it is better for the name to be the one named. Nafi' narrated from Ibn Umar who said: **Do not say 'In the name of God,' for the name of God is the Most High.** Abu Salih narrated from Ibn Abbas: **Pray by the command of your Lord, the Most High.** He said: **That is, say 'Glory be to your Lord, the Most High.'** It was narrated from Ali **may God be pleased with him**, Ibn Abbas, Ibn Umar, Ibn Az-Zubayr, Abu Musa, and Abdullah ibn Mas'ud **may God be pleased with them** that when they began reciting this Surah, they would say: **Glory be to my Lord, the Most High**, in compliance with His command at the beginning. So it is preferable to follow their example in their recitation, not that **Glory be to my Lord, the Most High** is part of the Qur'an, as some of the deviants said. It was also said that in Abu's recitation it is: **Glory be to my Lord, the Most High.** Ibn Umar used to recite it in the same way. In the hadith:

"When the Messenger of God (peace and blessings of God be upon him) recited it, he would say: 'Glory be to my Lord, the Most High.'" Abu Bakr al-Anbari said: Muhammad ibn Shahriyar told me, he said: Husayn ibn al-Aswad told us, he said: Abd al-Rahman ibn Abi Hammad told us, he said: Isa ibn Umar told us, on the authority of his father, he said: Ali ibn Abi Talib (peace be upon him) recited in prayer: 'Glorify the name of your Lord, the Most High,' then he said: 'Glory be to my Lord, the Most High.' When the prayer ended, he was asked: 'O Commander of the Faithful, are you adding this to the Qur'an?' He said: 'What is it?' They said: 'Glory be to my Lord, the Most High.' He said: 'No, we were only commanded to do something and I said it.' On the authority of 'Uqbah ibn 'Amir al-Juhani, he said:

When the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Include it in your prostration.** All of this indicates that the name is the named, because they did not say: **Glory be to the name of my Lord, the Most High.** It was said that the first one to say **Glory be to my Lord, the Most High** was Michael, peace be upon him. And the Prophet, may God bless him and grant him peace, said to Gabriel:

((O Gabriel, tell me of the reward of one who says: Glory be to my Lord, the Most High, in his prayer or outside of his prayer.)) He said: ((O Muhammad, there is no believing man or woman who says it in his prostration or outside of his prostration, except that it will be on his scale heavier than the Throne, the

Footstool, and the mountains of the world. And God, the Most High, says: My servant has spoken the truth. I am above all things, and there is nothing above Me. Bear witness, O My angels, that I have forgiven him and admitted him to Paradise. So when he dies, Michael visits him every day. On the Day of Resurrection, he carries him on his wing and makes him stand before God, the Most High, and says: O Lord, allow me to intercede for him. He says: I have accepted your intercession for him, so take him to Paradise.)) Al-Hasan said: **Glorify the name of your Lord, the Most High**, meaning pray to your Lord, the Most High. It was also said: Pray with the names of God, not as the polytheists pray by whistling and clapping. It was also said: Raise your voice in remembrance of your Lord. Jarir said:

God made the faces of Taghlib ugly as the pilgrims glorified and magnified God.

Tafsir Ibn Kathir

Interpretation of Surat Al-Ala

The evidence for this is what Al-Bukhari narrated: Abdun told us, my father told me, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Bara' ibn 'Azib, who said: The first of the companions of the Prophet (peace and blessings of God be upon him) to come to us were Mus'ab ibn 'Umair and Ibn Umm Maktum, and they began to recite the Qur'an to us. Then came 'Ammar, Bilal, and Sa'd, then came 'Umar ibn Al-Khattab with twenty, then came the Prophet (peace and blessings of God be upon him). I never saw the people of Madinah rejoice over anything as they did over him until I saw the little girls and boys saying: This is the Messenger of God (peace and blessings of God be upon him) has come. But he did not come until I had recited **Glorify the name of your Lord, the Most High** in a similar surah. Imam Ahmad said: Waki' told us, Isra'il told us, on the authority of Thawir ibn Abi Fakhita, on the authority of his father, on the authority of 'Ali **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) loved this surah: **Glorify the name of your Lord, the Most High.** Ahmad alone transmitted it. It was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to Muadh: **Why did you not pray 'Glorify the name of your Lord, the Most High,' 'By the sun and its brightness, and by the night when it covers'?** Imam Ahmad said: Sufyan told us, on the authority of Ibrahim bin Muhammad bin Al-Muntashir, on the authority of his father, on the authority of Habib bin Salim, on the authority of his father, on the authority of Al-Nu'man bin Bashir, that the Messenger of God, may God bless him and grant him peace, would recite on the two Eids 'Glorify the name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming'? If it fell on a Friday, he would recite them both.

This is how the chain of transmission of this hadith appears in Musnad al-Imam Ahmad. Muslim narrated it in his Sahih, as did Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Abu 'Awanah, Jarir, and Shu'bah, all three of them from Ibrahim ibn

Muhammad ibn al-Muntashir from his father from Habib ibn Salim from al-Nu'man ibn Bashir. al-Tirmidhi said: And al-Thawri and Mis'ar narrated it likewise from Ibrahim. He said: And Sufyan ibn 'Uyaynah narrated it from Ibrahim from his father from Habib ibn Salim from his father from al-Nu'man, and it is not known that Habib narrated from his father. Ibn Majah narrated it from Muhammad ibn al-Sabah from Sufyan ibn 'Uyaynah from Ibrahim ibn al-Muntashir from his father from Habib ibn Salim from al-Nu'man, as it was narrated by the group, and God knows best. The wording of Muslim and the people of Sunnah is: He used to recite on the two Eids and on Friday 'Glorify the name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming?' Sometimes they came together on the same day and he would recite them both. Imam Ahmad narrated in his Musnad from the hadith of Ubayy ibn Ka'b, 'Abdullah ibn 'Abbas, 'Abd al-Rahman ibn Abza, and 'Aishah, the Mother of the Believers, that the Messenger of God, may God bless him and grant him peace, said: The Prophet (peace and blessings be upon him) used to recite in witr: **Glorify the name of your Lord, the Most High**, "Say: O you disbelievers," "Say: He is God, the One," and **The two Mu'awwidhat**, Aisha added. This is how the hadith was narrated via Jabir, Abu Umamah Siddi bin Ajlan, Abdullah bin Masoud, Imran bin Husayn, and Ali bin Abi Talib **may God be pleased with them**. Were it not for the fear of making it too long, we would have included whatever chains of transmission and texts we could find for that, but this brief guidance is sufficient, and God knows best.

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

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghaffiqi - told us, my paternal uncle Iyas ibn Amir told us, I heard Uqba ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhayr ibn Harb, from Waki', with this chain of transmission. He said, "Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with the Prophet (peace and blessings of God be upon him). Ath-Thawri said, from al-Suddi, from Abd al-Khayr, who said, "I heard Ali recite, 'Glorify the name of your Lord, the Most High,' and he said, 'Glory be to my Lord, the Most High.'"

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the

authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite** meaning O Muhammad **and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder

should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of

Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!'** He will say, **'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

It is said that Surat Al-Sabh is nineteen verses.

It is Meccan according to the majority of scholars. Ad-Dahhak said: It is Medinan. Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surah **Glorify the Name of your Lord, the Most High** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr and Aisha. Al-Bukhari and others narrated on the authority of Al-Bara' ibn Azib that he said: "The first of the Companions of the Prophet (peace and blessings of God be upon him) to come to us were Mus'ab ibn 'Umar and Ibn Umm Maktum, and they began to recite the Qur'an to us. Then came 'Ammar, Bilal and Sa'd, then 'Umar ibn Al-Khattab with twenty, then the Prophet (peace and blessings of God be upon him) came. I never saw the people of Medina rejoice over anything as much as they did over him until I saw the little girls and boys saying: This is the Messenger of God (peace and blessings of God be upon him) has come. He did not come until I had recited "Glorify the Name of your Lord, the Most High" in a similar Surah." Ahmad, Al-Bazzar and Ibn Mardawayh narrated on the authority of 'Ali that he said: "The Messenger of God (peace and blessings of God be upon him) loved this Surah: 'Glorify the Name of your Lord, the Most High.'" Ahmad, Muslim and the Sunan scholars narrated on the authority of An-Nu'man ibn Bashir that "The Messenger of God (peace and blessings be upon him) used to recite on the two Eids and on Fridays: 'Glorify the name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming'. If it fell on a Friday, he would recite them both." In another version: **And sometimes they would come together on the same day and he would recite them both.** There are ahaadeeth on this topic. Muslim and others narrated on the authority of Jabir ibn Samurah that the Prophet (peace and blessings be upon him) "used to recite in the noon prayer: 'Glorify the name of your Lord, the Most High'." Abu Dawud, An-Nasa'i, Ibn Majah, Ad-Daraqutni, Al-Hakim and Al-Bayhaqi narrated on the authority of Ubayy ibn Ka'b who said: "The Messenger of God (peace and blessings be upon him) used to pray Witr by reciting: 'Glorify the name of your Lord, the Most High', 'Say: O you disbelievers', and 'Say: He is God, the One'." Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Al-Hakim **who authenticated it**, and Al-Bayhaqi narrated on the authority of Aisha that she said: "The Prophet, may God bless him and grant him peace, would recite in the Witr prayer in the first rak'ah 'Subhan God', and in the second 'Say: O you disbelievers', and in the third 'Say: He is God, the One' and the two Mu'awwidhat." In the two Sahihis, it is narrated that the Messenger of God, may God bless him and grant him peace, said to

Surat al-A'la 87:1

Glorify the name of your Lord, the Most High.

Mu'adh: **Why did you not pray 'Subhan Ismi Rabbik Al-A'la', 'By the sun and its brightness', and 'By the night when it covers'?**

His statement: 1- **Glorify the name of your Lord, the Most High** meaning, declare Him free from everything that is not befitting of Him. Al-Suddi said: **Glorify the name of your Lord, the Most High** means, **Magnify Him**. It was said that the name here was inserted for the purpose of glorification, as in the statement of Labid:

Until the year, then peace be upon you both. And whoever cries for a full year has apologized.

Meaning: Glorify your Lord, the Most High. Ibn Jarir said: The meaning is, glorify the name of your Lord so that no one else can be called by it, so do not be forced into this. It was also said that the meaning is: glorify the naming of your Lord and your remembrance of Him so that you do not mention Him except in a humble and reverent manner, and with respect for His remembrance. Al-Hasan said: The meaning of glorify the name of your Lord, the Most High, is to pray to Him. It was also said that the meaning is: Pray with the names of God, not as the polytheists pray by whistling and clapping. It was also said that the meaning is: Raise your voice in remembrance of your Lord, and from this is the saying of Jarir:

God made the faces of Taghlib ugly whenever the pilgrims glorified God and praised Him.

The highest is an attribute of the Lord, and it was said of the name, and the first is more appropriate.

Tafsir al-Baghawi

1- **Glorify the name of your Lord, the Most High**, meaning: Say, **Glory be to my Lord, the Most High**. This is the view held by a group of the Companions and Followers.

Ahmad ibn Ibrahim al-Sharahi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Abdullah ibn Hamid told us, Ahmad ibn Abdullah told us, Muhammad ibn Abdullah told us, Abdullah ibn Umar ibn Aban told us, Wakee' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Muslim ibn al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, "that the Prophet, may God bless him and grant him peace, recited 'Glorify the name of your Lord, the Most High,' and said: Glory be to my Lord, the Most High."

Some people said: It means, **Glory be to your Lord, the Most High, above what the atheists describe Him with**, and they made the name a connection. Those who consider the name and the named to be one and the same use this as evidence, because no one says, **Glory be to the name of God** and **Glory be to the name of our Lord**. Rather, they say, **Glory be to God** and **Glory be to our Lord**. So the meaning of **Glorify the name of your Lord, the Most High** is, **Glorify your Lord**.

Others said: glorify the name of your Lord, by mentioning Him while you are honoring Him,

respecting His mention, and obeying His commands. They made the name mean naming.

Ibn Abbas said: Glorify the name of your Lord, the Most High, meaning: Pray by the command of your Lord, the Most High.

Tafsir al-Baidawi

1- **Glorify the name of your Lord, the Most High** He purified His name from any impurity in it due to false interpretations and applying it to other than Him, claiming that they are the same in it, and He mentioned the Most High as a form of glorification, and it was read **Glory be to my Lord, the Most High**. In the hadith, **When the verse** So glorify the name of your Lord, the Most High" was revealed, the Prophet, peace and blessings be upon him, said: Make it in your bowing. When the verse "Glorify the name of your Lord, the Most High" was revealed, the Prophet, peace and blessings be upon him, said: Make it in your prostration." And they used to say in bowing, **O God, for You I have bowed**, and in prostration, **O God, for You I have prostrated**.

Surat al-A'la 87:2

He who created and proportioned

Tafsir al-Jalalayn

2 - **He who created and proportioned** His creation, making its parts proportionate and not unequal.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Who created and proportioned** means: He who created things and proportioned their creation and made them equal, and proportioning is adjustment.

Tafsir al-Qurtubi

The Almighty's saying: **Who created and proportioned**. The meaning of proportioning has already been mentioned in *(Al-Infitar)* and elsewhere. That is, He proportioned what He created, so there was no irregularity in His creation. Al-Zajaj said: That is, He made his stature straight. And on the authority of Ibn Abbas: He made what He created good. Ad-Dahhak said: He created Adam and proportioned his creation. And it was said: He created in the loins of the fathers, and proportioned in the wombs of the mothers. And it was said: He created the bodies, so He proportioned the minds. And it was said: That is, He created the human being and prepared him for accountability.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of**

your Lord, the Most High, and he said: Glory be to my Lord, the Most High.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite meaning O Muhammad and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law

Surat al-A'la 87:2

He who created and proportioned

in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him said: If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The

people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

And His statement: 2- **Who created and proportioned** is another attribute of the Lord. Al-Zajaj said: He created man level, and the meaning of *proportioned* is: He made his stature even. Al-Dahhak said: He created him and proportioned his creation. It was also said that He created the bodies and proportioned the minds. It was also said that He created man and prepared him for accountability.

Tafsir al-Baghawi

2- **Who created and proportioned.** Al-Kalbi said: He created every living thing, then proportioned the hands, feet, and eyes. Al-Zajaj said: He created man level, and the meaning of *proportioned* is: He made his height even.

Tafsir al-Baidawi

2- **He who created and proportioned** He created everything and proportioned its creation by giving it what would enable its perfection and complete its livelihood.

Surat al-A'la 87:3

And He who has determined and guided

Tafsir al-Jalalayn

3 - **And He Who has decreed** what He willed **and guided** to what He has decreed of good and evil

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And He Who has decreed and guided** God Almighty says: And He Who has decreed and guided His creation.

The commentators differed on the meaning intended by his saying **He guided**. Some of them said: He guided man to the path of good and evil, and the animals to pastures.

Who said that?

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **He has decreed and guided**, he said: He guided mankind to misery and happiness, and He guided livestock to their pastures.

Others said: Rather, the meaning of this is: guiding males to the place where females are, and we have mentioned the narration about this previously.

The correct statement in this regard, according to us, is that God, by His statement **So He guided**, is general in the report of His guidance of His creation, and He did not specify one meaning over another. He guided them to the path of good and evil, and He guided the males to the path of females. So the report is general, until a report comes that establishes the proof, indicating its specificity. The reciters of the regions agreed to make the dal of *qadr* double, except for al-Kisa'i, who made it light.

The correct thing to do is to emphasize it, because the evidence is unanimous on it.

Tafsir al-Qurtubi

The Almighty says: **And He Who has decreed and guided**. Ali may God be pleased with him, As-Salami, and Al-Kisa'i read **has decreed** with a light dal, while the others stressed it. They have the same meaning, that is, He has decreed and made each form fit its shape. **has guided** means He has directed. Mujahid said: He has decreed misery and happiness, and guided to right conduct and misguidance. And from him he said: He has guided mankind to happiness and misery, and He has guided livestock to their pastures. And it was said: He has decreed their sustenance and provisions, and He has guided them to their livelihood

if they are humans, and to their pastures if they are wild. It was narrated from Ibn Abbas, As-Suddi, Muqatil, and Al-Kalbi regarding His statement: **has guided**, they said: He has made known to His creation how the male approaches the female, as He said in *Ta-Ha*: **He gave each thing its form and nature, then guided it** (Ta-Ha: 50), meaning the male to the female. Ata' said: He made for every creature what is good for it, and guided it to it. It was said: He created benefits in things, and guided man to the way to extract them from them. It was also said: **(He decreed and guided)**: He decreed for each animal what is good for it, guided it to it, and showed it the way to benefit from it. It is said that when a thousand years pass a snake becomes blind, and God inspires it to wipe its eyes with fresh rhizome leaves to restore its sight. Perhaps it is in a wilderness between which and the countryside is a days' journey, so it covers that distance despite its length and its blindness, until it attacks a rhizome tree in some orchards, and does not miss it. It rubs its eyes with it and its sight returns, by God's permission. Guidance for man to what is unlimited of his interests and what is countless of his needs, in his food and medicine, and in the doors of his worldly life and religion. The inspirations of the beasts, birds and insects of the earth are a wide door and a vast expanse, which no describer can encompass. Glory be to my Lord, the Most High. Al-Suddi said: He decreed the period of the fetus in the womb to be nine months, or more or less, then He guided it to exit the womb. Al-Farraa said: It means that He decreed, so He guided and led astray. So He was satisfied with mentioning one of them, like the saying of the Most High: {garments to protect you from the heat} (al-Nahl 16:81). It is possible that it means that He called to faith, like the saying of the Most High: {And indeed, you guide to a straight path} (al-Shura 42:52). That is, you call, and He called everyone to faith. It was said: **(So He guided)** means He guided them with His actions to His Oneness, and that He is All-Knowing, All-Powerful. There is no disagreement that whoever stresses the dal in (*decree*) that it is from the decree, like the saying of the Most High: (al-Furqan 25:52). And whoever lightens it, it is possible that it is from the decree, and they are in one meaning. It is possible that it is from power and dominion, meaning the dominion of things, and He guides whomever He wills.

I said: I heard some of my sheikhs say: He who created, proportioned, measured, and guided. This is an interpretation of the transcendence that befits the majesty of God Almighty over all of His creation.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak,

from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite** meaning O Muhammad **and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything

except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them**. He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they

will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

3- **And He Who has decreed and guided** is another attribute of the Lord, or it is conjoined with the relative pronoun before it. Ali ibn Abi Talib, Al-Kisa'i, and Al-Salami read **has decreed** without a vowel, while the rest read it with a shaddah. Al-Wahidi said: The commentators said: He decreed the creation of the male and female of the beasts, so He guided the male to the female on how to approach her. Mujahid said: He guided man to the path of good and evil, happiness and misery. It was also narrated from him that he said about the meaning of the verse: He has decreed happiness and misery, and guided to right conduct and misguidance, and guided the livestock to their pastures. It was also said that He decreed their provisions and sustenance, and guided them to their livelihoods if they were humans, and to their pastures if they were wild. Ata' said: He made for every beast what is good for it and guided it to it. It was also said that He created benefits in things, and guided man to the method of extracting them from them. Al-Suddi said: He decreed the period of the fetus in the womb to be nine months, more or less, then He guided it to exit the womb. Al-Farra' said: It means that He has decreed, so He has guided and led astray, so one of them is sufficient. There are other interpretations of the verse other than what we have mentioned. The first is not to specify an individual or individuals to which the words *hada* and *hada* apply except with evidence that points to them. In the absence of evidence, it is interpreted as that to which the meaning of the two verbs applies, either as a substitute or as a comprehensive one. The meaning is: He has decreed the kinds of things, their types, their attributes, their actions, their sayings, and their terms, so He has guided each one of them to what it issues from and what is appropriate for it, and He has made it easy for what it was created for, and He has inspired it with the

matters of its religion and its world.

Tafsir al-Baghawi

3- **And He Who has decreed and guided**, Al-Kisa'i read: **has decreed** with a light *dāl*, while others stressed it, and they have the same meaning.

Mujahed said: Guidance of man to the path of good and evil, happiness and misery, and guidance of livestock to their pastures.

Muqatil and Al-Kalbi said: He has destined for everything its path, so He guided it: He showed it to her how the male and female come.

It was said: It is the measure of provisions and guidance for earning provisions and livelihood.

It was said: He created benefits in things, and guided man to the way to extract them from them.

Al-Saddi said: He estimated the duration of the fetus in the womb, then guided it to exit the womb.

Al-Wasiti said: He decreed happiness and misery for them, then made it easy for each of the two groups to follow the path that He decreed.

Tafsir al-Baidawi

3- **And He Who has determined** means He has determined the kinds, types, individuals, quantities, attributes, actions, and terms of things. **And has guided** means He has directed him to His actions by nature and choice by creating inclinations and inspirations, setting up proofs, and sending down verses.

Surat al-A'la 87:4

And He who brought forth the pasture

Surat al-A'la 87:4

And He who brought forth the pasture

Tafsir al-Jalalayn

4 - **And He Who brought forth the pasture** caused the grass to grow

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And He Who brought forth pasture** means: And He Who brought forth from the earth pasture for livestock, from various kinds of plants and types of grass.

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

Who said that?

Yaqub bin Makram told me, he said: Al-Hafri told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Abu Razin, **He brought out the pasture**, he said: the plants.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And He who brought forth the pasture...** the verse, plants as you have seen, between yellow, red, and white.

Tafsir al-Qurtubi

The Almighty says: **And He who brought forth pasture** meaning the grass and green herbage. The poet said: Pasture may grow on the dung of the soil, yet the grudges of the soul remain as they were.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud

narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite** meaning O Muhammad **and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is**

declared and what is hidden, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated

it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

4- **And He Who brought forth pasture** is another attribute of the Lord: meaning He caused the grass to grow and the green plants that the livestock graze on.

Tafsir al-Baghawi

4- **And He who brought forth the pasture**, He caused the grass to grow and the livestock to graze on it, from green, yellow, red, and white.

Tafsir al-Baidawi

4- **And He who brought forth the pasture** He caused to grow what the animals graze on.

Surat al-A'la 87:5

Then He made it dark scum.

Surat al-A'la 87:5

Then He made it dark scum.

Tafsir al-Jalalayn

5 - **So He made it** after the greenness **a dry, stubble** (black) and dry.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then He made it black stubble**, God Almighty says: So He made that pasture stubble, which is what dried up from the plants and was blown away by the wind. What is meant by it here is that He made it dry chaff that changed to blackness, which is blackness, after the whiteness or greenness, from the intensity of the dryness.

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, **black stubble**, he said: chaff that has changed.

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, **black scum**, he said: The scum of the torrent is black, he said: black.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **black scum**, he said: It returns to being dry after being green.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He made it a dark stubble**, he said: It was green grass and plants, then it became dry and became dark stubble, carried away by the winds and floods. Some of the people of knowledge of the Arabic language were of the view that this is from the deferred meaning of the advance, and that the meaning of the statement is: And He who brought forth the pasture dark: that is, green to black, then He made it dark stubble after that. And he based his statement on the statement of Dhu al-Rummah:

Eve is ulcerated and has signs, and she has stopped going and the buds have surrounded her

This statement, although it is not refuted that the Arabs call the plant that is extremely green *black*, is not correct in my opinion, as it is contrary to the interpretation of the people of interpretation, that the letter only uses trickery to achieve its intended meaning by advancing or delaying if it has no

understood face except by advancing it from its place, or delaying it. But if it has a correct face in its place, then there is no reason to seek trickery for its meaning by advancing or delaying it.

Tafsir al-Qurtubi

The Almighty said: **And made it black stubble**.

Al-Ghathaa is what the flood throws up on the sides of the valley from grass, plants, and cloth. And the same is true of al-Ghathaa **with emphasis**. The plural is al-Aghthaa. Qatada said: Al-Ghathaa is a dry thing. And the grass and herbs are called when they are broken and dry: ghathaa and hishim. And the same is true of what is around the water from cloth, ghathaa, as he said:

As if the mud of the fire in the morning from the torrent and the scum is a spinning wheel

Linguists said: The valley became dry and sparse. And the same applies to water: if it is covered with foam and cloth that is not useful. And the ahwa: is black, meaning that the plant turns to hawwa from the intensity of greenness like black. And hawwa: blackness, Al-A'sha said:

Lamia has honey on her lips, a moustache on her teeth, and a gum on her gums.

In As-Sahah: And Al-Hawwa: is the darkness of the lip. It is said: a man who is ahwa, and a woman who is hawa, and she has become ahwa. And a camel is ahwa if its greenness is mixed with black and yellow. The diminutive of ahwa is ahyu, in the language of those who say asyud. Then it was said: It is permissible for (*ahwa*) to be a state of (**the pasture**), and the meaning would be: as if its greenness is tending towards black, and the estimate is: He brought out the pasture who is ahwa, so he made it stubble. It is said: the plants have become ahwa, as Al-Kisa'i narrated. He said:

And Ghaith from Al-Wasmi, whose hills are covered with two layers of Shidham Salatan

It is possible that (*Ahwa*) is an adjective for (*Ghathaa*). The meaning is: it became like this after it had been green. Abu Ubaidah said: He made it black from burning and old age, and fresh dates turn black when they dry. Abdurrahman bin Zaid said: The pasture came out green, then when it dried it turned black from burning, so it became Ghathaa, which the winds and floods carried away. It is a metaphor that God Almighty gave to the unbelievers, for the world to go away after its freshness.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the**

Most High, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: **Glory be to my Lord, the Most High**.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: **Glory be to my Lord, the Most High**. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: **Glory be to You**, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High**. And God Almighty's statement: **Who created and proportioned every creature in the best of forms**. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite** meaning O Muhammad **and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He

will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them**. He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death

Surat al-A'la 87:5

Then He made it dark scum.

until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us! He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

5- **And He made it ghathaa' awwa** meaning He made it, after it was green, ghathaa: meaning dry chaff like the chaff that is on the paths, ahwa: meaning black after its greenness, and that is because when the grass dries it turns black. Qatada said: ghathaa is the dry thing, and when the grass and the grass are broken and dry they are called ghathaa and hashim. Imru' al-Qais said:

As if the top of the brazier's head were a spindle's wheel in the morning from the torrent and the scum

The accusative of ghathaa is as the second object, or as a state, and aha is an adjective for it. Al-Kisa'i said: It is a state of the pasture: i.e., he brought it out dark from the intensity of greenery and watering, **so he made it ghathaa** after that. Dark is taken from hawwa, which is a blackness that tends toward green. It is said in Al-Sahah: Hawwa is the brownness of the lip, and from it is the saying of Dhu Al-Rummah:

Lamia has honey on her lips, a moustache on her teeth, and a gum on her gums.

Tafsir al-Baghawi

5- **He made it**, after the greenness, **a stubble**, like the stubble you see on top of a flood. *Black*, black after the greenness, because when grass dries up and becomes black.

Tafsir al-Baidawi

5- **He made it** after its greenness **a dry black stubble**. And it was said *brown* is the state of the pasture, meaning He brought it out *brown* meaning black from the intensity of its greenness.

Surat al-A'la 87:6

We will make you recite, and you will not forget.

Tafsir al-Jalalayn

6 - **We will make you recite** the Qur'an **so you will not forget** what you recite.

Tafsir al-Suyuti

Al-Tabarani narrated on the authority of Ibn Abbas, who said: When Gabriel came to the Prophet, may God bless him and grant him peace, with revelation, Gabriel would not finish the revelation until the Prophet, may God bless him and grant him peace, had spoken the beginning of it, for fear that he would forget it: God has revealed: We will cause you to recite, and you will not forget. In its chain of transmission is Juwaybir, who is very weak.

Tafsir al-Tabari

And His saying: **We will make you recite, and you will not forget, except what God wills.** God Almighty says: We will make you recite, O Muhammad, this Qur'an, and you will not forget it, except what God wills.

Then the people of interpretation differed about the meaning of His statement, **So do not forget, except what God wills.** Some of them said: This is God informing His Prophet, peace and blessings be upon him, that He will teach him this Qur'an and will memorize it for him, and a prohibition from him to hasten to recite it, as He, the Most High, said, "Do not move your tongue with it, to hasten it. Indeed, upon Us is its collection and its recitation." (al-Qiyamah 75:16-17)

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, **We will make you recite, and you will not forget,** he said: He used to remember the Qur'an in his heart for fear that he would forget. So those who said this statement said: The meaning of the exception in this place is about forgetting, and the meaning of the statement is: so you will not forget, except what God wills that you forget and not remember. They said: That is what God abrogated from the Qur'an, so He removed its ruling and its recitation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **We will make you recite, and you will not forget.** The Prophet, may God bless him and grant him peace, would not forget anything, **except what God wills.**

Others said: The meaning of forgetting in this context is abandonment. They said: The meaning of the statement is: We will teach you, O Muhammad, so do

not abandon working with any of it, except what God wills that you abandon working with from what He abrogated.

Some of the Arab scholars used to say about this: God did not will that you forget anything, and it is like His saying: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills** (Hud 11:107) and He does not will. He said: And you say about the sleeve: I will give you everything you asked for, except what you will, and unless I will to prevent you, and the intention is not to prevent it, and not to will anything. He said: And on this are the courses of faith, an exception is made in it, and the intention of the one who takes an oath: the one who touches.

The statement that is more correct in my opinion is the statement of the one who said: The meaning of this is: Do not forget it unless we wish to make you forget it by abrogating it and removing it.

We said that this is more correct, because it is the most obvious of its meanings.

Tafsir al-Qurtubi

The Almighty's saying: **We will make you recite** meaning the Qur'an, O Muhammad, and teach it to you **and you will not forget** meaning memorize it. This was narrated by Ibn Wahb from Malik. This is good report from God, the Most High. He gave him good report by giving him a clear sign, which is that Gabriel would recite to him what he would recite to him from the revelation, although he was illiterate and could neither read nor write, so he would memorize it and not forget it. It was narrated by Ibn Abi Nujayh from Mujahid, who said: He would remember for fear that he would forget, so it was said: I have sufficed you for that. Mujahid and Al-Kalbi said: When Gabriel would come down to the Prophet (peace and blessings of God be upon him) with revelation, he would not finish the end of the verse until the Prophet (peace and blessings of God be upon him) had spoken the beginning, for fear that he would forget it. So the following was revealed: **We will make you recite, and you will not forget.** After that, something was revealed, and I have sufficed you for that. The exception to this is what Al-Farra' said: **Except what God wills.** He does not will that you forget anything, as in His statement: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills.** (Hud 11:107) and He does not will. It is said in speech: **I will give you everything you ask for, except what you wish, and except that I wish to prevent you,** and the intention is that He will not prevent him from anything. So, according to this, it is the course of oaths, and an exception is made in it, and the intention of the one who takes an oath is complete. In the narration of Abu Salih from Ibn Abbas: He did not forget after the revelation of this verse until he died, **Except what God wills.** And from Sa'id from Qatadah, he said: The Messenger of God (peace and blessings of God be upon him) did not forget anything, **Except what God wills.** And it was said: Except what God willed that he forget, then he remembered after that, and then he had forgotten, but he remembered and did not forget completely. It was narrated that he

omitted a verse while reciting in prayer, and Abu thought that it had been abrogated, so he asked him, and he said: **I forgot it.** It was said: It is from forgetfulness, meaning except what God wills you to leave so that He may abrogate it. This is about abrogate actions, and the first is about abrogate recitation. Al-Far'ani said: The people of knowledge would frequent Al-Junayd's gathering, and Ibn Kaysan the grammarian would also visit him. He was a distinguished man. One day he said: What do you say, O Abu Al-Qasim, about God's statement: **We will make you recite, and you will not forget?** He quickly answered him - as if the question had been asked to him many times before: Do not forget to act upon it. Ibn Kaysan said: May God not defile your mouth! Someone like you acts according to his own opinion. His statement: **So do not** is for negation, not prohibition. It was said that it is for prohibition, and the letter *ya* was confirmed because the beginnings of the verses are based on that. The meaning is: Do not neglect its recitation and repetition, lest you forget it, except what God wills you to forget by raising its recitation for the sake of benefit. The first is the preferred opinion, because the exception from the prohibition is almost never anything but a known, temporary one. Also, the letter *ya* is confirmed in all copies of the Qur'an, and the reciters follow it. It was said: Its meaning is except what God wills to delay its revelation. It was also said: The meaning is He made it black scum, except what God wills the children of Adam and the animals to attain, for it does not become like that.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing.** When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration.** Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High.** Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the

authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided.** Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it.** That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.** And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble.** Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa:** green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite meaning O Muhammad and you will not forget.** This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills.** This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder

should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of

Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

6- We will make you recite, and you will not forget.

That is, We will make you able to recite, and you will not forget what you recite. The sentence is a resumption of explaining his (peace and blessings of God be upon him) specific guidance after explaining the general guidance, which is his (peace and blessings of God be upon him) guidance to memorize the Quran. Mujahid and Al-Kalbi said: When Gabriel would come down to the Prophet (peace and blessings of God be upon him) with revelation, he would not finish reciting the last verse until the Prophet (peace and blessings of God be upon him) had recited the first, for fear that he would forget it. So, **We will make you recite, and you will not forget** was revealed.

Tafsir al-Baghawi

6- **We will make you recite** We will teach you by Gabriel's recitation to you, **so do not forget.**

Tafsir al-Baidawi

6- **We will make you recite** on the tongue of Gabriel, peace be upon him, or We will make you a reciter by inspiration of recitation. **So do not forget** is originally from the strength of memorization even though you are illiterate so that it will be another sign for you even though informing about what is to come and its occurrence is also from the signs, and it was said that it is a prohibition and the alif is for separating like the Almighty's saying **the way.**

Surat al-A'la 87:7

Except what God wills. Indeed, He knows what is declared and what is hidden.

Surat al-A'la 87:7

Except what God wills. Indeed, He knows what is declared and what is hidden.

Tafsir al-Jalalayn

7 - **Except what God wills** that you forget it by abrogating its recitation and its ruling. And the Prophet, may God bless him and grant him peace, would recite it aloud along with Gabriel's recitation for fear of forgetting. So it was as if it was said to him, **Do not rush it, for you will not forget**. So do not tire yourself by reciting it aloud. *He* the Most High **knows what is aloud** of speech and action **and what is hidden** of them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "Except what God wills. Indeed, He knows what is declared and what is hidden." God Almighty says: God knows what is declared, O Muhammad, of your deeds, what you have made public and declared. **And what is hidden**. He says: And what is hidden from it that you have not made public and what you have concealed. He says: He knows all of your deeds, their secret and their public. He says: So beware of Him seeing you while you are acting in any of your circumstances in a way other than that which He has permitted you to do.

Tafsir al-Qurtubi

The Almighty says: **Indeed, He knows what is declared** meaning what is said and done openly. **And what is hidden** meaning what is secret. Ibn Abbas said: What is in your heart and soul. Muhammad ibn Hatim said: He knows what is declared and hidden in charity. It was also said: What is declared is what you have memorized of the Qur'an in your chest. **And what is hidden** is what has been abrogated from your chest.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr,

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from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him

peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

And His statement: 7- **Except what God wills** is an exception devoid of the most general of effects: meaning, do not forget anything you recite except what God wills you to forget. Al-Farra' said: He, the Almighty, did not will that Muhammad, peace and blessings be upon him, forget anything, as in His statement: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills.** And it was said, except what God wills that you forget and then remember after that. So, he may have forgotten, but he remembers and does not forget anything completely. And it was said that it means abrogation: except what God wills to abrogate its recitation. And it was said that the meaning of **do not forget** is: do not abandon an action except what God wills you to abandon in order to abrogate it and remove its ruling. And it was said that the meaning is: except what God wills to delay its revelation. And it was said that the *no* in His statement: **do not forget** is for prohibition. The alif is added to protect the comma, as in His statement: **And they led us astray from the path,** meaning do not neglect to read it and remember it. **Indeed, He knows what is said aloud and what is hidden.** The sentence explains what preceded it: that is, He knows what is apparent and what is hidden, what is declared and what is kept secret. Its appearance is general, so what is said about the aloud recitation is what the Messenger of God, may God bless him and grant him peace, memorized from the Qur'an, and what is hidden is what was abrogated from his chest, and what is said about the aloud recitation is the declaration of charity, and what is hidden is its concealment, and what is said about the aloud recitation is the Prophet, may God bless him and grant him peace, reciting the Qur'an aloud with Gabriel's recitation for fear that it would escape him, and what is hidden is what is in his soul that calls him to the aloud recitation.

Surat al-A'la 87:7

Except what God wills. Indeed, He knows what is declared and what is hidden.

Tafsir al-Baghawi

7- **Except what God wills** that you forget, and what God has abrogated the recitation of from the Qur'an, as He said: **We do not abrogate a verse or cause it to be forgotten Al-Baqarah - 106**, and forgetting is a type of abrogation.

Mujahid and Al-Kalbi said: When Gabriel, peace be upon him, descended upon the Prophet, may God bless him and grant him peace, he would not finish the last verse until the Messenger of God, may God bless him and grant him peace, had spoken the first, for fear that he would forget it. Then God Almighty revealed: **We will make you recite, and you will not forget**, and after that he did not forget anything.

He knows what is said and what is hidden, both of them. The meaning is: He knows what is secret and what is public.

Tafsir al-Baidawi

7- **Except what God wills** His forgetting that his recitation was abrogated, and it was said that he meant by it the fewness and scarcity, as it was narrated that "the Prophet, peace and blessings be upon him, omitted a verse in his recitation in prayer, so my father thought that it was abrogated, so he asked him, and he said: I forgot it." Or he denied the tongue of the head, as fewness is used for denial. **He knows what is loud and what is hidden** what is apparent of your conditions and what is hidden, or your loud recitation with Gabriel, peace and blessings be upon him, and what he called you to for fear of forgetting, so He knows what is good for you in terms of keeping and forgetting.

Surat al-A'la 87:8

And We will ease you toward ease.

Tafsir al-Jalalayn

8 - **And We will make you easy** for the easy Sharia, which is Islam.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We make it easy for you, O Muhammad, to do good, which is ease, and ease is the verb from ease.

Tafsir al-Qurtubi

And We will make it easy for you: is in apposition to **We will make you recite**. And His statement, **Indeed, He knows what is declared and what is hidden is *'tirash***. The meaning of **for the ease** is for the easy way, which is doing good. Ibn Abbas said: We will make it easy for you to do good. Ibn Mas'ud said: For the ease, meaning for Paradise. And it was said: We will make you adhere to the easy Sharia, which is the easy, tolerant Hanafi school. Ad-Dahhak said its meaning. And it was said: We will make the revelation easy for you so that you will memorize it and act upon it.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

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God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in

disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali may God be pleased with him said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

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Fath al-Qadir

8- **And We will make easy for you the easy way** is in apposition to **We will make you recite**, and what is between them is an interruption. Muqatil said: That is, We will make easy for you the work of Paradise. It was also said that We will guide you to the way that is easier and simpler. It was also said that it is the easy Sharia, which is the easy Hanafiyyah. It was also said that We will make the revelation easy for you so that you will memorize it and act upon it. The first is to interpret the verse in general terms: That is, We will guide you to the easy way in religion and in this world in every matter of their affairs that is directed towards you.

Tafsir al-Baghawi

8- **And We will make easy for you the path of ease.** Muqatil said: We will make easy for you the deeds of the people of Paradise - and this is the meaning of Ibn Abbas's statement - and We will make it easy for you to do good. And ease means doing good.

It was said: We guide you to the easy Sharia, which is the tolerant Hanafi Sharia.

It was said: It is connected to the first statement, meaning: He knows the loudness of what you recite to Gabriel when he finishes the recitation, and **what is hidden**: what you recite to yourself for fear of forgetting, then He promised him and said: **And We will make the revelation easy for you** meaning We will make the revelation easy for you so that you will memorize it and learn it.

Tafsir al-Baidawi

8- **And We will make easy for you the easy way** We will prepare you for the easy way in memorizing the revelation, or religiousness and grant you success in it. For this reason, He said, **We will make easy for you**, not **We will make easy for you**, in apposition to **We will make you recite**, and that it is an objection.

Surat al-A'la 87:9

So remind, if the reminder should benefit.

Tafsir al-Jalalayn

9 - **So remind** admonish with the Qur'an **if the reminder benefits** from the reminder mentioned in **will be reminded** meaning even if it does not benefit and some benefit from it and some do not benefit from it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then remind, if the reminder should benefit**, God Almighty says: So remind the servants of God, O Muhammad, of His greatness, admonish them, and warn them of His punishment. **If the reminder should benefit**, He says: If the reminder should benefit those whom you have despaired of ever believing, then the reminder should not benefit them. And His statement: **Then remind**, is a command from God to His Prophet, may God bless him and grant him peace, to remind all people. Then He said: If the reminder should benefit those whom you have despaired of ever believing.

Tafsir al-Qurtubi

The Almighty said: **Then remind** meaning, admonish your people, O Muhammad, with the Qur'an. **If the reminder benefits** meaning, the sermon. Yunus narrated on the authority of Al-Hasan who said: A reminder for the believer and an argument against the disbeliever. Ibn Abbas used to say: It benefits My allies, but not My enemies. Al-Jurjani said: Remembrance is obligatory even if it does not benefit. The meaning is: Then remind, whether the reminder benefits or not, so the word was omitted, as He said: **Garments to protect you from the heat** (al-Nahl 16:81). It was said that it is specific to specific people. It was also said that *if* means *what*, meaning, then mention what the reminder benefits, so *if* means *what*, not *condition*, because the reminder is beneficial in all cases, as Ibn Shajarah said. Some Arabists have said that *in* means *when*, meaning **when it benefits**, as in the Almighty's saying: **And you will be the highest if you are believers**. (Al Imran 3:139) meaning **when you were**. He did not inform of their being higher until after their belief. It was also said that it means *had*.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us,

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Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death

until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

9- **Then remind, if the reminder benefits** meaning, O Muhammad, admonish the people with what We have revealed to you and guide them to the ways of goodness and direct them to the laws of religion. Al-Hasan said: It is a reminder to the believer and an argument against the disbeliever. Al-Wahidi said: Whether it benefits or not, and he did not mention the second case like His statement: **garments to protect you from the heat** (al-Baqarah 2:17). Al-Jurjani said: The reminder is obligatory even if it does not benefit, so the meaning is: Whether the reminder benefits or not. It was said that it is specific to specific people, and it was said that it means *what* meaning, then mention what the reminder benefits, because the reminder is beneficial in all cases, and it was said that it means *had*, and it was said that it means *when*. What Al-Wahidi and Al-Jurjani said is more appropriate, and Al-Farra' and An-Nahhas preceded them in saying it. Al-Razi said: His statement, **If the reminder benefits**, is to draw attention to the more noble of the two situations, which is the presence of the benefit for which the reminder was prescribed. The conditional *if* on the purchase does not necessarily mean that it does not exist when that thing does not exist. This is indicated by verses, including this verse, and the statement of God Almighty: **And be grateful to God if it is Him that you worship**, and His statement: **It is a sin for you to shorten the prayer if you fear**, for shortening is permissible when there is fear or not. And His statement: **There is no blame upon them if they return to each other if they think they can keep within the limits of God**, and returning to each other is permissible without this suspicion. So this condition

has benefits, including what was mentioned above, and among them is the encouragement to benefit from the reminder, as a man says to the one who guides him: **I have made it clear to you if you are intelligent**, and it is a warning to the Prophet, may God bless him and grant him peace, that the reminder will not benefit them, or this may be in repeating the supplication. As for the first supplication, it is general.

Tafsir al-Baghawi

9- **Then remind**, admonish with the Qur'an, **if the reminder benefits**, admonition and reminder. The meaning is: whether it benefits or not, but he did not mention the second case, like his saying: **garments to protect you from the heat**, and he meant: both the heat and the cold.

Tafsir al-Baidawi

9- **Then remind** after the matter has been settled for you **if the reminder should benefit** Perhaps this conditional clause came after repetition and despair from some people so that he would not tire himself out and become impatient with them like His saying: **And you are not a competitor over them**, or for those mentioned and the improbability of the effect of the reminder on them, or to indicate that the reminder is only necessary if it is thought to be beneficial and for this reason He ordered turning away from those who turned away.

Surat al-A'la 87:10

He who fears will be reminded.

Surat al-A'la 87:10

He who fears will be reminded.

Tafsir al-Jalalayn

10 - **He will be reminded** by it **whoever fears** fears God Almighty as a verse, so remind with the Qur'an whoever fears the threat

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **He who fears will remember**. God Almighty says: O Muhammad, if you remember those whom I have commanded you to remind, he who fears God and dreads His punishment will remember.

Tafsir al-Qurtubi

The Almighty said: **He who fears will be reminded**, meaning he who is mindful of God and fears Him. Abu Saleh narrated on the authority of Ibn Abbas who said: It was revealed about Ibn Umm Maktum. Al-Mawardi: He who hopes for Him may be mentioned, but the reminder of the fearful is more eloquent than the reminder of the hopeful, and that is why He connected it to fear rather than hope, even though it is connected to both fear and hope. It was said: That is, you generalized the reminder and the preaching, even though preaching only benefits the one who fears, but you will obtain the reward of supplication, as narrated by Al-Qushayri.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a

chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the name of your Lord, the Most High**, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite** meaning O Muhammad **and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace,

who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

Then God Almighty explained the difference between those who are benefited by the reminder and those who are not benefited by it, saying: 10- **He who fears will be reminded.** That is, he who fears God will be admonished by your admonition, and his fear and righteousness will increase with the reminder.

Tafsir al-Baghawi

10- **He will remember,** he will take heed, **whoever fears,** God Almighty.

Tafsir al-Baidawi

10- **He who fears will remember.** He who fears God Almighty will be admonished and benefit from it by contemplating it and knowing its truth. It addresses the knowledgeable and the hesitant.

Surat al-A'la 87:11

And the most wretched avoid it.

Surat al-A'la 87:11

And the most wretched avoid it.

Tafsir al-Jalalayn

11 - **And he avoids it** meaning the remembrance, that is, he leaves it aside and does not pay attention to it **the most wretched** meaning the miserable one, that is, the disbeliever

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And he avoids it** meaning: And he avoids the reminder **the most wretched** meaning: the most wretched of the two groups. **The one who will enter the Great Fire** and they are those who are not benefited by the reminder.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "So remember, if the reminder should benefit. He who fears will remember." So fear God, no servant ever fears God except that he remembers Him. **And the most wretched avoids it.** No, by God, no servant avoids this remembrance out of asceticism and hatred for its people except that he is wretched in the midst of wretchedness.

Tafsir al-Qurtubi

The Almighty says: **And the most wretched avoids it.** That is, he avoids the remembrance and keeps away from it. **The most wretched** means the wretched in the sight of God. It was also said that this verse was revealed about Al-Walid ibn Al-Mughira and Utba ibn Rabi'ah.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing.** When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration.** Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from

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Fath al-Qadir

11- **And the most wretched of the unbelievers avoids it** meaning [and avoids] the remembrance and keeps away from it the most wretched of the unbelievers because of their persistence in disbelieving in God and their immersion in His sins.

Tafsir al-Baghawi

11- **And avoids it**, meaning he avoids the remembrance and distances himself from it, **the most wretched**, the wretched in God's knowledge.

Tafsir al-Baidawi

11- **And he avoids it** and avoids **the remembrance. The most wretched** is the disbeliever, for he is more wretched than the immoral person, or **the most wretched** of the disbelievers because of his deepening in disbelief.

Surat al-A'la 87:12
who will burn in the Great Fire

Surat al-A'la 87:12

who will burn in the Great Fire

Tafsir al-Jalalayn

12 - **He who will enter the greater fire** is the fire of the Hereafter and the lesser fire is the fire of this world

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **He who will enter the Great Fire** means: He who will enter the fire of Hell, which is the Great Fire, and he means the Great Fire because of the intensity of the heat and pain.

Tafsir al-Qurtubi

The Almighty says: **Who will be exposed to the Great Fire** meaning the greatest, which is the lowest level of Hellfire, as stated by Al-Farra'. Al-Hasan reported: The greatest is the fire of Hell, and the smallest is the fire of this world, as stated by Yahya ibn Salam.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

Ibn Jarir said: Ibn Hamid told us, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq Al-Hamadani, that when Ibn Abbas recited **Glorify the**

name of your Lord, the Most High, he would say: Glory be to my Lord, the Most High. And when he recited **I swear by the Day of Resurrection**, and reached the end of it, **Is He not able to give life to the dead?** he would say: Glory be to You, and yes. And Qatada said: **Glorify the name of your Lord, the Most High**, 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 my Lord, the Most High. And God Almighty's statement: **Who created and proportioned** means He created creation and proportioned every creature in the best of forms. And the Almighty's saying: **And He Who has determined and guided**. Mujahid said: He has guided mankind to misery and happiness and He has guided livestock to their pastures. This verse is like the Almighty's saying, informing us about Moses, who said to Pharaoh: **Our Lord is He who gave each thing its form and nature and then guided it**. That is, He determined a measure and guided the creation to it, as is proven in Sahih Muslim on the authority of Abdullah ibn Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of the creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. And the Almighty's saying: **And He Who brought forth pasture**, that is, of all kinds of plants and crops, **and made it black stubble**. Ibn Abbas said: Changing dry stubble. And something similar was reported from Mujahid, Qatadah, and Ibn Zayd.

Ibn Jarir said: Some of the scholars of Arabic speech were of the view that this is from the deferred meaning of bringing forward, and that the meaning of speech is **and He who brought forth the pasture, Ahwa**: green to black, then He made it stubble after that. Then Ibn Jarir said: Although this is possible, it is not correct because it contradicts the sayings of the people of interpretation. And the statement of God, the Most High, **We will make you recite** meaning O Muhammad **and you will not forget**. This is a statement from God, the Most High, and a promise from Him to him that He will make him recite a recitation that he will not forget **except what God wills**. This is the preferred choice of Ibn Jarir. Qatada said: The Messenger of God, peace and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in

disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty

said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

Then he described the most wretched, saying: 12- **The one who will enter the Great Fire**, meaning the great and terrible one, because it is hotter than the others. Al-Hasan said: The Great Fire is the fire of Hell. The Lesser Fire is the fire of this world. Al-Zajaj said: It is the lowest level of Hell.

Tafsir al-Baghawi

12- **He who will burn in the Great Fire**, the great and terrible one, because it is greater and hotter than the fire of this world.

Tafsir al-Baidawi

12- **He who will enter the Great Fire** is the fire of Hell, for he, peace and blessings be upon him, said, **This fire of yours is a part of seventy parts of the fire of Hell**, or what is in the lowest level of it.

Surat al-A'la 87:13

Then he will neither die therein nor live.

Surat al-A'la 87:13

Then he will neither die therein nor live.

Tafsir al-Jalalayn

13 - **Then he will neither die therein** nor will he rest **nor will he live** a pleasant life

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then he will neither die therein nor live therein**. He says: Then he will neither die in the Great Fire nor live therein, and that is because the soul of one of them will be in his throat therein, and it will not exit and leave him and he will die, nor will it return to its place in the body and he will live therein. And it was said: He will neither die therein and find rest, nor will he live a life that will benefit him.

Others said: This was said because when the Arabs described a man as having fallen into extreme hardship, they would say: He is neither alive nor dead. So God addressed them with the same words that they used.

Tafsir al-Qurtubi

The Almighty says: **Then he will neither die therein nor live**. That is, he will neither die and find rest from the torment, nor will he live a life that will benefit him, as the poet said:

Is there no soul that does not die, so that its suffering ends and it does not live a life that has any taste?

The hadith of Abu Sa'id Al-Khudri has been mentioned in An-Nisa' and other books, and that when the monotheists among the believers enter Hell - which is the lesser fire according to Al-Farra' - they will burn in it and die, until intercession is granted for them. Narrated by Muslim. It has also been said that the people of misery vary in their misery, and this threat is for the most miserable, even if there is a miserable person who does not reach this level.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Abd al-Rahman told us, Musa - meaning Ibn Ayyub al-Ghafiqi - told us, my uncle Iyas ibn Amir told us, I heard Uqbah ibn Amir al-Juhani say: When the verse, **So glorify the name of your Lord, the Most High**, was revealed, the Messenger of God (peace and blessings of God be upon him) said to us, **Include it in your bowing**. When the verse, **Glorify the name of your Lord, the Most High**, was revealed, he said, **Include it in your prostration**. Abu Dawud and Ibn

Majah narrated it from the hadith of Ibn al-Mubarak, from Musa ibn Ayyub, with this chain of transmission. Imam Ahmad said: Waki' told us, Isra'il told us, from Abu Ishaq, from Muslim al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas, that when the Messenger of God (peace and blessings of God be upon him) recited, **Glorify the name of your Lord, the Most High**, he would say, **Glory be to my Lord, the Most High**. Abu Dawud narrated it in this way, from Zuhair ibn Harb, from Waki', with this chain of transmission. He said, Waki' was contradicted in it. Abu Waki' and Shu'bah narrated it from Abu Ishaq, from Sa'id, from Ibn Abbas, with a chain of transmission ending with him. Al-Thawri said on the authority of Al-Suddi on the authority of Abd Al-Khair who said: I heard Ali recite **Glorify the name of your Lord, the Most High**, and he said: Glory be to my Lord, the Most High.

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and blessings be upon him, did not forget anything except what God wills. It was said that what is meant by his statement, **and you will not forget** is a request, and the meaning of the exception in this is what occurs from abrogation, meaning do not forget what We make you recite except what God wills. He lifted it up, so there is no harm in leaving it. And the statement of God, the Most High, **Indeed, He knows what is declared and what is hidden**, meaning He knows what the servants declare openly and what they conceal of their words and deeds. Nothing of that is hidden from Him.

God the Almighty says: {And We will make easy for you [the path] easy [for you]} meaning, We will make good deeds and words easy for you, and We will legislate for you an easy, tolerant, upright, and just law in which there is no crookedness, difficulty, or hardship. God the Almighty says: {Then remind, if the reminder should benefit} meaning, remind when reminding is beneficial. From here, etiquette is taken in disseminating knowledge and not disclosing it to anyone other than its people, as the Commander of the Faithful, Ali **may God be pleased with him** said: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** He said: "Tell people what they know. Do you wish that God and His Messenger would be accused of lying?" God the Almighty says: {He who fears will be reminded} meaning, he will be admonished by what you convey, O Muhammad, from the heart, who fears God and knows that he will meet Him. "But the most wretched will avoid it * who will enter the Great Fire * and then neither die therein nor live} meaning, he will neither die and find rest nor live a life that benefits him, rather it will be harmful to him, because because of it he will feel the painful torment and various types of humiliation he will be punished with. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Sulayman, meaning al-Taymi, on the authority of Abu Nadrah, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they neither die nor live. As for the people for whom God wants mercy, He causes them to die in Hell, and the intercessors enter upon them, and a man takes his supporters and causes them to grow—or he said—grow—in the River of Life—or he said Life—or he said Animals—or he said River of Paradise—and they grow like the seed in the mud of a torrent." He said: And the Prophet, may God bless him and grant him peace, said: **Do you not see that a tree is green, then it becomes yellow, then it becomes green?** He said: Some of them said: It is as if the Prophet, may God bless him and grant him peace, was in the desert.

Ahmad also said: Ismail told us, Saeed bin Yazid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live. Rather, there will be people - or something like that - who will be afflicted by Hell because of their sins - or he said because of their transgressions - and it will cause them to die a death until they become charcoal. Then intercession will be permitted, and they will be brought in groups, and they will grow on the rivers of Paradise. It will be said: O

people of Paradise, pour water over them. So they will grow like a seed in the muck of a torrent." He said: A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it from the hadith of Bishr bin Al-Mufaddal and Shu'bah, both of them on the authority of Abu Salamah Saeed bin Yazid, with a similar chain of narration. Ahmad also narrated it on the authority of Yazid, on the authority of Saeed bin Iyas Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell whom God does not want to bring out will neither die in it nor live. The people of Hell whom God wants to bring out will cause them to die in it." Death until they become charcoal, then they emerge as flocks and are thrown upon the rivers of Paradise, and water from the rivers of Paradise is sprinkled upon them, and they grow as a seed grows in the silt of a torrent. And God Almighty said, informing us about the people of Hellfire: **And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'** And God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them,** and other verses with this meaning.

Fath al-Qadir

13- **Then he will neither die therein nor live therein** meaning he will neither die therein and find rest from the torment he is in, nor will he live a life from which he will benefit. From this is the poet's saying:

O soul, do not die, lest its suffering should be ended, nor live a life that has any taste.

Then there is the laxity in the degrees of severity, because the hesitation between death and life is more terrible than the one who prays in the Great Fire.

Tafsir al-Baghawi

13- **Then he will not die in it**, so he will rest, **nor will he live**, a life that will benefit him.

Tafsir al-Baidawi

13- **Then he will not die in it** and rest. **Nor will he live** a life that will benefit him.

Surat al-A'la 87:14

Indeed, he has succeeded who purifies himself.

Surat al-A'la 87:14

Indeed, he has succeeded who purifies himself.

Tafsir al-Jalalayn

14 - **He has succeeded** he has won **whoever purifies himself** purifies himself through faith

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He who purifies himself from disbelief and sins against God, and does what God has commanded him to do, and fulfills his obligations, will succeed and achieve his goal.

A group of interpreters said something similar to what we said about this.

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, **He has certainly succeeded who purifies himself**, meaning: He who purifies himself from polytheism.

Muhammad bin Al-Muthanna told us: Muhammad bin Abdullah Al-Ansari told us: Hisham told us, on the authority of Al-Hasan, regarding His statement, **He has succeeded who purifies himself**, he said: He whose deeds are pure.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He has succeeded who purifies himself**. He said: He acts out of piety.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar Al-Adani told us, on the authority of Al-Hakam, on the authority of Ikrimah, regarding His statement, **He has succeeded who purifies himself**, meaning he who says, **There is no god but God**.

Others said: Rather, the meaning of this is: He who pays the zakat on his wealth has succeeded.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ali ibn al-Aqmar, on the authority of Abu al-Ahwas: **He has succeeded who purifies himself**. He said: Whoever is able to bow down, let him do so, then let him stand and pray.

Muhammad bin Amara Al-Razi told us, he said: Abu Naim told us, he said: Sufyan told us, on the authority of Ali bin Al-Aqmar, on the authority of Abu Al-Ahwas, **He has succeeded who purifies himself**, he said: He who submits.

Muhammad bin Amara told us: Uthman bin Saeed bin Marra told us: Zuhair told us, on the authority of Abu

Ishaq, on the authority of Abu Al-Ahwas, who said: If a beggar comes to one of you while he wants to pray, let him give his zakat before his prayer, for God says: **He has succeeded who purifies himself, and remembers the name of his Lord and prays**. So whoever is able to give his zakat before his prayer, let him do so.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He has succeeded who purifies himself**, means a man purifies himself with his wealth and pleases his Creator.

Others said: Rather, he meant Zakat al-Fitr.

Who said that?

Amr ibn Abd al-Hamid al-Amili narrated to me, saying: Marwan ibn Muawiyah narrated to us, on the authority of Abu Khaldi, who said: I entered upon Abu al-Aaliyah, and he said to me: When you go out tomorrow for the Eid, pass by me. So I passed by him, and he said: Have you eaten anything? I said: Yes. He said: Have you poured water over yourself? I said: Yes. He said: Then tell me what you did with your zakat? I said: I have spent it. He said: I only wanted you for this. Then he recited: **Indeed he has succeeded who purifies himself, And remembers the name of his Lord and prays**. And he said: The people of Madinah do not see a charity better than it, and than providing water to drink.

Tafsir al-Qurtubi

God Almighty says: **He has certainly succeeded who purifies himself, * And remembers the name of his Lord and prays**.

There are three issues:

First: The Almighty's statement: **He has certainly succeeded**, meaning he has found abiding in Paradise, meaning he who purifies himself from polytheism through faith. This was stated by Ibn Abbas, Ata', and Ikrimah. Al-Hasan and Al-Rabi' said: **He whose deeds are pure and growing**. Muammar said on the authority of Qatadah: **He has been purified**, meaning, **through righteous deeds**. It was narrated from him on the authority of Ata' and Abu Al-Aaliyah: It was revealed regarding Zakat Al-Fitr. It was narrated on the authority of Ibn Sirin: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**, he said: He went out and prayed after he had performed the ritual prayer. Ikrimah said: A man would say, **I present my Zakat before my prayer**. Sufyan said: God the Almighty said: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**, and it was narrated on the authority of Abu Sa'id Al-Khudri and Ibn Umar: That is in a charity better than it, and better than providing water to drink. Kathir ibn Abdullah narrated on the authority of his father, on the authority of his grandfather:

On the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **He has succeeded who purifies himself**, he

said: **Pays zakat al-fitr**, "And mentioned the name of his Lord and prayed," he said: **The Eid prayer**. Ibn Abbas and Ad-Dahhak said: **And mentioned the name of his Lord** on the way to the place of prayer, **and prayed** the Eid prayer. It was said that what is meant by the verse is zakat on all wealth, as stated by Abu Al-Ahwas and Ata'. Ibn Jurayj narrated that he said: I said to Ata': **He has succeeded who purifies himself** for the sake of breaking the fast? He said: It refers to all charity. It was said that it is zakat on deeds, not zakat on wealth, meaning that he purifies his deeds from ostentation and negligence, because it is more common to say about wealth: it is purified, not that it is to be purified. Jabir ibn Abdullah narrated that he said:

The Prophet, may God bless him and grant him peace, said: **He has succeeded who purifies himself** meaning he who bears witness that there is no god but God, rejects rivals to Him, and bears witness that I am the Messenger of God. On the authority of Ibn Abbas, **purifies himself** means: There is no god but God. Ata' narrated from him that he said: It was revealed about Uthman ibn Affan, may God be pleased with him. He said: There was a hypocrite in Medina who had a leaning palm tree in the house of an Ansar man. When the wind blew, it caused the dates and fresh dates to fall onto the house of the Ansar, so he and his family would eat. The hypocrite argued with him and complained about that to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, sent to the hypocrite, not knowing of his hypocrisy, and said: **Your brother, the Ansari, mentioned that your fresh dates and fresh dates fall to the hypocrite, and he does not know of his hypocrisy.** He said:

Tafsir Ibn Kathir

God the Almighty says: **Indeed, he has succeeded who purifies himself** meaning, purifies himself from bad morals and follows what God has revealed to the Messenger, may God's prayers and peace be upon him. **And remembers the name of his Lord and prays** meaning, establishes the prayer at its appointed times, seeking God's pleasure, obeying God's command, and complying with God's law. Al-Hafiz Abu Bakr al-Bazzar said: Ibad ibn Ahmad al-Azrami told us, my uncle Muhammad ibn Abd al-Rahman told us, on the authority of his father, on the authority of Ata' ibn al-Sa'ib, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **Indeed, he has succeeded who purifies himself** He said: **Whoever bears witness that there is no god but God, and removes all rivals to Him, and bears witness that I am the Messenger of God** "And remembers the name of his Lord and prays" He said: **It refers to the five daily prayers, maintaining them, and paying attention to them.** Then he said: It is not narrated from Jabir except from this source. Ibn Abbas also said: What is meant by this are the five daily prayers, and Ibn Jarir chose this view.

Ibn Jarir said: Amr ibn Abd al-Hamid al-Amli told me, Marwan ibn Muawiyah told us, on the authority of Abu Khalda, who said: I entered upon Abu al-Aaliyah, and

he said to me: When you go out tomorrow to the Eid, pass by me. He said: So I passed by him, and he said: Have you eaten anything? I said: Yes. He said: Did you pour water over yourself? I said: Yes. He said: Then tell me, what did you do with your zakat? I said: I have directed it. He said: I only wanted you for this. Then he recited: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** And he said: The people of Medina do not see any charity better than this or providing water to drink. **I said:** We have narrated from the Commander of the Faithful, Umar ibn Abd al-Aziz, that he used to order the people to give Zakat al-Fitr and recite this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Abu al-Ahwas said: If a beggar comes to one of you while he wants to pray, let him put it forward before his prayer, for God the Most High says: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Qatadah said about this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays,** he purifies his wealth and pleases his Creator.

Then God Almighty said: **Rather, you prefer the life of this world** meaning you give it precedence over the matters of the Hereafter and prefer it over what is beneficial and better for you in your life and your afterlife. **And the Hereafter is better and more lasting** meaning God's reward in the Hereafter is better and more lasting than this world, for this world is lowly and fleeting, while the Hereafter is noble and everlasting. So how can a rational person prefer what will perish over what will last and be concerned with what will soon pass away and neglect concern for the eternal and everlasting home? Imam Ahmad said: Husayn ibn Muhammad told us, Dhuwaid told us, on the authority of Abu Ishaq, on the authority of Urwah, on the authority of Aishah, who said: The Messenger of God, may God bless him and grant him peace, said: **This world is the home of those who have no home, and the wealth of those who have no wealth, and it is gathered for those who have no mind.** Ibn Jarir said: Ibn Humayd told us, Yahya ibn Wadh told us, Abu Hamza told us, on the authority of Ata', on the authority of Urfajah al-Thaqafi, who said: I recited to Ibn Mas'ud, **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark stubble up to His saying, But you prefer the life of this world.** He stopped reciting and turned to his companions and said: We prefer this world over the Hereafter. The people were silent, so he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and left the delayed one. This from him is in the form of humility and condescension, or it is describing the genus as it is, and God knows best.

Imam Ahmad said: Sulayman ibn Dawud al-Hashimi told us, Ismail ibn Ja'far told us, 'Amr ibn Abi 'Amr told me, on the authority of al-Muttalib ibn 'Abdullah, on the authority of Abu Musa al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves his worldly life will harm his Hereafter,**

Indeed, he has succeeded who purifies himself.

and whoever loves his Hereafter will harm his worldly life, so prefer what remains over what perishes.

Ahmad is the only one to narrate it. He also narrated it on the authority of Abu Salamah al-Khuza'i, on the authority of al-Darawardi, on the authority of 'Amr ibn Abi 'Amr, with a similar chain of transmission. And the Almighty's statement: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses**, al-Hafiz Abu Bakr al-Bazzar said: Nasr ibn 'Ali told us, Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of 'Ata' ibn al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses**, was revealed, the Prophet, may God bless him and grant him peace, said: **All of this—or this was—in the scriptures of Abraham and Moses**. Then he said: We do not know of any reliable narrators on the authority of 'Ata' ibn al-Sa'ib on the authority of 'Ikrimah on the authority of Ibn Abbas other than this, and another hadith narrated by him like this.

Al-Nasa'i said: Zakariya bin Yahya told us, Nasr bin Ali told us, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of 'Ata' bin al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: When the verse **Glorify the name of your Lord, the Most High** was revealed, he said: It is all in the scriptures of Abraham and Moses. When the verse **And Abraham who fulfilled** was revealed, he said: And in Abraham, **No bearer of burdens will bear the burden of another** means that this verse is like the statement of God Almighty in Surat al-Najm 53: "Or has he not been informed of what is in the scriptures of Moses * And Abraham who fulfilled * No bearer of burdens will bear the burden of another * And that man can have nothing but what he strives for * And that his striving will soon be seen * Then he will be recompensed with the fullest recompense * And that to your Lord is the final destination" verses to the end of them. And this is what 'Ikrimah said in what Ibn Jarir narrated on the authority of Ibn Hamid on the authority of Mihran on the authority of Sufyan al-Thawri on the authority of his father on the authority of 'Ikrimah regarding the statement of God Almighty: **Indeed, this is in the former scriptures * The scriptures of Abraham and Moses** he says: The verses in **Glorify the name of your Lord** Al-A'la, and Abu Al-A'la said: The story of this Surah is in the first scriptures, and Ibn Jarir chose that what is meant by his saying: "Indeed, this is a reference to His saying: 'Indeed, he has succeeded who purifies himself, * And remembers the name of his Lord and prays. * Rather, you prefer the life of this world, * And the Hereafter is better and more lasting.'" Then the Most High said: **Indeed, this** meaning the content of these words **is in the former scriptures, * The scriptures of Abraham and Moses**. This which he chose is good and strong, and something similar has been narrated from Qatadah and Ibn Zayd, and God knows best, the last interpretation of Surat Al-Sabha, and to God be praise and thanks, and with Him is success and protection.

Fath al-Qadir

14- **Indeed, he has succeeded who purifies himself** meaning, he who purifies himself from polytheism, believes in God, establishes His Oneness, and acts in accordance with His laws. 'Ata' and Ar-Rabi' said: He whose deeds are pure and growing. Qatadah said: He is purified by righteous deeds. Qatadah, 'Ata' and Abu Al-Aaliyah said: It was revealed regarding Zakat al-Fitr. 'Ikrimah said: A man would say: I present my Zakat before my prayer. The root of Zakat in the language is growth. It was said that what is meant by this verse is the Zakat on all wealth. It was also said that what is meant by it is the Zakat of deeds, not the Zakat on wealth, because what is most commonly said about wealth is that it is purified, not that it is given Zakat.

Tafsir al-Baghawi

14- **He has succeeded who purifies himself**, purifies himself from polytheism and says: There is no god but God. This is the saying of 'Ata' and 'Ikrimah, and the narration of Al-Walabi and Sa'id ibn Jubayr on the authority of Ibn Abbas. Al-Hasan said: He whose deeds are pure.

Others said: It is the Zakat al-Fitr. It was narrated on the authority of Abu Saeed al-Khudri regarding his statement: **He has succeeded who purifies himself**, he said: He gave the Zakat al-Fitr.

Tafsir al-Baidawi

14- **He has succeeded who purifies himself** purifies himself from disbelief and sin, or increases his piety by paying zakat, or purifies himself for prayer, or pays zakat.

Surat al-A'la 87:15

And he mentioned the name of his Lord and prayed.

Tafsir al-Jalalayn

15 - **And he mentioned the name of his Lord** glorifying Him **and performed** the five daily prayers. This is one of the matters of the Hereafter, and the infidels of Mecca are turning away from it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And he mentioned the name of his Lord and prayed.** The people of interpretation differed in the interpretation of his saying: **And he mentioned the name of his Lord and prayed.** Some of them said: The meaning of that is: He made God One.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And he mentioned the name of his Lord and prayed,** meaning: He declared God Almighty to be One.

Others said: Rather, the meaning of this is: He remembered God, called upon Him, and sought Him.

The correct thing to say about this is: He mentioned God, made Him One, called upon Him, and called upon Him, because all of that is from the remembrance of God, and God Almighty did not specify one type of His remembrance over another.

And his saying: **So he prayed.** The people of interpretation differed in their interpretation of that. Some of them said: What he meant by it is: So he prayed the five prayers.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **So he prayed,** meaning: he prayed the five daily prayers.

Others said: It means the Eid prayer on the day of Eid al-Fitr.

Others said: Rather, what he meant by it is: And he mentioned the name of his Lord and supplicated. They said: The prayer here means supplication.

The correct thing to say is: What he meant by his saying **so he prayed** is the prayers, and the remembrance of God in them through praise, glorification, and supplication.

Tafsir al-Qurtubi

The Almighty says: **And he mentioned the name of his**

Lord and prayed. That is, he mentioned his Lord. Ata' narrated on the authority of Ibn Abbas, who said: He means mentioning his return and his standing before God, the Most High, so he worshipped Him and prayed to Him. It was also said that he mentioned the name of his Lord with the takbir at the beginning of the prayer, because it is not valid without mentioning Him. This is the saying: Allahu Akbar. This is used as evidence for the obligation of the opening takbir, and that it is not part of the prayer, because the prayer is conjoined with it. This provides evidence for those who say that opening with any of the names of God, the Almighty, is permissible. This is a controversial issue among the jurists. This has been discussed previously at the beginning of Surat Al-Baqarah. It was also said that they are the takbirs of Eid. Ad-Dahhak said: **And he mentioned the name of his Lord** on the path to the place of prayer **and he prayed,** meaning the Eid prayer. It was said: **And he mentioned the name of his Lord,** meaning that he remembers Him in his heart during his prayer, fearing His punishment and hoping for His reward, so that his fulfillment of it and his humility in it are in accordance with his fear and hope. It was also said: It is to begin the beginning of every surah with **In the name of God, the Most Gracious, the Most Merciful.** **So he prayed** means he prayed and remembered. There is no difference between saying, **You honored me and visited me,** and saying, **You visited me and honored me.** Ibn Abbas said: This is in the obligatory prayer, which are the five daily prayers. It was also said: Supplication, meaning supplication to God for the needs of this world and the hereafter. It was also said: The Eid prayer, as said by Abu Saeed Al-Khudri, Ibn Umar and others. It has been mentioned previously. It was also said: It is to voluntarily pray after paying zakat, as said by Abu Al-Ahwas, and it is implied by the statement of Ata'. It was narrated from Abdullah who said: Whoever establishes prayer but does not pay zakat, then his prayer is not valid.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, he has succeeded who purifies himself** meaning, purifies himself from bad morals and follows what God has revealed to the Messenger, may God's prayers and peace be upon him. **And remembers the name of his Lord and prays** meaning, establishes the prayer at its appointed times, seeking God's pleasure, obeying God's command, and complying with God's law. Al-Hafiz Abu Bakr al-Bazzar said: Ibad ibn Ahmad al-Azami told us, my uncle Muhammad ibn Abd al-Rahman told us, on the authority of his father, on the authority of Ata' ibn al-Sa'ib, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **Indeed, he has succeeded who purifies himself** He said: **Whoever bears witness that there is no god but God, and removes all rivals to Him, and bears witness that I am the Messenger of God** "And remembers the name of his Lord and prays" He said: **It refers to the five daily prayers, maintaining them, and paying attention to them.** Then he said: It is not narrated from Jabir except from this source. Ibn Abbas also said: What is meant by this are the five daily

And he mentioned the name of his Lord and prayed.

prayers, and Ibn Jarir chose this view.

Ibn Jarir said: Amr ibn Abd al-Hamid al-Amli told me, Marwan ibn Muawiyah told us, on the authority of Abu Khalda, who said: I entered upon Abu al-Aaliyah, and he said to me: When you go out tomorrow to the Eid, pass by me. He said: So I passed by him, and he said: Have you eaten anything? I said: Yes. He said: Did you pour water over yourself? I said: Yes. He said: Then tell me, what did you do with your zakat? I said: I have directed it. He said: I only wanted you for this. Then he recited: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** And he said: The people of Medina do not see any charity better than this or providing water to drink. I said: We have narrated from the Commander of the Faithful, Umar ibn Abd al-Aziz, that he used to order the people to give Zakat al-Fitr and recite this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Abu al-Ahwas said: If a beggar comes to one of you while he wants to pray, let him put it forward before his prayer, for God the Most High says: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Qatadah said about this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays,** he purifies his wealth and pleases his Creator.

Then God Almighty said: **Rather, you prefer the life of this world** meaning you give it precedence over the matters of the Hereafter and prefer it over what is beneficial and better for you in your life and your afterlife. **And the Hereafter is better and more lasting** meaning God's reward in the Hereafter is better and more lasting than this world, for this world is lowly and fleeting, while the Hereafter is noble and everlasting. So how can a rational person prefer what will perish over what will last and be concerned with what will soon pass away and neglect concern for the eternal and everlasting home? Imam Ahmad said: Husayn ibn Muhammad told us, Dhuwaid told us, on the authority of Abu Ishaq, on the authority of Urwah, on the authority of Aishah, who said: The Messenger of God, may God bless him and grant him peace, said: **This world is the home of those who have no home, and the wealth of those who have no wealth, and it is gathered for those who have no mind.** Ibn Jarir said: Ibn Humayd told us, Yahya ibn Wadh told us, Abu Hamza told us, on the authority of Ata', on the authority of Urfajah al-Thaqafi, who said: I recited to Ibn Mas'ud, **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark** stubble up to His saying, **But you prefer the life of this world.** He stopped reciting and turned to his companions and said: We prefer this world over the Hereafter. The people were silent, so he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and left the delayed one. This from him is in the form of humility and condescension, or it is describing the genus as it is, and God knows best.

Imam Ahmad said: Sulayman ibn Dawud al-Hashimi told us, Ismail ibn Ja'far told us, 'Amr ibn Abi 'Amr told me, on the authority of al-Muttalib ibn 'Abdullah, on the authority of Abu Musa al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves his worldly life will harm his Hereafter, and whoever loves his Hereafter will harm his worldly life, so prefer what remains over what perishes.**

Ahmad is the only one to narrate it. He also narrated it on the authority of Abu Salamah al-Khuza'i, on the authority of al-Darawardi, on the authority of 'Amr ibn Abi 'Amr, with a similar chain of transmission. And the Almighty's statement: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** al-Hafiz Abu Bakr al-Bazzar said: Nasr ibn 'Ali told us, Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of 'Ata' ibn al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** was revealed, the Prophet, may God bless him and grant him peace, said: **All of this—or this was—was in the scriptures of Abraham and Moses.** Then he said: We do not know of any reliable narrators on the authority of 'Ata' ibn al-Sa'ib on the authority of 'Ikrimah on the authority of Ibn Abbas other than this, and another hadith narrated by him like this.

Al-Nasa'i said: Zakariya bin Yahya told us, Nasr bin Ali told us, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Ata' bin Al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: When the verse **Glorify the name of your Lord, the Most High** was revealed, he said: It is all in the scriptures of Abraham and Moses. When the verse **And Abraham who fulfilled** was revealed, he said: And in Abraham, **No bearer of burdens will bear the burden of another** means that this verse is like the statement of God Almighty in Surat al-Najm 53: "Or has he not been informed of what is in the scriptures of Moses * And Abraham who fulfilled * No bearer of burdens will bear the burden of another * And that man can have nothing but what he strives for * And that his striving will soon be seen * Then he will be recompensed with the fullest recompense * And that to your Lord is the final destination" verses to the end of them. And this is what 'Ikrimah said in what Ibn Jarir narrated on the authority of Ibn Hamid on the authority of Mihran on the authority of Sufyan Al-Thawri on the authority of his father on the authority of 'Ikrimah regarding the statement of God Almighty: **Indeed, this is in the former scriptures * The scriptures of Abraham and Moses** he says: The verses in **Glorify the name of your Lord** Al-A'la, and Abu Al-A'la said: The story of this Surah is in the first scriptures, and Ibn Jarir chose that what is meant by his saying: "Indeed, this is a reference to His saying: 'Indeed, he has succeeded who purifies himself, * And remembers the name of his Lord and prays. * Rather, you prefer the life of this world, * And the Hereafter is better and more lasting.'" Then the Most High said: **Indeed, this** meaning the content of these words **is in the former scriptures, * The scriptures of Abraham and Moses.** This which he chose is good and strong, and something similar has been narrated from Qatada and Ibn Zayd, and God

knows best, the last interpretation of Surat Al-Sabha, and to God be praise and thanks, and with Him is success and protection.

Fath al-Qadir

15- **And he mentioned the name of his Lord and prayed.** It was said that the meaning is: He mentioned the name of his Lord with fear, so he worshipped Him and prayed to Him. It was also said that he mentioned the name of his Lord with his tongue, so he prayed: that is, he performed the five daily prayers. It was also said that he mentioned his place of standing and his return, so he worshipped Him, and it is like the first statement. It was also said that he mentioned the name of his Lord by saying Allahu Akbar at the beginning of the prayer because it is not valid except by mentioning Him, which is his saying: Allahu Akbar. It was also said that he mentioned the name of his Lord on the way to the place of prayer, so he prayed. It was also said that it means to voluntarily perform a prayer after paying zakat. It was also said that what is meant by prayer here is the Eid prayer, just as what is meant by purification in the first verse is zakat al-fitr. The distance of this statement is clear because the surah was revealed in Mecca, and zakat al-fitr and the Eid prayer were not made obligatory except in Medina.

Tafsir al-Baghawi

15- **And he mentioned the name of his Lord and prayed.** He said: He went out to the Eid prayer and prayed. Ibn Mas'ud used to say: May God have mercy on a man who gives charity, then prays, and then recites this verse. Nafi' narrated: When Ibn Umar prayed the morning prayer - meaning on the day of Eid - he would say: O Nafi', is charity forbidden? If you said: Yes, he would go to the prayer place. If you said: No, he would say: Then go out now. This is what this verse was revealed about: **He has succeeded who purifies himself, * And remembers the name of his Lord and prays.** This is the opinion of Abu Al-'Aliyah and Ibn Sirin.

Some of them said: I do not know the basis of this interpretation, because this surah was revealed in Mecca, and there was no Eid or Zakat al-Fitr in Mecca.

Sheikh Imam Muhyi Al-Sunnah, may God have mercy on him, said: It is possible that the revelation was before the ruling, as He said: **And you are settled in this city.** The Surah is Meccan, and the effect of the solution became apparent on the day of the conquest, so that he, peace and blessings be upon him, said: **It was made permissible for me for an hour of a day.** Likewise, the verse was revealed in Mecca: **The host will be routed and they will turn their backs.** (al-Qamar 54:45). Omar bin Al-Khattab said: I did not know which host would be defeated, so when it was the day of Badr, I saw the Prophet, peace and blessings be upon him, jumping up in his armor and saying: **The host will be routed and they will turn their backs.** "And he mentioned the name of his Lord and prayed." That is, he mentioned his Lord and prayed. It was said: The remembrance is the takbirs of Eid, and the prayer is the Eid prayer. It was also said that the prayer here is

supplication.

Tafsir al-Baidawi

15- **And he mentioned the name of his Lord** in his heart and with his tongue **so he prayed** like his saying: **Establish prayer for My remembrance** and it is possible that what is meant by the remembrance is the opening takbir, and it was said *purified* he gave charity for the breaking of the fast **and he mentioned the name of his Lord** he glorified it on the day of Eid **so he prayed** his prayer.

Surat al-A'la 87:16

Rather, you prefer the life of this world

Surat al-A'la 87:16

Rather, you prefer the life of this world

Tafsir al-Jalalayn

16 - **Rather, you prefer** the upper and lower **life of this world** over the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Rather, you prefer the life of this world.** He is saying to the al-Nas 114: Rather, you, O people, prefer the adornments of the life of this world over the Hereafter.

Tafsir al-Qurtubi

God Almighty says: **But you prefer the life of this world.**

The general reading *بالبائِزُون* with the letter ta' confirms Abu's reading *بالي اَشْفُون*. Abu Amr and Nasr ibn Asim read *بالبائِزُون* with the letter ya' in the third person, meaning: Rather, the wretched ones prefer the life of this world. According to the first reading, the interpretation of **By God, you prefer, O Muslims**, is to take more of this world and to take more of the reward. It was narrated on the authority of Ibn Mas'ud that he read this verse and said: Do you know why we preferred the life of this world over the hereafter? Because this world was present and hastened for us its good things, its food and drink, its pleasures and delights, while the hereafter was hidden from us, so we took the immediate and left the deferred. Thabit narrated on the authority of Anas who said: We were with Abu Musa on a journey, and the people were talking and mentioning this world. Abu Musa said: O Anas, these people almost tear the leather with their tongues, so come, let us remember our Lord for a while. Then he said: O Anas, what is the delay of the people! What slowed them down? I said: This world, Satan, and desires. He said: No, but the world has been hastened and the Hereafter has been hidden. By God, if they had seen it, they would not have been just or deviated.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, he has succeeded who purifies himself** meaning, purifies himself from bad morals and follows what God has revealed to the Messenger, may God's prayers and peace be upon him. **And remembers the name of his Lord and prays** meaning, establishes the prayer at its appointed times, seeking God's pleasure, obeying God's command, and complying with God's law. Al-Hafiz Abu Bakr

al-Bazzar said: Ibad ibn Ahmad al-Azrami told us, my uncle Muhammad ibn Abd al-Rahman told us, on the authority of his father, on the authority of Ata' ibn al-Sa'ib, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **Indeed, he has succeeded who purifies himself** He said: **Whoever bears witness that there is no god but God, and removes all rivals to Him, and bears witness that I am the Messenger of God** "And remembers the name of his Lord and prays" He said: **It refers to the five daily prayers, maintaining them, and paying attention to them.** Then he said: It is not narrated from Jabir except from this source. Ibn Abbas also said: What is meant by this are the five daily prayers, and Ibn Jarir chose this view.

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Urfajah al-Thaqafi, who said: I recited to Ibn Mas'ud, **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark stubble** up to His saying, **But you prefer the life of this world.** He stopped reciting and turned to his companions and said: We prefer this world over the Hereafter. The people were silent, so he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and left the delayed one. This from him is in the form of humility and condescension, or it is describing the genus as it is, and God knows best.

Imam Ahmad said: Sulayman ibn Dawud al-Hashimi told us, Ismail ibn Ja'far told us, 'Amr ibn Abi 'Amr told me, on the authority of al-Muttalib ibn 'Abdullah, on the authority of Abu Musa al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves his worldly life will harm his Hereafter, and whoever loves his Hereafter will harm his worldly life, so prefer what remains over what perishes.**

Ahmad is the only one to narrate it. He also narrated it on the authority of Abu Salamah al-Khuza'i, on the authority of al-Darawardi, on the authority of 'Amr ibn Abi 'Amr, with a similar chain of transmission. And the Almighty's statement: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** al-Hafiz Abu Bakr al-Bazzar said: Nasr ibn 'Ali told us, Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of 'Ata' ibn al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** was revealed, the Prophet, may God bless him and grant him peace, said: **All of this—or this was—was in the scriptures of Abraham and Moses.** Then he said: We do not know of any reliable narrators on the authority of 'Ata' ibn al-Sa'ib on the authority of 'Ikrimah on the authority of Ibn Abbas other than this, and another hadith narrated by him like this.

Al-Nasa'i said: Zakariya bin Yahya told us, Nasr bin Ali told us, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of 'Ata' bin Al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: When the verse **Glorify the name of your Lord, the Most High** was revealed, he said: It is all in the scriptures of Abraham and Moses. When the verse **And Abraham who fulfilled** was revealed, he said: And in Abraham, **No bearer of burdens will bear the burden of another** means that this verse is like the statement of God Almighty in Surat al-Najm 53: "Or has he not been informed of what is in the scriptures of Moses * And Abraham who fulfilled * No bearer of burdens will bear the burden of another * And that man can have nothing but what he strives for * And that his striving will soon be seen * Then he will be recompensed with the fullest recompense * And that to your Lord is the final destination" verses to the end of them. And this is what 'Ikrimah said in what Ibn Jarir narrated on the authority of Ibn Hamid on the authority of Mihran on the authority of Sufyan Al-Thawri on the authority of his father on the authority of 'Ikrimah regarding the statement of God Almighty: **Indeed, this is in the former scriptures * The scriptures of Abraham**

and Moses he says: The verses in **Glorify the name of your Lord** Al-A'la, and Abu Al-A'la said: The story of this Surah is in the first scriptures, and Ibn Jarir chose that what is meant by his saying: "Indeed, this is a reference to His saying: 'Indeed, he has succeeded who purifies himself, * And remembers the name of his Lord and prays. * Rather, you prefer the life of this world, * And the Hereafter is better and more lasting.'" Then the Most High said: **Indeed, this** meaning the content of these words **is in the former scriptures, * The scriptures of Abraham and Moses.** This which he chose is good and strong, and something similar has been narrated from Qatada and Ibn Zayd, and God knows best, the last interpretation of Surat Al-Sabha, and to God be praise and thanks, and with Him is success and protection.

Fath al-Qadir

16- **Rather, you prefer the life of this world.** This is an interruption of an implied statement indicated by the context: i.e., you do not do that, but you prefer the fleeting pleasures of this world. The majority of scholars read **you prefer** with the superior verb as addressing someone, and this is supported by Abu's reading: **Rather, you prefer.** Abu 'Amr read it with the subjunctive verb as addressing someone else. It was said that what is meant by the verse is the disbelievers, and what is meant by preferring the life of this world is being content with it and feeling secure in it and completely turning away from the Hereafter. It was also said that what is meant by it is all people, both believers and disbelievers, and what is meant by preferring it is something more general than that, which most people are not free from, such as preferring the worldly aspect to the Hereafter, and focusing on attaining its benefits and paying more attention to it than to acts of obedience.

Tafsir al-Baghawi

16- **Rather, you give preference,** Abu Amr and Ya'qub read: **you give preference** with a ya', meaning: the most wretched ones who were mentioned, and the others read it with a ta', the evidence for this is: the reading of Abi bin Ka'b: **Rather, you give preference to the life of this world** and what is meant by **the most wretched** is the plural, even though it is in the singular form, because if the definite article enters something for the genus, it becomes all-encompassing, so it is as if he said: and the most wretched avoid it, then he said: **Rather, you give preference to the life of this world.**

Tafsir al-Baidawi

16- **Rather, you prefer the life of this world** so you do not do what will make you happy in the Hereafter. The address is to the most wretched, with the shifting of attention or with the omission of *say*, or to all, as striving for this world is more common in the sentence. Abu Amr read it with the letter *yaa*.

Surat al-A'la 87:17

And the Hereafter is better and more lasting.

Surat al-A'la 87:17

And the Hereafter is better and more lasting.

Tafsir al-Jalalayn

17 - **And the Hereafter** which includes Paradise is **better and more lasting**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the Hereafter is better for you and more lasting** He says: The adornment of the Hereafter is better for you, O people, and more lasting, because worldly life is fleeting, while the Hereafter is everlasting; it will not end or perish.

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: **Rather, you prefer the life of this world.** So people chose the immediate life except for those whom God protected. And His statement: **And the Hereafter is better** in goodness, **and more lasting** in permanence.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Ata', on the authority of Urfajah Al-Thaqafi, who said: I asked Ibn Mas'ud to recite, **Glorify the name of your Lord, the Most High**, and when he reached, **But you prefer the life of this world**, he stopped reciting and turned to his companions and said: We prefer this world to the Hereafter. The people were silent, then he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and abandoned the deferred life.

The reciters differed in their recitation of His statement, **Rather, you prefer the life of this world.** The majority of the reciters of the regions recited it as **Rather, you prefer** with a ta', except for Abu Amr, who recited it with a ya', and said: He means the wretched.

And I do not prefer him to read that with the ta', because of the consensus of the proof from the reciters on it, and he mentioned that that is in Abu's reading: **Rather, you give preference**, so that is also evidence of the correctness of the reading with the ta'.

Tafsir al-Qurtubi

The Almighty says: **And the Hereafter is better and more lasting.** That is, the home of the Hereafter, meaning Paradise. *Better* means better. **And more**

lasting means more lasting than this world. The Prophet, may God bless him and grant him peace, said:

"The world in comparison to the Hereafter is like the way one of you puts his finger in the sea. So let him consider how much of the clay remains, for it would be necessary to prefer clay that remains over gold that perishes. He said: How can it be, when the Hereafter is made of gold that perishes, and the world is made of clay that perishes?"

Tafsir Ibn Kathir

God the Almighty says: **Indeed, he has succeeded who purifies himself** meaning, purifies himself from bad morals and follows what God has revealed to the Messenger, may God's prayers and peace be upon him. **And remembers the name of his Lord and prays** meaning, establishes the prayer at its appointed times, seeking God's pleasure, obeying God's command, and complying with God's law. Al-Hafiz Abu Bakr al-Bazzar said: Ibad ibn Ahmad al-Azami told us, my uncle Muhammad ibn Abd al-Rahman told us, on the authority of his father, on the authority of Ata' ibn al-Sa'ib, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **Indeed, he has succeeded who purifies himself** He said: **Whoever bears witness that there is no god but God, and removes all rivals to Him, and bears witness that I am the Messenger of God** "And remembers the name of his Lord and prays" He said: **It refers to the five daily prayers, maintaining them, and paying attention to them.** Then he said: It is not narrated from Jabir except from this source. Ibn Abbas also said: What is meant by this are the five daily prayers, and Ibn Jarir chose this view.

Ibn Jarir said: Amr ibn Abd al-Hamid al-Amlî told me, Marwan ibn Muawiyah told us, on the authority of Abu Khaldi, who said: I entered upon Abu al-Aaliyah, and he said to me: When you go out tomorrow to the Eid, pass by me. He said: So I passed by him, and he said: Have you eaten anything? I said: Yes. He said: Did you pour water over yourself? I said: Yes. He said: Then tell me, what did you do with your zakat? I said: I have directed it. He said: I only wanted you for this. Then he recited: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** And he said: The people of Medina do not see any charity better than this or providing water to drink. **I said:** We have narrated from the Commander of the Faithful, Umar ibn Abd al-Aziz, that he used to order the people to give Zakat al-Fitr and recite this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Abu al-Ahwas said: If a beggar comes to one of you while he wants to pray, let him put it forward before his prayer, for God the Most High says: **Indeed he has succeeded who purifies himself, * And remembers the name of his**

Lord and prays, he purifies his wealth and pleases his Creator.

Then God Almighty said: **Rather, you prefer the life of this world** meaning you give it precedence over the matters of the Hereafter and prefer it over what is beneficial and better for you in your life and your afterlife. **And the Hereafter is better and more lasting** meaning God's reward in the Hereafter is better and more lasting than this world, for this world is lowly and fleeting, while the Hereafter is noble and everlasting. So how can a rational person prefer what will perish over what will last and be concerned with what will soon pass away and neglect concern for the eternal and everlasting home? Imam Ahmad said: Husayn ibn Muhammad told us, Dhuwaid told us, on the authority of Abu Ishaq, on the authority of Urwah, on the authority of Aishah, who said: The Messenger of God, may God bless him and grant him peace, said: **This world is the home of those who have no home, and the wealth of those who have no wealth, and it is gathered for those who have no mind.** Ibn Jarir said: Ibn Humayd told us, Yahya ibn Wadh told us, Abu Hamza told us, on the authority of Ata', on the authority of Urfajah al-Thaqafi, who said: I recited to Ibn Mas'ud, **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark** stubble up to His saying, **But you prefer the life of this world.** He stopped reciting and turned to his companions and said: We prefer this world over the Hereafter. The people were silent, so he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and left the delayed one. This from him is in the form of humility and condescension, or it is describing the genus as it is, and God knows best.

Imam Ahmad said: Sulayman ibn Dawud al-Hashimi told us, Ismail ibn Ja'far told us, 'Amr ibn Abi 'Amr told me, on the authority of al-Muttalib ibn 'Abdullah, on the authority of Abu Musa al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves his worldly life will harm his Hereafter, and whoever loves his Hereafter will harm his worldly life, so prefer what remains over what perishes.** Ahmad is the only one to narrate it. He also narrated it on the authority of Abu Salamah al-Khuza'i, on the authority of al-Darawardi, on the authority of 'Amr ibn Abi 'Amr, with a similar chain of transmission. And the Almighty's statement: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** al-Hafiz Abu Bakr al-Bazzar said: Nasr ibn 'Ali told us, Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of 'Ata' ibn al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** was revealed, the Prophet, may God bless him and grant him peace, said: **All of this—or this was—was in the scriptures of Abraham and Moses.** Then he said: We do not know of any reliable narrators on the authority of 'Ata' ibn al-Sa'ib on the authority of 'Ikrimah on the authority of Ibn Abbas other than this, and another hadith narrated by him like this.

Al-Nasa'i said: Zakariya bin Yahya told us, Nasr bin Ali told us, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Ata' bin Al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: When the verse **Glorify the name of your Lord, the Most High** was revealed, he said: It is all in the scriptures of Abraham and Moses. When the verse **And Abraham who fulfilled** was revealed, he said: And in Abraham, **No bearer of burdens will bear the burden of another** means that this verse is like the statement of God Almighty in Surat al-Najm 53: "Or has he not been informed of what is in the scriptures of Moses * And Abraham who fulfilled * No bearer of burdens will bear the burden of another * And that man can have nothing but what he strives for * And that his striving will soon be seen * Then he will be recompensed with the fullest recompense * And that to your Lord is the final destination" verses to the end of them. And this is what 'Ikrimah said in what Ibn Jarir narrated on the authority of Ibn Hamid on the authority of Mihran on the authority of Sufyan Al-Thawri on the authority of his father on the authority of 'Ikrimah regarding the statement of God Almighty: **Indeed, this is in the former scriptures * The scriptures of Abraham and Moses** he says: The verses in **Glorify the name of your Lord** Al-A'la, and Abu Al-A'la said: The story of this Surah is in the first scriptures, and Ibn Jarir chose that what is meant by his saying: "Indeed, this is a reference to His saying: 'Indeed, he has succeeded who purifies himself, * And remembers the name of his Lord and prays. * Rather, you prefer the life of this world, * And the Hereafter is better and more lasting.'" Then the Most High said: **Indeed, this** meaning the content of these words **is in the former scriptures, * The scriptures of Abraham and Moses.** This which he chose is good and strong, and something similar has been narrated from Qatada and Ibn Zayd, and God knows best, the last interpretation of Surat Al-Sabha, and to God be praise and thanks, and with Him is success and protection.

Fath al-Qadir

17- **And the Hereafter is better and more lasting** is in the accusative case as a state of the subject of **you give preference**: meaning, while the reality is that the Hereafter, which is Paradise, is better and more lasting than this world. Malik ibn Dinar said: If this world were made of gold that would perish, and the Hereafter were made of pottery that would remain, then it would be necessary to give preference to pottery that would remain over gold that would perish. So how can it be so when the Hereafter is made of gold that would remain, and this world is made of pottery that would perish?

Tafsir al-Baghawi

17- **And the Hereafter is better and more lasting.** Urfajah Al-Ashja'i said: We were with Ibn Mas'ud when he recited this verse and said to us: Do you know why we preferred the life of this world over the Hereafter? We said: No. He said: Because the world was brought to us, and its food, drink, women, pleasures and delights were hastened for us, and the Hereafter was

Surat al-A'la 87:17

And the Hereafter is better and more lasting.

described to us and then hidden from us, so we loved the immediate and abandoned the deferred.

Tafsir al-Baidawi

17-**And the Hereafter is better and more lasting.** For its bliss is intrinsically pleasurable, free from calamities, and will never end.

Surat al-A'la 87:18

Indeed, this is in the former scriptures.

Tafsir al-Jalalayn

18 - *This* is the success of him who purifies himself and the Hereafter is better **is in the former scriptures** revealed before the Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Indeed, this is in the former scriptures.** The people of interpretation differed as to what was indicated by his saying this. Some of them said: It was indicated by the verses in **Glorify the name of your Lord, the Most High.**

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses.** He said: The verses in **Glorify the name of your Lord, the Most High.**

Others said: The story of this surah.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses.** He said: The story of this surah is in the former scriptures.

Others said: Rather, the meaning of this is: What God Almighty has narrated in this Surah is **in the former scriptures.**

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 in the former scriptures,** he said: Indeed, what God has related in this surah is in the former scriptures, **the scriptures of Abraham and Moses.**

Others said: Rather, what he meant by that was that his saying, **And the Hereafter is better and more lasting,** was in the first scriptures.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, this is in the former scriptures,** he said: The books of God have been written in succession as you hear, that the Hereafter is better and more lasting.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, this is in the former scriptures, the scriptures of Abraham and**

Moses, he said: In the scriptures that God sent down to Abraham and Moses: that the Hereafter is better than the first.

The most correct of the sayings on this matter is the saying of the one who said: His statement, "He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays. Rather, you prefer the life of this world, while the Hereafter is better and more lasting," is in the first scriptures, the scriptures of Abraham, the friend of the Most Merciful, and the scriptures of Moses, son of Imran.

I said: This is more correct than others, because this is a reference to the present, so it is more appropriate for it to be a reference to what is close to it than a reference to something else. As for the scrolls: they are the plural of scroll, and what is meant by them is: the books of Abraham and Moses.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu al-Khald, he said: The scrolls of Abraham were revealed on the first night of Ramadan, the Torah was revealed six nights before Ramadan, the Psalms were revealed on twelve nights, the Gospel was revealed on eighteen, and the Criterion was revealed on twenty-four.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, this is in the former scriptures.** Qatada and Ibn Zayd said: He means His saying: **And the Hereafter is better and more lasting.** They said: God, the Most High, wrote one after the other - as you hear - that the Hereafter is better and more lasting than this world. Al-Hasan said: **Indeed, this is in the former scriptures** He said: God, the Most High, wrote all of it. Al-Kalbi said: **Indeed, this is in the former scriptures** from His saying: **He has certainly succeeded** to the end of the surah, based on the hadith of Abu Dharr as follows. Ikrimah narrated from Ibn Abbas: **Indeed, this is in the former scriptures** He said: This surah. Al-Dahhak and Al-Muttalib said: This Qur'an is in the former scriptures, meaning the first books.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, he has succeeded who purifies himself** meaning, purifies himself from bad morals and follows what God has revealed to the Messenger, may God's prayers and peace be upon him. **And remembers the name of his Lord and prays** meaning, establishes the prayer at its appointed times, seeking God's pleasure, obeying God's command, and complying with God's law. Al-Hafiz Abu Bakr al-Bazzar said: Ibad ibn Ahmad al-Azrami told us, my uncle Muhammad ibn Abd al-Rahman told us, on the authority of his father, on the authority of Ata' ibn al-Sa'ib, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **Indeed, he has succeeded who purifies**

Indeed, this is in the former scriptures.

himself He said: **Whoever bears witness that there is no god but God, and removes all rivals to Him, and bears witness that I am the Messenger of God** "And remembers the name of his Lord and prays" He said: **It refers to the five daily prayers, maintaining them, and paying attention to them.** Then he said: It is not narrated from Jabir except from this source. Ibn Abbas also said: What is meant by this are the five daily prayers, and Ibn Jarir chose this view.

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Then God Almighty said: **Rather, you prefer the life of this world** meaning you give it precedence over the matters of the Hereafter and prefer it over what is beneficial and better for you in your life and your afterlife. **And the Hereafter is better and more lasting** meaning God's reward in the Hereafter is better and more lasting than this world, for this world is lowly and fleeting, while the Hereafter is noble and everlasting. So how can a rational person prefer what will perish over what will last and be concerned with what will soon pass away and neglect concern for the eternal and everlasting home? Imam Ahmad said: Husayn ibn Muhammad told us, Dhuwaid told us, on the authority of Abu Ishaq, on the authority of Urwah, on the authority of Aishah, who said: The Messenger of God, may God bless him and grant him peace, said: **This world is the home of those who have no home, and the wealth of those who have no wealth, and it is gathered for those who have no mind.** Ibn Jarir said: Ibn Humayd told us, Yahya ibn Wadh told us, Abu Hamza told us, on the authority of Ata', on the authority of Urfajah al-Thaqafi, who said: I recited to Ibn Mas'ud, **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark** stubble up to His saying, **But you prefer the life of this world.** He stopped reciting and turned to his companions and said: We prefer this world over the

Hereafter. The people were silent, so he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and left the delayed one. This from him is in the form of humility and condescension, or it is describing the genus as it is, and God knows best.

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who purifies himself, * And remembers the name of his Lord and prays. * Rather, you prefer the life of this world, * And the Hereafter is better and more lasting.” Then the Most High said: **Indeed, this** meaning the content of these words **is in the former scriptures, * The scriptures of Abraham and Moses.** This which he chose is good and strong, and something similar has been narrated from Qatada and Ibn Zayd, and God knows best, the last interpretation of Surat Al-Sabha, and to God be praise and thanks, and with Him is success and protection.

Fath al-Qadir

And the reference in his saying: 18- *This* is to what came before of success, if he is purified and what comes after it, and it was said that it is a reference to the entire surah, and the meaning of **in the first scriptures** is that it is established in them.

Tafsir al-Baghawi

18- *This*, meaning what was mentioned in His statement: **He has certainly succeeded who purifies himself**, to the end of four verses, **is in the former scriptures**, meaning in the first books that were revealed before the Qur'an, in which the success of the one who purifies himself and prays is mentioned, and the people's preference for this worldly life over the Hereafter, and that the Hereafter is better and more lasting.

Tafsir al-Baidawi

18- **Indeed, this is in the former scriptures.** This refers to what came before from **He has succeeded**, for it encompasses the matter of religion and the essence of the revealed books.

Surat al-A'la 87:19

The Scrolls of Abraham and Moses

Surat al-A'la 87:19

The Scrolls of Abraham and Moses

Tafsir al-Jalalayn

19 - **The Scrolls of Abraham and Moses** They are ten scrolls of Abraham and the Torah of Moses

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The scrolls of Abraham and Moses.**

Tafsir al-Qurtubi

The Almighty's statement: **The scriptures of Abraham and Moses** means the books revealed to them. It was not reported that these exact words are in those scriptures, but rather it is based on the meaning, that is, the meaning of these words is mentioned in those scriptures. "Al-Ajurri narrated from the hadith of Abu Dharr who said:

I said, **O Messenger of God, what were the scrolls of Abraham?** He said, "They were all parables: 'O domineering, afflicted, and arrogant king, I did not send you to gather the world against itself, but I sent you to respond to the supplication of the oppressed, for I will not respond to it even if it came from the mouth of an unbeliever.' And there were parables in them: The wise person should have three hours: an hour in which to commune with his Lord, an hour in which to take account of himself, thinking about what God Almighty has done for him, and an hour in which to devote himself to his needs of food and drink. The wise person should not travel except for three things: provisions for the afterlife, improvement of his livelihood, and pleasure in something that is not forbidden. The wise person should be aware of his time, focused on his affairs, and guard his tongue. Whoever counts his words as part of his deeds will speak little except in what helps him." I said, **O Messenger of God, what were the scrolls of Moses?** He said: ((They were all lessons: I am amazed at the one who is certain of death, how he rejoices! I am amazed at the one who is certain of destiny, how he is troubled! I am amazed at the one who sees the world and its vicissitudes with its people, how he feels at ease with it! I am amazed at the one who is certain of the reckoning tomorrow, yet he does not work))! He said: I said, O Messenger of God, do we have in our hands anything of what was in the hands of Abraham and Moses, of what God revealed to you? He said: (Yes, read, O Abu Dharr, "Indeed, he has succeeded who purifies himself * And remembers the name of his Lord and prays * But you prefer the life of this world * While the Hereafter is better and more lasting * Indeed,

this is in the former scriptures * The scriptures of Abraham and Moses") and he mentioned the hadith.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, he has succeeded who purifies himself** meaning, purifies himself from bad morals and follows what God has revealed to the Messenger, may God's prayers and peace be upon him. **And remembers the name of his Lord and prays** meaning, establishes the prayer at its appointed times, seeking God's pleasure, obeying God's command, and complying with God's law. Al-Hafiz Abu Bakr al-Bazzar said: Ibad ibn Ahmad al-Azrami told us, my uncle Muhammad ibn Abd al-Rahman told us, on the authority of his father, on the authority of Ata' ibn al-Sa'ib, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **Indeed, he has succeeded who purifies himself** He said: **Whoever bears witness that there is no god but God, and removes all rivals to Him, and bears witness that I am the Messenger of God** "And remembers the name of his Lord and prays" He said: **It refers to the five daily prayers, maintaining them, and paying attention to them.** Then he said: It is not narrated from Jabir except from this source. Ibn Abbas also said: What is meant by this are the five daily prayers, and Ibn Jarir chose this view.

Ibn Jarir said: Amr ibn Abd al-Hamid al-Amlî told me, Marwan ibn Muawiyah told us, on the authority of Abu Khaldi, who said: I entered upon Abu al-Aaliyah, and he said to me: When you go out tomorrow to the Eid, pass by me. He said: So I passed by him, and he said: Have you eaten anything? I said: Yes. He said: Did you pour water over yourself? I said: Yes. He said: Then tell me, what did you do with your zakat? I said: I have directed it. He said: I only wanted you for this. Then he recited: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** And he said: The people of Medina do not see any charity better than this or providing water to drink. **I said:** We have narrated from the Commander of the Faithful, Umar ibn Abd al-Aziz, that he used to order the people to give Zakat al-Fitr and recite this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Abu al-Ahwas said: If a beggar comes to one of you while he wants to pray, let him put it forward before his prayer, for God the Most High says: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays.** Qatadah said about this verse: **Indeed he has succeeded who purifies himself, * And remembers the name of his Lord and prays,** he purifies his wealth and pleases his Creator.

Then God Almighty said: **Rather, you prefer the life of this world** meaning you give it precedence over the matters of the Hereafter and prefer it over what is beneficial and better for you in your life and your afterlife. **And the Hereafter is better and more lasting** meaning God's reward in the Hereafter is better and

more lasting than this world, for this world is lowly and fleeting, while the Hereafter is noble and everlasting. So how can a rational person prefer what will perish over what will last and be concerned with what will soon pass away and neglect concern for the eternal and everlasting home? Imam Ahmad said: Husayn ibn Muhammad told us, Dhuwaid told us, on the authority of Abu Ishaq, on the authority of Urwah, on the authority of Aishah, who said: The Messenger of God, may God bless him and grant him peace, said: **This world is the home of those who have no home, and the wealth of those who have no wealth, and it is gathered for those who have no mind.** Ibn Jarir said: Ibn Humayd told us, Yahya ibn Wadh told us, Abu Hamza told us, on the authority of Ata', on the authority of Urfajah al-Thaqafi, who said: I recited to Ibn Mas'ud, **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark stubble up to His saying, But you prefer the life of this world.** He stopped reciting and turned to his companions and said: We prefer this world over the Hereafter. The people were silent, so he said: We prefer this world because we have seen its adornments, its women, its food and its drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and left the delayed one. This from him is in the form of humility and condescension, or it is describing the genus as it is, and God knows best.

Imam Ahmad said: Sulayman ibn Dawud al-Hashimi told us, Ismail ibn Ja'far told us, 'Amr ibn Abi 'Amr told me, on the authority of al-Muttalib ibn 'Abdullah, on the authority of Abu Musa al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves his worldly life will harm his Hereafter, and whoever loves his Hereafter will harm his worldly life, so prefer what remains over what perishes.**

Ahmad is the only one to narrate it. He also narrated it on the authority of Abu Salamah al-Khuza'i, on the authority of al-Darawardi, on the authority of 'Amr ibn Abi 'Amr, with a similar chain of transmission. And the Almighty's statement: **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** al-Hafiz Abu Bakr al-Bazzar said: Nasr ibn 'Ali told us, Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of 'Ata' ibn al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: When the verse, **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses,** was revealed, the Prophet, may God bless him and grant him peace, said: **All of this—or this was—was in the scriptures of Abraham and Moses.** Then he said: We do not know of any reliable narrators on the authority of 'Ata' ibn al-Sa'ib on the authority of 'Ikrimah on the authority of Ibn Abbas other than this, and another hadith narrated by him like this.

Al-Nasa'i said: Zakariya bin Yahya told us, Nasr bin Ali told us, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Ata' bin Al-Sa'ib, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: When the verse **Glorify the name of your Lord, the Most High** was revealed, he said: It is all in the scriptures of Abraham and Moses. When the verse **And Abraham who fulfilled** was revealed, he said: And in Abraham, **No bearer of burdens will bear the**

burden of another means that this verse is like the statement of God Almighty in Surat al-Najm 53: "Or has he not been informed of what is in the scriptures of Moses * And Abraham who fulfilled * No bearer of burdens will bear the burden of another * And that man can have nothing but what he strives for * And that his striving will soon be seen * Then he will be recompensed with the fullest recompense * And that to your Lord is the final destination" verses to the end of them. And this is what 'Ikrimah said in what Ibn Jarir narrated on the authority of Ibn Hamid on the authority of Mihran on the authority of Sufyan Al-Thawri on the authority of his father on the authority of 'Ikrimah regarding the statement of God Almighty: **Indeed, this is in the former scriptures * The scriptures of Abraham and Moses** he says: The verses in **Glorify the name of your Lord** Al-A'la, and Abu Al-A'la said: The story of this Surah is in the first scriptures, and Ibn Jarir chose that what is meant by his saying: "Indeed, this is a reference to His saying: 'Indeed, he has succeeded who purifies himself, * And remembers the name of his Lord and prays. * Rather, you prefer the life of this world, * And the Hereafter is better and more lasting.'" Then the Most High said: **Indeed, this** meaning the content of these words **is in the former scriptures, * The scriptures of Abraham and Moses.** This which he chose is good and strong, and something similar has been narrated from Qatada and Ibn Zayd, and God knows best, the last interpretation of Surat Al-Sabha, and to God be praise and thanks, and with Him is success and protection.

Fath al-Qadir

And His statement: 19- **The scriptures of Abraham and Moses** instead of the first scriptures. Qatada and Ibn Zayd said: By His statement: **Indeed, this** and the Hereafter are better and more lasting. They said: The scriptures of God, the Almighty, were revealed one after the other that the Hereafter is better and more lasting than this world. Al-Hasan said: The scriptures of God, the Most High, were revealed one after the other that this is in the first scriptures, and this is His statement: **He has certainly succeeded** to the end of the surah. The majority of scholars read **Indeed, in the first scriptures * The scriptures of Abraham** with a damma on the ha' in both instances. Al-A'mash, Harun, and Abu Amr, in a narration from him, read it with a sukoon in both instances. The majority of scholars read Ibrahim with an alif after the ra' and with a ya' after the ha'. Abu Raja' read it by deleting both and opening the ha'. Abu Musa and Ibn al-Zubayr read Ibrahim with two alifs.

Ahmad, Abu Dawud, Ibn Majah, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Uqbah ibn Amir al-Juhani who said: "When the verse, 'So glorify the name of your Lord, the Most High,' was revealed, the Messenger of God, may God bless him and grant him peace, said to us, 'Include it in your bowing.' When the verse, 'Glorify the name of your Lord, the Most High,' was revealed, he said, 'Include it in your prostration.'" There is no objection to its chain of transmission. Ahmad, Abu Dawud, al-Tabarani, Ibn Mardawayh and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas that when the Messenger of God, may God bless him and grant him peace, recited,

'Glorify the name of your Lord, the Most High,' he would say, 'Glory be to my Lord, the Most High.'" Abu Dawud said: 'Waki' differed with him on this matter. Shu'bah narrated it on the authority of Abu Ishaq on the authority of Sa'id ibn Abbas as a mursal. It was also narrated with a chain of transmission ending with Ibn Abbas that whenever he recited **Glorify the name of your Lord, the Most High**, he would say: **Glory be to my Lord, the Most High**. In a wording narrated by Abd ibn Hamid, he said: "When you recite 'Glorify the name of your Lord, the Most High,' then say: 'Glory be to my Lord, the Most High.'" Al-Faryabi, Ibn Abi Shaybah, Abd ibn Hamid, and Ibn al-Anbari narrated in al-Masahif from Ali ibn Abi Talib that he recited **Glorify the name of your Lord, the Most High**, and said: **Glory be to my Lord, the Most High**, while he was praying. It was said to him: **Are you adding to the Qur'an?** He said: **No, we were only commanded to do something, so I said it.** Al-Faryabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Abd ibn Hamid, and Ibn al-Mundhir narrated from Abu Musa al-Ash'ari that he recited **Glorify the name of your Lord, the Most High**, on Friday and said: **Glory be to my Lord, the Most High**. Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Hakim **who authenticated it** narrated on the authority of Sa'id ibn Jubayr who said: I heard Ibn 'Umar reciting, **Glorify the name of your Lord, the Most High**, and he said, **Glory be to my Lord, the Most High**, while he was praying. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn 'Abbas, regarding the verse, **Then He made it stubble**, he said, **Black chaff**, he said, *Change*. Ibn Mardawayh narrated on his authority that he said, "The Prophet, peace and blessings be upon him, would memorize the Qur'an for fear that he would forget, so it was said to him, 'We have spared you that,' and 'We will recite to you, and you will not forget' was revealed." Al-Hakim narrated something similar on the authority of Sa'id ibn Abi Waqqas. Ibn Abi Hatim narrated on the authority of Ibn 'Abbas, **Except what God wills**, meaning: Except what I will, so I will make you forget. Ibn Abi Hatim also narrated on his authority, **And We will ease you to ease**, he said, for good. Ibn Abi Hatim narrated on the authority of Ibn Mas'ud, **And We will ease you to ease**, meaning Paradise. Al-Bazzar and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **Indeed, he has succeeded who purifies himself**, he said, **He who bears witness that there is no god but God, and shuns rivals to Him, and bears witness that I am the Messenger of God**, and mentions the name of his Lord and prays, **he said**, They are the five daily prayers, maintaining them and observing their times. **Al-Bazzar said**, It is not narrated on the authority of Jabir except through this chain of narration. **Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement**, **Indeed**, he has succeeded who purifies himself, **he said**, From polytheism, **and mentions the name of his Lord**, he said, **He declares the Oneness of**

God, and prays, **he said**, The five daily prayers.

Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas, **Indeed**, he has succeeded who purifies himself, **he said**, He who says, There is no god but God." Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim in Al-Kuna, Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, "He used to order the payment of Zakat Al-Fitr before praying the Eid prayer and would recite this verse: 'Indeed, he has succeeded who purifies himself, and remembers the name of his Lord and prays.'" And in another version he said: "The Prophet, may God bless him and grant him peace, was asked about Zakat al-Fitr, and he said: 'He has succeeded who purifies himself.' He said: 'It is Zakat al-Fitr.'" Katheer ibn Abdullah is very weak. Abu Dawud said about him: He is one of the pillars of lying. Al-Tirmidhi authenticated a hadith from his chain of transmission, and he made a mistake in that, but what supports it is what Ibn Mardawayh narrated on the authority of Abu Sa'id al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, used to say: 'He has succeeded who purifies himself, and remembers the name of his Lord and prays.' Then he would distribute the Zakat al-Fitr before going out to the prayer place on the day of Eid." These two hadiths do not indicate that this was the reason for revelation, rather in them he, may God bless him and grant him peace, recited the verse and his saying: It is Zakat al-Fitr. It could be intended that it is something to which purification is attributed. We have already mentioned that the surah was revealed in Mecca, and there was no Eid prayer or Zakat al-Fitr in Mecca. Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of Abu Sa'id al-Khudri: **He has succeeded who purifies himself**. He said: He was given Zakat al-Fitr before going out to Eid. And he mentioned..." He said: He went out to the Eid and prayed. Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Umar who said: This verse was revealed regarding giving Zakat al-Fitr before the Eid prayer: **Indeed, he has succeeded who purifies himself, * And remembers the name of his Lord and prays**. Ibn Abi Hatim narrated on the authority of Ata' who said: I said to Ibn Abbas: What do you think of His statement: **Indeed, he has succeeded who purifies himself** for the Eid prayer? He said: I had not heard of that, but for all Zakat. Then I asked him again and he said to me: And all Sadaqah. Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani and Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Urfajah Al-Thaqafi who said: I recited to Ibn Mas'ud: **Glorify the name of your Lord, the Most High**. When he reached: **Rather, you prefer the life of this world**, he stopped reciting and turned to his companions and said: **We prefer this world over the Hereafter**. The people remained silent. He said: **We prefer this world because we have seen its adornments, women, food and drink, and the Hereafter has been turned away from us, so we have chosen this immediate life and abandoned the deferred life**. He said: **Rather, you prefer the life of this world** with the letter *ya*. Al-Bazzar, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas,

regarding the statement of God's Messenger (peace and blessings be upon him): **Indeed, this is in the former scriptures, the scriptures of Abraham and Moses**, that he said: **It is all in the scriptures of Abraham and Moses**. Sa'id Ibn Mansur, Abd Ibn Humayd, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on his authority, regarding the verse: **This surah was abrogated from the scriptures of Abraham and Moses**. In another version: **This surah is in the scriptures of Abraham and Moses**. Abd Ibn Humayd, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Abu Dharr, who said: "I said: O Messenger of God, how many books has God revealed?" He said: **One hundred and four books**.

Tafsir al-Baghawi

Then he showed the pages and said:

19- **The Scrolls of Abraham and Moses**. Ikrimah and Al-Suddi said: This Surah is about the Scrolls of Abraham and Moses.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Muhammad ibn Ahmad ibn Maqil al-Maydani told us, Muhammad ibn Yahya ibn Ayoub told us, Saeed ibn Kathir told us, Yahya ibn Ayoub told us, on the authority of Yahya ibn Saeed, on the authority of Umrah bint Abd al-Rahman, on the authority of Aisha, may God be pleased with her, who said: "The Prophet, may God bless him and grant him peace, would recite in the two rak'ahs after which he performed witr: 'Glorify the name of your Lord, the Most High' and 'Say: O you disbelievers', and in witr: 'Say: He is God, the One', 'Say: I seek refuge in the Lord of the daybreak' and 'Say: I seek refuge in the Lord of mankind'."

Tafsir al-Baidawi

19- "The scrolls of Abraham and Moses" instead of the first scrolls.

The Prophet, may God bless him and grant him peace, said: "Whoever recites Surat Al-Ala, God will give him ten good deeds for the number of every letter that God revealed to Abraham, Moses, and Muhammad, may God bless them and grant them peace."

Surat al-Ghashiyah 88:1

Has there come to you the report of the Overwhelming Event?

Surat al-Ghashiyah 88:1

Has there come to you the report of the Overwhelming Event?

Tafsir al-Jalalayn

1 - *Has* there come to you the report of the Overwhelming Event? The Overwhelming Event because it overwhelms creation with its horrors.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, **Has there come to you, O Muhammad, the report of the Overwhelming Event?** Meaning: its story and report.

The commentators differed on the meaning of Al-Ghashiyah. Some of them said: It is the Resurrection that will overwhelm people with terrors.

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: *Al-Ghashiyah* is one of the names of the Day of Resurrection. God has made it great and warned His servants about it.

Bishr told us, he said: Yazd told us, he said: Saeed told us on the authority of Qatada, his statement, **Has there come to you the report of the Overwhelming Event?** He said: The Overwhelming Event is the Hour.

Muhammad bin Saad told me: 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, **Has there come to you the report of the Overwhelming Event?** He said: The Hour.

Others said: Rather, Al-Ghashiyah means the fire that covers the faces of the infidels.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id, regarding his statement, **Has there come to you the report of the Overwhelming Event?** He said: The Overwhelming Event of the Fire.

The correct thing to say about this is that God said to His Prophet, may God bless him and grant him peace, **Has there come to you the report of the Overwhelming Event?** He did not inform us that he meant the Overwhelming Event of the Resurrection, nor that he meant the Overwhelming Event of the Fire. Both are overwhelms. This one overwhelms people with affliction, terrors, and distress, and this one overwhelms the disbelievers with scorching faces, flames, and molten copper. There is no more correct statement about this than to say as He, may His praise

be exalted, said, and the report of that is general as it is general.

Tafsir al-Qurtubi

It is Meccan according to everyone, and it has twenty-six verses.

God the Almighty says: **Has there come to you the report of the Overwhelming Event?** *Ha* means **has come to you**, like His statement: **Has there come upon man?** (al-Insan 76:1), as Qatib said. That is, O Muhammad, the report of the Overwhelming Event has come to you, meaning the Resurrection that will overwhelm creation with its terrors and horrors, as most of the commentators said. Sa'id ibn Jubayr and Muhammad ibn Ka'b said: *Al-Ghashiyah* means the Fire will overwhelm the faces of the disbelievers. Abu Salih narrated it from Ibn Abbas, and its evidence is the statement of God the Almighty: **And the Fire will overwhelm their faces** (Ibrahim 14:50). It was also said: it will overwhelm creation. It was also said: what is meant is the second Trumpet Blast for Resurrection, because it will overwhelm creation. It was also said: *Al-Ghashiyah* means the people of Hell will overwhelm it and plunge into it. It was also said: the meaning of **Has there come to you** is that this was not from your knowledge, nor from the knowledge of your people. Ibn Abbas said: it had not come to him before that, in the detail mentioned here. It was said: It was used as a question to his Messenger, and its meaning is: If the report of the overwhelming event has not reached you, then it has reached you, and this is the meaning of what Al-Kalbi said.

Tafsir Ibn Kathir

Interpretation of Surah Al-Ghashiyah

It was narrated from An-Nu'man ibn Bashir that the Messenger of God (peace and blessings of God be upon him) used to recite **Glorify the name of your Lord, the Most High** and *Al-Ghashiyah* in the Eid prayer and on Fridays. Imam Malik narrated from Damrah ibn Sa'id from Ubaydullah ibn Abdullah that Ad-Dahhak ibn Qays asked An-Nu'man ibn Bashir: "What did the Messenger of God (peace and blessings of God be upon him) recite on Fridays besides Surat Al-Jumu'ah?" He said: **Have you received the hadith of Al-Ghashiyah?** Abu Dawud narrated it from Al-Qa'nabi and An-Nasa'i from Qutaybah, both of them from Malik with this same chain of transmission. Muslim and Ibn Majah narrated it from the hadith of Sufyan ibn 'Uyaynah from Damrah ibn Sa'id with this same chain of transmission.

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

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi

told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman reciting, **Has there come to you the report of the Overwhelming Event?** So he stood listening and said, **Yes, it has come to me.** And the words of God, **Some faces that Day will be humbled** mean, humbled. Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned on the Day of Resurrection in a blazing Fire. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O monk**, and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire.** And that is what made me cry.

Al-Bukhari said: Ibn Abbas said: **Working and harassing** the Christians. Ikrimah and As-Suddi said: **Working in this world with sins and harassing in the Fire with torment and destruction.** Ibn Abbas, Al-Hasan and Qatadah said: **They will be burned in a blazing Fire** meaning very hot. **They will be given to drink from a boiling spring** meaning its heat and boiling have reached the end. This was said by Ibn Abbas, Mujahid, Al-Hasan and As-Suddi. And the statement of God: **They will have no food except from Dharee'**, Ali bin Abi Talhah said: Ibn Abbas: It is a tree from fire. Saeed bin Jubayr said: It is Zaqqum, and it was narrated from him that it refers to stones. Ibn Abbas, Mujahid, Ikrimah, Abu Al-Jawza' and Qatadah said: It is Shabraq. Qatadah said: The Quraysh call it Shabraq in the spring and Dharee' in the summer. Ikrimah said: It is a thorny tree that grows on the ground. Al-Bukhari said: Mujahid said: Ad-Dhari' is a plant called Shabraq. The people of Hijaz call it Ad-Dhari' when it dries, and it is poison. Muammar said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, meaning that it is the Shabraq that when it dries, it is called Ad-Dhari'. Sa'id said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, which is one of the worst, most disgusting and most vile foods. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no harm is ward off by it.

Fath al-Qadir

It has twenty-six verses, and it is Meccan without dispute.

Ibn Al-Durais, Al-Nahas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: Surat Al-Ghashiyah was revealed in Mecca. Ibn Mardawayh narrated a similar narration on the authority of Ibn Al-Zubayr. The hadith of Al-Nu'man ibn Bashir was mentioned above, that the Messenger of God, may God bless him and grant him peace, **used to**

recite 'Glorify the name of your Lord, the Most High' and Al-Ghashiyah in the Eid prayer and on Fridays.

His statement: 1- **Has there come to you the report of the Overwhelming?** A group of commentators said: **Has there come to you the report of the Overwhelming?** This is what Qatib said: That is, O Muhammad, the report of the Overwhelming has come to you. It refers to the Resurrection because it will overwhelm creation with its horrors. It was said that keeping *Ha* here in its interrogative meaning that implies amazement at what is reported and eagerness to hear it is more appropriate. Most commentators have said that what is meant by *Al-Ghashiyah* here is the Resurrection. Sa'id ibn Jubayr and Muhammad ibn Ka'b said: "Al-Ghashiyah is the Fire that will overwhelm the faces of the disbelievers, as in His statement: "And the Fire will overwhelm their faces." It was said that *Al-Ghashiyah* refers to the people of the Fire because they will overwhelm it and rush into it, but the first is more appropriate. Al-Kalbi said: The meaning is, **If the report of the Overwhelming has not come to you.**

Tafsir al-Baghawi

1- **Has there come to you the report of the Overwhelming Event?** Meaning: The report of the Resurrection has come to you, covering everything with horrors.

Tafsir al-Baidawi

1- **Has there come to you the report of the overwhelming event?** The disaster that will overwhelm people with its hardships, meaning the Day of Resurrection, or the Fire, as God Almighty says, **And the Fire will cover their faces.**

Surat al-Ghashiyah 88:2

Some faces, that Day, will be humiliated.

Surat al-Ghashiyah 88:2

Some faces, that Day, will be humiliated.

Tafsir al-Jalalayn

2 - **Some faces on that Day** used to refer to the selves in both places *humbled* humbled

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Some faces, that Day, will be humbled.** God Almighty says: **Some faces, that Day,** which are the faces of the disbelievers in Him, **will be humbled.** He said: humiliated.

It was mentioned by the one who said that:

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

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, *humbled*, he said: humbled in the Fire.

Tafsir al-Qurtubi

Ibn Abbas said: He had not heard their hadith, so he told him about them, and he said: The Almighty's saying:

Faces that Day meaning the Day of Resurrection. *Humbled* Sufyan said: meaning humbled by the torment. And everything that is humbled is still and humble. It is said: **He was humble in his prayer** meaning he humbled himself and lowered his head. And the voice was humbled: it was lowly. God the Most High said: **And the voices will be hushed before the Most Merciful** (Ta-Ha: 108). What is meant by *faces* are the people with faces. Qatada and Ibn Zayd said: *Humbled* means in the Fire. What is meant are the faces of all the disbelievers, said Yahya ibn Salam. It was said: He meant the faces of the Jews and Christians, said Ibn Abbas.

Tafsir Ibn Kathir

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali bin Muhammad Al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting,

Has there come to you the report of the Overwhelming Event? So he stood listening and said, **Yes, it has come to me.** And the words of God, **Some faces that Day will be humbled** mean, humbled. Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned in a blazing Fire on the Day of Resurrection. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O monk**, and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire.** And that is what made me cry.

Al-Bukhari said: Ibn Abbas said: **Working and harassing** the Christians. Ikrimah and As-Suddi said: **Working in this world with sins and harassing in the Fire with torment and destruction.** Ibn Abbas, Al-Hasan and Qatadah said: **They will be burned in a blazing Fire** meaning very hot. **They will be given to drink from a boiling spring** meaning its heat and boiling have reached the end. This was said by Ibn Abbas, Mujahid, Al-Hasan and As-Suddi. And the statement of God: **They will have no food except from Dharee'**, Ali bin Abi Talhah said: Ibn Abbas: It is a tree from fire. Saeed bin Jubayr said: It is Zaqqum, and it was narrated from him that it refers to stones. Ibn Abbas, Mujahid, Ikrimah, Abu Al-Jawza' and Qatadah said: It is Shabraq. Qatadah said: The Quraysh call it Shabraq in the spring and Dharee' in the summer. Ikrimah said: It is a thorny tree that grows on the ground. Al-Bukhari said: Mujahid said: Ad-Dhari' is a plant called Shabraq. The people of Hijaz call it Ad-Dhari' when it dries, and it is poison. Muammar said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, meaning that it is the Shabraq that when it dries, it is called Ad-Dhari'. Sa'id said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, which is one of the worst, most disgusting and most vile types of food. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no harm is ward off by it.

Fath al-Qadir

2- **Some faces, that Day, will be humbled** The sentence is a new sentence in answer to an implied question, as if it were asked: What is it? Or it is a new sentence in grammatical terms to explain what it includes, that there will be faces on that Day described by this mentioned characteristic. Faces is raised as a subject even though it is indefinite because it occurs in a place of detail. An example of this has been presented in Surah Al-Qiyamah and Surah An-Nazi'at. The tanween in *Yawmidheen* replaces the complement: meaning the Day of the Overwhelming. *Al-Khasha'iyyah* means the submissive and humbled.

Every silent, diminished word is said to be *khasha'i*. It is said that the voice is *khasha'i* /low if it is low, and **khasha'i fi salat** means that he is humble and lowers his head. What is meant by *faces* here are their owners. Muqatil said: He means the disbelievers because they were too arrogant to worship God. Qatadah and Ibn Zayd said: **Humbled in the Fire**. It was also said that he meant the faces of the Jews and Christians in particular. The first is more appropriate.

Tafsir al-Baghawi

2- **Some faces on that Day**, meaning: on the Day of Resurrection, **will be humbled and submissive**.

Tafsir al-Baidawi

2- **Some faces, that Day, will be humbled**.

Surat al-Ghashiyah 88:3
A working, erecting force

Surat al-Ghashiyah 88:3

A working, erecting force

Tafsir al-Jalalayn

3 - a **tired, exhausted woman** who is tired and exhausted by chains and shackles

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying *working* means: working in the fire.
settling means: settingtling in it.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas: **A working woman who is tired** means she works and is tired in the Fire.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan, he recited **working and striving**. He said: You did not work for God in this world, so work it in the Fire.

Bishr told us, he said: Yazid told us, Saeed told us, on the authority of Qatada: **A working, stubborn woman** is someone who is too arrogant to obey God in this world, so He makes her work and makes her stubborn in the Fire.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **working and harassing**, he said: working and harassing in the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **working and exhausting**, he said: No one is more exhausted or more severe than the people of Hell.

Tafsir al-Qurtubi

Then he said: **Working and striving** This is in this world, because the afterlife is not a place of work. So the meaning is: faces working and striving in this world *humbled* in the afterlife. The linguists said: It is said of a man when he is persistent in his walk: he has worked, he does work. And it is said of a cloud when it continues gently: he has worked, he does work. And this cloud is working. Al-Hudhali said:

Until the night became exhausted and the work became dull and the night did not allow him to sleep

Nasibah means tired. It is said: **يَتَّيِبُ in the kasra يَتَّيِبُ to become tired**, and also **يَتَّيِبُ to become tired**,

and someone else **يَتَّيِبُ**. Ad-Dahhak narrated on the authority of Ibn Abbas, who said: They are those who set themselves up in this world to disobey God Almighty, and to disbelieve, such as idol worshippers, and the disbelieving People of the Book, such as monks and others. God, the Most High, does not accept from them anything except what is sincere for Him. Saeed said on the authority of Qatadah: **عُلَّةٌ تَصِيْبُ** He said: She was arrogant in this world to obey God Almighty, so God made her work and set her up in Hell, by dragging heavy chains, carrying shackles, and standing barefoot and naked in the open spaces, on a day the length of which is fifty thousand years. Al-Hasan and Saeed bin Jubayr said: She did not work for God in this world, nor did she set herself up for Him, so He made her work and set her up in Hell. Al-Kalbi said: They will drag on their faces in Hell. It was narrated from him and others: They will be ordered to climb an iron mountain in Hell, and they will be tormented therein with the most severe torment, by being made to wear chains and shackles, and wading through the Fire as camels wade through mud, and climbing up a mountain of Fire, and descending down a slope from it, and other torments therein. Ibn Abbas said the same. Ibn Muhaisin, Isa, and Hamid recited it, and Ubaid narrated it from Shibl from Ibn Kathir *Nasibah* in the accusative case as a state. It was also said: as a blame. The rest **in the nominative case** as an adjective or with an implied subject, so one stops at *Khasha'ih*. Whoever makes the meaning in the Hereafter, it is permissible for it to be a predicate after a predicate of *Faces*, so one does not stop at *Khasha'ih*. It was also said: **Working and working** means working in this world, working in the Hereafter. Based on this, it is possible that faces on that Day will be working in this world, working in the Hereafter, and humbled. Ikrimah and As-Suddi said: They worked in this world with sins. Saeed bin Jubair and Zaid bin Aslam said: They are the monks who live in monasteries. Ibn Abbas also said the same. It was mentioned earlier in Al-Dahhak's narration from him. It was narrated from Al-Hasan who said: When Omar bin Al-Khattab - may God be pleased with him - came to Ash-Sham, an old monk, wearing black, came to him. When Omar saw him, he wept. He said to him: Commander of the Faithful, what makes you weep? He said: This poor man sought something but did not obtain it, and hoped for something but missed it. - and he recited the words of God the Almighty - **Some faces, that Day, will be humiliated, toiling and weary**. Al-Kisa'i said: Taqahhal means shabby appearance, and a man who is Mutaqahhal means dry-skinned and in a bad condition, like Mutaqahhal. Abu Amr said: Taqahhal means complaining of need. And he recited:

If you find him, beware

Qahal: ingratitude. Qahal means to praise with ugly praise. A man is qahal if he does something that criticizes him and defiles himself. He is weak and falls, as Al-Jawhari said. And on the authority of Ali, may God be pleased with him, that they are the people of Harura. Meaning the Khawarij whom the Messenger of God, may God bless him and grant him peace, mentioned when he said:

"You consider your prayers insignificant compared to their prayers, your fasting insignificant compared to their fasting, and your deeds insignificant compared to their deeds. They will leave the religion as an arrow leaves its target." Hadith.

Tafsir Ibn Kathir

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali bin Muhammad Al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting, **Has there come to you the report of the Overwhelming Event?** So he stood listening and said, **Yes, it has come to me.** And the words of God, **Some faces that Day will be humbled** mean, humbled. Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned in a blazing Fire on the Day of Resurrection. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O monk**, and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire.** And that is what made me cry.

Al-Bukhari said: Ibn Abbas said: **Working and harassing** the Christians. Ikrimah and As-Suddi said: **Working in this world with sins and harassing in the Fire with torment and destruction.** Ibn Abbas, Al-Hasan and Qatadah said: **They will be burned in a blazing Fire** meaning very hot. **They will be given to drink from a boiling spring** meaning its heat and boiling have reached the end. This was said by Ibn Abbas, Mujahid, Al-Hasan and As-Suddi. And the statement of God: **They will have no food except from Dharee'**, Ali bin Abi Talhah said: Ibn Abbas: It is a tree from fire. Saeed bin Jubayr said: It is Zaqqum, and it was narrated from him that it refers to stones. Ibn Abbas, Mujahid, Ikrimah, Abu Al-Jawza' and Qatadah said: It is Shabraq. Qatadah said: The Quraysh call it Shabraq in the spring and Dharee' in the summer. Ikrimah said: It is a thorny tree that grows on the ground. Al-Bukhari said: Mujahid said: Ad-Dhari' is a plant called Shabraq. The people of Hijaz call it Ad-Dhari' when it dries, and it is poison. Muammar said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, meaning that it is the Shabraq that when it dries, it is called Ad-Dhari'. Sa'id said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, which is one of the worst, most disgusting and most vile foods. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no

harm is warded off by it.

Fath al-Qadir

His saying: 3- **Working and tiring** The meaning of working is that she does a hard job. Linguists said: When a man is persistent in his walk, it is said: He worked, he does a job. And when the clouds continue to be light, it is said: He has worked, he does a job. It was said that this work is dragging chains and shackles and wading in the fire *Nasbah* meaning tiring. It is said that he is tired in the hereafter because of what she will encounter of God's punishment. It was said that his saying: *Working* in this world since there is no work in the hereafter means that she works in this world with disbelief and sins, and is tired in that. And it was said that she is working in this world, tiring in the hereafter, but the first is more appropriate. Qatada said: **Amalah nasibah** means she was too arrogant to obey God in this world, so God made her work and cast her into Hell by dragging heavy chains, carrying shackles, and standing barefoot and naked in the open areas. **On a Day the measure of which is fifty thousand years.** Al-Hasan and Sa'id ibn Jubayr said: She did not work for God in this world and did not set herself up, so I made her work and cast her into Hell. Al-Kalbi said: They will be dragged on their faces in Hell. He also said: They will be ordered to climb an iron mountain in Hell, and they will be set up there with the most severe hardship by handling the chains and shackles and wading through the Fire as camels wade through mud. The majority of scholars read **Amalah nasibah** in the nominative case as two other predicates of the subject, or as an assumed subject, and they are two predicates of it. Ibn Muhaisin, 'Eesa, Hamid, and Ibn Kathir, in a narration from him, read them in the accusative case as a state or as a blame.

Tafsir al-Baghawi

3- **A working, exhausting person.** Ata' said on the authority of Ibn Abbas: It means those who worked and exhausted themselves in this world in a religion other than Islam, such as idol worshippers and infidels among the People of the Book, such as monks and others. God will not accept from them any striving in misguidance. They will enter Hell on the Day of Resurrection. This is the opinion of Sa'id ibn Jubayr and Zayd ibn Aslam. The meaning of exhaustion is: perseverance in working with fatigue.

Ikrimah and Al-Suddi said: She commits sins in this world and will be thrown into Hell in the Hereafter.

Some of them said: She is working in Hell and making it difficult for her. Al-Hasan said: She did not work for God in this world, so I make her work and make her difficult for her in Hell by treating her with chains and shackles. Qatada said the same, and it is the narration of Al-Awfi on the authority of Ibn Abbas.

Ibn Masoud said: You will wade through the fire as camels wade through the mud.

Al-Kalbi said: They will run on their faces in the fire.

Ad-Dahhak said: They will be ordered to climb a

Surat al-Ghashiyah 88:3

A working, erecting force

mountain of iron into the fire. The statement was made in various ways, and what is meant by it are its owners.

Tafsir al-Baidawi

3- **A working, exhausted woman** does what tires her out, such as dragging chains and wading through fire as camels wade through mud, and climbing and descending its hills and valleys. She did what she did, and she was exhausted in tasks that will not benefit her on that day.

Surat al-Ghashiyah 88:4

They will burn in a blazing Fire.

Tafsir al-Jalalayn

4 - **It will be burned** with the opening of the taa and its closing a **blazing fire**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will be burned in a blazing Fire**. God Almighty says: These faces will be burned in a blazing Fire that has become very hot and intense.

The reciters differed in their reading of this. The majority of the reciters of Kufa read it as *tasalla* with a fatha on the ta', meaning: the faces are prayed over. Abu Amr read it as *tasalla* with a damma on the ta', taking into consideration the statement: **is given to drink from a vessel spring**. The statement below is that they are two readings with correct meanings, so whichever one the reciter reads, he is correct.

Tafsir al-Qurtubi

The Almighty says: **It will be burned with a blazing Fire** meaning it will be afflicted by its scorching heat and intense heat. *Burning* is very hot, meaning it has been lit and heated for a long time. From this comes the word *fire with a kasra* and **the oven became very hot in them**, meaning its heat became intense. Al-Kisa'i said: The sun became very hot and they heated it with the same meaning. Abu Amr, Abu Bakr and Ya'qub read *tasalla* with a damma on the ta'. The rest read it with a fatha. *tasalla* was read with a shaddah. This has already been discussed in the chapter on **When the sky is split al-Inshiqaq 27:1**. Al-Mawardi said: If it is said, what is the meaning of describing it as hot when it is always hot, and this is the least of its conditions, so what is the point of exaggeration with this imperfect description? It is said: There is a difference of opinion regarding what is meant by *hot* here in four ways: First: That what is meant by it is that it is constantly hot, not like the fire of this world whose heat stops when it is extinguished. Second: What is meant by this is that it is a constant fever, unlike the fire of this world whose fever ceases when it is extinguished. Second: What is meant by the fever is a fever from committing forbidden acts and violating sacred things, as the Prophet, may God bless him and grant him peace, said:

"Every king has a sanctuary, and God's sanctuary is His prohibitions. Whoever grazes around a sanctuary is likely to fall into it." Third: It protects itself from being touched or touched, just as a lion protects its den. Similar to this is the saying of Al-Nabigha:

Wolves attack those who have no dogs and fear the attack of the protective lion.

Fourth: It is a fierce rage and fury, exaggerating the intensity of revenge. It does not refer to a fever of crime or self, as one would say, **So-and-so became furious**, meaning he became furious and angry when wanting revenge. God Almighty clarified this meaning by saying, **You almost burst into tears with rage** (al-Mulk 67:8).

Tafsir Ibn Kathir

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali bin Muhammad Al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting, **Has there come to you the report of the Overwhelming Event?** So he stood listening and said, **Yes, it has come to me**. And the words of God, **Some faces that Day will be humbled** mean, humbled. Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned in a blazing Fire on the Day of Resurrection. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O monk**, and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire**. And that is what made me cry.

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Surat al-Ghashiyah 88:4

They will burn in a blazing Fire.

food. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no harm is ward off by it.

Fath al-Qadir

And his saying: 4- **You will be burned in a blazing Fire** is another predicate for the subject. That is, you will enter a blazing Fire in the heat. It is said that the day was hot and the oven was hot: meaning their heat was intense. Al-Kisa'i said: It is said that the day was hot and they heated it with the same meaning. The majority read **You will be burned** with a fatha on the ta' as an active verb. Abu Amr, Ya'qub, and Abu Bakr read them with a damma on both of them as a passive verb. Abu Raja' read with a damma on the ta', a fatha on the sad, and a shaddah on the lam. The pronoun refers to the faces according to all of these readings, and what is meant are their owners as mentioned above, and so is the pronoun.

Tafsir al-Baghawi

4- **You will be burned with a fire.** The people of Basra and Abu Bakr read: "You will be burned with a damma on the taa', taking into consideration his saying: "You will be given to drink from a boiling spring. **The others read it with a fatha on the taa'**, A blazing fire." Ibn Abbas said: It has become hot and is blazing against the enemies of God.

Tafsir al-Baidawi

4- "You will be burned with a fire" means you will enter it. Abu Amr, Ya'qub, and Abu Bakr read it as "you will be burned with a fire **from** God burned him", and it was read with emphasis for emphasis. "Hot" extremely hot.

Surat al-Ghashiyah 88:5

They will be given to drink from a flowing spring.

Tafsir al-Jalalayn

5 - watered from a hot spring

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **They will be given to drink from a boiling spring**, means: The people of these faces will be given to drink from a spring whose heat has reached its peak in the intense heat.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas: His statement, **They will be given to drink from a spring that has been gushing for a long time**. He said: It is one that has been gushing for a long time.

Yaqub told me, he said: Ibn Atiyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **They are given to drink from a spring of water**, he said: I have been cooking it since the day God created the world.

Jacob told me again: Since the day God created the heavens and the earth.

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, **from a spring of water**: It has reached its peak, and it is time to drink it.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement, **Its water is given to them from a spring of water** means: It has been cooked since God created the heavens and the earth.

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, **from a spring whose heat has reached its peak**. He said: from a spring whose heat has reached its peak.

Some of them said: What he meant by his saying **from a present spring** is two present springs.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **They will be given to drink from a spring of various kinds**, he said: **A spring of various kinds** means present.

Tafsir al-Qurtubi

The Almighty said: **They will be given to drink from a spring of water**.

Al-Ani: that which has finished its heat, from the word *Ina'a*, meaning delay. And from it:

Anit and Adh-Dhaytu. And anaah ian, meaning he delayed it, held it back and slowed it down. And from this **They will circulate between it and scalding water** (al-Rahman 55:44). And in the commentaries **from a boiling spring** meaning its heat is extreme, so if a drop of it were to fall on the mountains of the world, it would melt. Al-Hasan said: *Aaniyyah* meaning its heat has reached its peak, Hell has been kindled over it since it was created, so they were driven to it thirsty in thirst. And on the authority of Ibn Abi Nujayh on the authority of Mujahid, he said: It has reached its peak, and it is time to drink from it.

Tafsir Ibn Kathir

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali bin Muhammad Al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting, **Has there come to you the report of the Overwhelming Event?** So he stood listening and said, **Yes, it has come to me**. And the words of God, **Some faces that Day will be humbled** mean, humbled. Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned in a blazing Fire on the Day of Resurrection. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O monk**, and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire**. And that is what made me cry.

Al-Bukhari said: Ibn Abbas said: **Working and harassing** the Christians. Ikrimah and As-Suddi said: **Working in this world with sins and harassing in the Fire with torment and destruction**. Ibn Abbas, Al-Hasan and Qatadah said: **They will be burned in a blazing Fire** meaning very hot. **They will be given to drink from a boiling spring** meaning its heat and boiling have reached the end. This was said by Ibn Abbas, Mujahid, Al-Hasan and As-Suddi. And the statement of God: **They will have no food except from Dharee'**, Ali bin Abi Talhah said: Ibn Abbas: It is a tree from fire.

Surat al-Ghashiyah 88:5

They will be given to drink from a flowing spring.

Saeed bin Jubayr said: It is Zaqqum, and it was narrated from him that it refers to stones. Ibn Abbas, Mujahid, Ikrimah, Abu Al-Jawza' and Qatadah said: It is Shabraq. Qatadah said: The Quraysh call it Shabraq in the spring and Dharee' in the summer. Ikrimah said: It is a thorny tree that grows on the ground. Al-Bukhari said: Mujahid said: Ad-Dhari' is a plant called Shabraq. The people of Hijaz call it Ad-Dhari' when it dries, and it is poison. Muammar said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, meaning that it is the Shabraq that when it dries, it is called Ad-Dhari'. Sa'id said on the authority of Qatada: **They will have no food except from Ad-Dhari'**, which is one of the worst, most disgusting and most vile types of food. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no harm is ward off by it.

Fath al-Qadir

5- **They will be given to drink from a boiling spring.** What is meant by *aniya* is the one that is extremely hot, and *aniya* is that whose heat has reached its peak, from *inaa* meaning to delay. It is said **anaahu yu'anihu inaan** meaning he delayed it and held it back, as in His statement: **They will circulate between it and scalding water.** Al-Wahidi said: The commentators said that if a drop of sperm from it were to fall on the mountains of the world, they would melt.

Tafsir al-Baghawi

5- **They will be given to drink from a boiling spring,** extremely hot, upon which Hell has been lit since its creation. So they are driven to it thirsty and thirsty. The commentators said: If a drop from it were to fall on the mountains of the world, they would melt. This is their drink.

Tafsir al-Baidawi

5- **She is given to drink from a spring** that reached its peak in the heat.

Surat al-Ghashiyah 88:6

They will have no food except from a poisonous plant.

Tafsir al-Jalalayn

6 - **They will have no food except from the thorny plant** which is a type of thorn that no animal will graze on because of its filth.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will have no food except from Dharee'** means: Those who are the humble, hardworking, and weary ones on the Day of Resurrection will have no food except what they will be fed from Dharee'. Dharee' among the Arabs is a plant called shabraq. The people of Hijaz call dharee' when it dries up, while others call it shabraq, and it is poison.

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

Mention who said that.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **They will have no food except from the thorny plant.** He said: The thorny plant is the thorn bush.

Muhammad bin Ubaid Al-Maharbi told me, he said: Ibad bin Ya'qub Al-Asadi told us, Muhammad said: Ibad told us, Muhammad bin Sulayman told us, on the authority of Abd Al-Rahman Al-Isfahani, on the authority of Ikrimah, regarding his statement, **They will have no food except from Dharee'**, he said: The shabraq.

Yaqub told me, he said: Ismail bin Aliyah told us, on the authority of Abu Raja', he said: Najdah, a man from Abd al-Qays, told me, on the authority of Ikrimah, regarding His statement, **They shall have no food except from Dharee'**, he said: It is a thorny tree that grows low in the ground. When it is spring, the Quraysh call it Shabraq, and when the wood is strong, they call it Dharee'.

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: **They will have no food except from the thorny thorn.** He said: The thorny thorn.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid, the same.

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, his statement, *Dhari'*, he said: The dry thorn.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Except for the dhari'**, he said: It is the shabraq when it dries and is called dhari'.

Bishr told us: Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **They will have no food except from the thorny plant**, meaning: from the worst, most hideous, and most abhorrent of foods.

Mahmoud bin Ubaid told me, he said: Sharik bin Abdullah told us, regarding his statement: **They will have no food except from Dharee'**, he said: The shabraq.

Others said: Adh-Dharee' means stones.

Mention who said that.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **They will have no food except from the thorny plant**, he said: stones.

Others said: Adh-Dhari' is a tree made of fire.

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, **They will have no food except from the thorny thorn**, meaning: a tree of fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They will have no food except from thorns of fire**, he said: Thorns are thorns from fire. He said: As for this world, thorns are dry thorns that have no leaves, and the Arabs call them thorns of fire. In the Hereafter, they are thorns from fire.

Tafsir al-Qurtubi

The Almighty says: **They will have no food except from Dharee'** meaning the people of Hell. **No food except from Dharee'**. When He mentioned their drink, He also mentioned their food. Ikrimah and Mujahid said: Dharee' is a thorny plant that sticks to the ground. The Quraysh called it shabraq when it was fresh, but when it dried up, it became Dharee'. No animal or beast should approach it or graze it. It is a deadly poison, and it is the most vile and abhorrent of food, according to most of the commentators. However, Ad-Dahhak narrated on the authority of Ibn Abbas who said: It is something that the sea throws up, called Dharee', from the sustenance of livestock, not people. If camels fall into it, they are not satisfied and die of weakness. The correct view is what the majority said: that it is a plant. Abu Dhu'ayb said:

The sharq al-rayyan grazed until it withered and became weak, and its flaws became apparent.

Al-Hudhali said, mentioning camels and their poor pasture:

They will have no food except from a poisonous plant.

They were imprisoned in the defeat of the wrathful, and their hunchbacked, bloody-handed, and stubborn

Al-Khalil said: Adh-Dhari' is a green plant with a foul odor, which is thrown by the sea. Al-Walabi said on the authority of Ibn Abbas: It is a tree of fire, and if it were in this world, it would have burned the earth and everything on it. Saeed bin Jubair said: It is stones, and Ikrimah said the same. It is more apparent that it is a tree with thorns, as it is in this world. On the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, he said:

"(Adh-Dhari': something that is found in Hell, similar to a thorn, more bitter than aloe vera, more putrid than a carcass, and hotter than Hellfire. God named it Adh-Dhari'). Khalid ibn Ziyad said: I heard Al-Mutawakkil ibn Hamdan being asked about this verse, "They will have no food except from Adh-Dhari'." He said: I have been told that Adh-Dhari' is a tree from the fire of Hell, borne of pus and blood, more bitter than aloe vera, and that is their food. Al-Hasan said: It is some of the torment that God has hidden. Ibn Kaysan said: It is food before which they humiliate themselves and beseech God, seeking deliverance from it. It was named thus because the one who eats it beseeches God to be spared from it, due to its dislike and roughness. Abu Ja'far Al-Nahhas said: It may be derived from Adh-Dhari', which means humiliated, meaning humbled, meaning from a drink of humiliation that befalls him. Al-Hasan also said: It refers to Zaqqum. It was also said: It is a valley in Hell. And God knows best. God the Almighty said elsewhere: **So there is for him this Day no hot water source here, nor any food except from boiling water Al-Haqqah 59:35-36.** Here He said: **except from thorny thorns**, which is not thorny thorns. The way to combine them is that Hellfire has levels, so some of them will eat Zaqqum, and some of them will eat thorny thorns. Some of them will eat thorny thorns, some of them will drink scalding water, and some of them will drink pus. Al-Kalbi said: **Thorny thorns are in a level where there is no other, and Zaqqum is in another level.** It is possible to interpret the two verses in two ways, as He said: **They will circulate between it and scalding water Al-Rahman 55:44.** Al-Qutbi said: "It is possible that thorny thorns and the tree of Zaqqum are plants of Hell, or from a substance that Hellfire does not consume. The same applies to the chains and shackles of Hellfire, its scorpions and snakes. If they were as we know them, they would not have remained in Hellfire." He said: "God has shown us what is absent with Him through what is present with us. So the names are consistent in their meaning, but the meanings are different." And also what is in Paradise of its trees and furnishings. Al-Qushayri said: An example of what Al-Qutbi said is that you say: He who keeps the disbelievers in the Fire so that the torment may last for them, keeps the plants and the tree of Zaqqum in the Fire so that He may torment the disbelievers with them. Some of them claimed that the thorny thorn tree itself does not grow in the Fire, nor that they eat it. The thorny thorn is a food for livestock, not for people. And if camels fall into it, they will not be satisfied, and they will die of weakness. So he meant that these people eat what does not fill them up, and he gave the thorny

thorn as an example, that they are tormented by hunger just as the thorny thorn is tormented by its strength. Al-Tirmidhi Al-Hakim said: This is a weak view from its people and a vile interpretation, as if it indicates that they were confused about the power of God Almighty, and that He who caused this plant to grow in this soil is able to grow it in the burning fire. He made for us in this world fire from the green tree, so the fire does not burn the tree, and the moisture of the water in the tree does not extinguish the fire. So God Almighty said: **Who made for you fire from the green tree, and then, behold, you kindle from it (Ya-Sin 36:80)** and as it was said when it was revealed:

And We will gather them on the Day of Resurrection on their faces (al-Isra' 17:97). They said, **O Messenger of God, how will they walk on their faces?** He said, **He who made them walk on their feet is able to make them walk on their faces.** Only the weak-hearted would be confused by such a thing. Has He not informed us that **Whenever their skins are roasted through, We will replace them with other skins (An-Nisa': 56),** and that **their garments will be of pitch (Ibrahim 14:50),** and that **Indeed, with Us are shackles (al-Muzzammil 73:12),** meaning chains. **And a Hellfire, and food that chokes (al-Muzzammil 73:12-13).** It was said: **With thorns.** So the torment is only recited to them with these things.

Tafsir Ibn Kathir

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali bin Muhammad Al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting, **Has there come to you the report of the Overwhelming Event?** So he stood listening and said, **Yes, it has come to me.** And the words of God, **Some faces that Day will be humbled mean, humbled.** Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned in a blazing Fire on the Day of Resurrection. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O monk,** and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire.** And that is what made me cry.

Al-Bukhari said: Ibn Abbas said: **Working and harassing** the Christians. Ikrimah and As-Suddi said:

Working in this world with sins and harassing in the Fire with torment and destruction. Ibn Abbas, Al-Hasan and Qatadah said: **They will be burned in a blazing Fire** meaning very hot. **They will be given to drink from a boiling spring** meaning its heat and boiling have reached the end. This was said by Ibn Abbas, Mujahid, Al-Hasan and As-Suddi. And the statement of God: **They will have no food except from Dharee'**, Ali bin Abi Talhah said: Ibn Abbas: It is a tree from fire. Saeed bin Jubayr said: It is Zaqqum, and it was narrated from him that it refers to stones. Ibn Abbas, Mujahid, Ikrimah, Abu Al-Jawza' and Qatadah said: It is Shabraq. Qatadah said: The Quraysh call it Shabraq in the spring and Dharee' in the summer. Ikrimah said: It is a thorny tree that grows on the ground. Al-Bukhari said: Mujahid said: Ad-Dhari' is a plant called Shabraq. The people of Hijaz call it Ad-Dhari' when it dries, and it is poison. Muammar said on the authority of Qatadah: **They will have no food except from Ad-Dhari'**, meaning that it is the Shabraq that when it dries, it is called Ad-Dhari'. Sa'id said on the authority of Qatadah: **They will have no food except from Ad-Dhari'**, which is one of the worst, most disgusting and most vile types of food. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no harm is ward off by it.

Fath al-Qadir

When God the Almighty mentioned their drink, He followed it with mentioning their food, saying: 6- **They will have no food except from Dharee'** It is a type of thorn called shabraq in the language of Quraysh when it is fresh, and when it dries, it is Dharee'. This is what Mujahid, Qatadah, and other commentators said. It was said that it is a deadly poison, and when it dries, no animal will approach it or graze it. It was also said that it is something thrown out by the sea called Dharee' from the sustenance of livestock, not from the sustenance of people. When camels graze from it, they are not satisfied and die of emaciation. Al-Khalil said: Dharee' is a green plant with a foul smell that is thrown out by the sea. The majority of linguists and commentators said the first, and from this is the saying of Abu Dhu'ayb:

The sharq al-rayyan grazed until it withered and became weak, and the sharq became clear about it.

Al-Hudhali said about camels and their poor pasture:

And he was imprisoned in the pyramid of the poor, all of them were horns with bloody hands and barren.

Saeed bin Jubair said: Adh-Dharee' is stones, and it was also said that it is a tree in the fire of Hell. Al-Hasan said: It is some of the torment that God has hidden. Ibn Kaysan said: It is a food in which they humiliate themselves and beseech God to be saved from it. It was called thus because the one who eats it beseeches God to forgive him for its unpleasantness and roughness. An-Nahhas said: It may be derived from Ad-Dharee' which means humiliated, meaning that whoever drinks it will be afflicted with humiliation and submissiveness. Al-Hasan also said: It is Zaqqum, and it was also said that it is a valley in Hell. It was mentioned previously in Surat al-Haqqah 69: **So for him this Day there is no close friend here, nor any food**

except from ghuslān (al-Haqqah 69:19). Ghaslān is not Adh-Dharee', as mentioned previously. The two verses are combined by saying that Hell has levels, so some of their food is Adh-Dharee', and some of their food is Ghaslān.

Tafsir al-Baghawi

Then he mentioned their food and said:

6- **They shall have no food except from Dharee'**, said Mujahid, Ikrimah, and Qatadah: It is a thorny plant that grows on the ground. The Quraysh called it shabraq, but when it becomes dry they called it Dharee'. It is the most disgusting and odious food. This is the narration of Al-Awfi on the authority of Ibn Abbas. Al-Kalbi said: No animal shall approach it when it is dry.

Ibn Zayd said: As for this world, the dhari' is the dry thorn whose leaves dry up, and in the afterlife it is a thorn of fire. It was mentioned in the hadith on the authority of Ibn Abbas: The dhari' is something in the fire that is like a thorn, more bitter than aloes, more putrid than a carcass, and hotter than fire.

Abu Darda and Al-Hasan said: God Almighty sends hunger upon the people of Hell until it equals the torment they are in. They seek help and are helped with bitter food. Then they seek help and are helped with food that chokes them. They remember that they used to endure choking in this world with water, so they ask for water and it makes them thirsty for a thousand years. Then they are given a drink from a spring that is neither pleasant nor satisfying. When they bring it close to their faces, it flays the skin of their faces and roasts them. When it reaches their stomachs, it cuts them apart. This is what God Almighty says: **And they are given to drink scalding water, and it cuts their intestines apart.** (Muhammad 47:15)

Tafsir al-Baidawi

6- "They will have no food except from the thorny plant" The dried-up thorny plant, which is grazed by camels as long as it is moist. It was also said that it is a fiery tree similar to the thorny plant. Perhaps it is the food of these people, while the Zaqqum and the Ghaslin are the food of others. Or what is meant is that their food is what camels avoid and detest because of its harm and lack of benefit, as God Almighty said:

Surat al-Ghashiyah 88:7

It neither fattens nor satisfies hunger.

Surat al-Ghashiyah 88:7

It neither fattens nor satisfies hunger.

Tafsir al-Jalalayn

7 - It neither fattens nor satisfies hunger

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **It neither fattens nor satisfies hunger** means: This thorn will neither fatten nor satisfy hunger on the Day of Resurrection for those who eat it from the people of Hellfire, nor will it satisfy them from the hunger that befalls them.

Tafsir al-Qurtubi

The Almighty's statement: **It neither fattens nor satisfies hunger** means that the thorny plant does not fatten its eater. How can someone who eats thorns fatten? The commentators said: When this verse was revealed, the polytheists said: Our camels get fat on the thorny plant. So the verse: **It neither fattens nor satisfies hunger** was revealed. They lied, because camels only graze it when it is fresh, and when it dries they do not eat it. It was also said: They were confused and thought it was like any other beneficial plant, because the similarity is similar. But they found that it neither fattens nor satisfies hunger.

Tafsir Ibn Kathir

al-Ghashiyah 88: One of the names of the Day of Resurrection. Ibn Abbas, Qatadah, and Ibn Zayd said that it will cover and engulf the people. Ibn Abi Hatim said: My father told us, Ali bin Muhammad Al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, who said: The Prophet (peace and blessings of God be upon him) passed by a woman who was reciting, **Has there come to you the report of the Overwhelming Event?** So he stood listening and said, **Yes, it has come to me.** And the words of God, **Some faces that Day will be humbled** mean, humbled. Qatadah said this. Ibn Abbas said: They will be humbled, but their deeds will not benefit them. And the words of God, **Working and weary** mean that she has done a lot of work and been tired in it, and she will be burned in a blazing Fire on the Day of Resurrection. Al-Hafiz Abu Bakr Al-Barqani said: Ibrahim bin Muhammad Al-Muzaki told us, Muhammad bin Ishaq Al-Sarraj told us, Harun bin Abdullah told us, Sayyar told us, Jaafar told us: I heard Abu Imran Al-Joni say: Umar bin Al-Khattab, may God be pleased with him, passed by a monk's monastery. He said: He called out to him, **O**

monk, and he looked out. Umar began to look at him and cry. So it was said to him: O Commander of the Faithful, what makes you cry about this? He said: I remembered the words of God Almighty in His Book: **Working tirelessly, * She will be burned in a blazing Fire.** And that is what made me cry.

Al-Bukhari said: Ibn Abbas said: **Working and harassing** the Christians. Ikrimah and As-Suddi said: **Working in this world with sins and harassing in the Fire with torment and destruction.** Ibn Abbas, Al-Hasan and Qatadah said: **They will be burned in a blazing Fire** meaning very hot. **They will be given to drink from a boiling spring** meaning its heat and boiling have reached the end. This was said by Ibn Abbas, Mujahid, Al-Hasan and As-Suddi. And the statement of God: **They will have no food except from Dharee'**, Ali bin Abi Talhah said: Ibn Abbas: It is a tree from fire. Saeed bin Jubayr said: It is Zaqqum, and it was narrated from him that it refers to stones. Ibn Abbas, Mujahid, Ikrimah, Abu Al-Jawza' and Qatadah said: It is Shabraq. Qatadah said: The Quraysh call it Shabraq in the spring and Dharee' in the summer. Ikrimah said: It is a thorny tree that grows on the ground. Al-Bukhari said: Mujahid said: Ad-Dhari' is a plant called Shabraq. The people of Hijaz call it Ad-Dhari' when it dries, and it is poison. Muammar said on the authority of Qatadah: **They will have no food except from Ad-Dhari'**, meaning that it is the Shabraq that when it dries, it is called Ad-Dhari'. Sa'id said on the authority of Qatadah: **They will have no food except from Ad-Dhari'**, which is one of the worst, most disgusting and most vile types of food. God Almighty said: **It neither fattens nor satisfies hunger**, meaning that no purpose is achieved by it, and no harm is warded off by it.

Fath al-Qadir

Then God the Almighty described the thorny plant, saying: 7- **It neither fattens nor satisfies hunger.** That is, the thorny plant neither fattens its eater nor wards off hunger. The commentators said: When this verse was revealed, the polytheists said: Our camels get fat from the thorny plant. So, **It neither fattens nor satisfies hunger** was revealed. They lied in their statement, because camels do not eat the thorny plant nor go near it. It was also said that they were confused about it and thought it was like any other beneficial plant.

Tafsir al-Baghawi

The commentators said: When this verse was revealed, the polytheists said: Our camels grow fat on the dry thorn. They lied about that, because camels only graze it as long as it is fresh, and it is called shabraq. When it dries, nothing eats it. So God revealed: 7- **It neither fattens nor satisfies hunger.**

Tafsir al-Baidawi

7- **It neither fattens nor satisfies hunger.** What is meant by food is one of two things.

Surat al-Ghashiyah 88:8

Faces, that Day, will be radiant.

Surat al-Ghashiyah 88:8

Faces, that Day, will be radiant.

Tafsir al-Jalalayn

8 - **On that Day, faces will be radiant** beautiful.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **On that Day, faces will be soft**, meaning: on the Day of Resurrection. **They will be soft**, meaning: they will be soft because God will give their people comfort in His Paradise, and they are the people of faith in God.

Tafsir al-Qurtubi

God Almighty says: **On that Day, some faces will be radiant**, meaning, full of blessings. These will be the faces of the believers, blessed by what they witnessed of the consequences of their actions and righteous deeds.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups**

placed, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

Then the Almighty proceeded to explain the state of the people of Paradise after finishing explaining the state of the people of Hell, saying: 8- **Faces on that Day will be radiant**, meaning full of grace and joy, and they are the faces of the believers. Their faces will become radiant when they saw the outcome of their affair and what God has prepared for them of good that is beyond description. Similar to this is His saying: **You will recognize in their faces the radiance of pleasure.**

Tafsir al-Baghawi

Then he described the people of Paradise and said: 8- **On that Day, faces will be radiant.** Muqatil said: In bliss and dignity.

Tafsir al-Baidawi

8- **On that Day, faces will be radiant** cheerful or pampered.

Surat al-Ghashiyah 88:9

She is pleased with her efforts.

Tafsir al-Jalalayn

9 - **For her striving** in this world with obedience **she is satisfied** in the Hereafter when she sees its reward

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **She is pleased with her efforts**, meaning: She is pleased with the work she did in this world in obedience to her Lord. It was also said: **She is pleased with her efforts**, meaning: She is pleased with the reward for her efforts in the Hereafter.

Tafsir al-Qurtubi

The Almighty says: **For her effort** meaning for the work she did in this world. *Satisfied* in the Hereafter when she is given Paradise for her work. And as a reward: satisfied with the reward of her effort. And it contains an implied *waw*. The meaning: And faces on that Day, to distinguish between them and the previous faces. And the faces refer to the souls.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised

couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

Then he said: 9- **She is satisfied with her efforts**, meaning she is satisfied with the knowledge she did in this world, because she was given a reward that satisfied her and made her eyes happy. What is meant by *faces* here are their owners, as mentioned above.

Tafsir al-Baghawi

9- **For her efforts**, in this world, **she is satisfied**, in the hereafter when she is given Paradise for her work.

Tafsir al-Baidawi

9- **She was satisfied with her efforts.** She was satisfied with her work when she saw its reward.

Surat al-Ghashiyah 88:10
In a lofty Paradise

Surat al-Ghashiyah 88:10

In a lofty Paradise

Tafsir al-Jalalayn

10 - **In a high paradise** in sense and meaning

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **In a high garden** which is a garden. High means lofty.

Tafsir al-Qurtubi

The Almighty says: **In a lofty Paradise** meaning elevated, because it is above the heavens, as mentioned above. It was also said: of high status, because it contains everything that the soul desires and the eyes delight in. And they will abide therein eternally.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

10- **In a high Paradise** meaning a high place, higher than other places, or of high status because it contains everything that the soul desires and the eyes delight in.

Tafsir al-Baghawi

10- **In a high paradise.**

Tafsir al-Baidawi

10- **In a high paradise** high place or status.

Surat al-Ghashiyah 88:11

You will not hear therein any idle talk.

Tafsir al-Jalalayn

11 - **Do not listen** with the letter Ya and the letter Ta **in it there is idle talk** meaning a soul that is full of idle talk and delirium.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **You will not hear therein any idle talk** means: These faces will not hear the meaning for their people therein in the highest Paradise any idle talk, meaning by idle talk: a vain word. And idle talk: falsehood, so the word that is idle is called laghiya, just as the one who fixes the armor is called a shield, and the owner of the horse is called a knight, and the one who says the shughr is called a poet, and just as Al-Hutay'ah said:

You stripped me naked and claimed that you are the son of a summer princess

Meaning: Owner of milk and owner of dates. Some of the Kufians claimed that the meaning of this is: No false oath will be heard therein, and that is why it was called null and void. What he said has a doctrine and a reason, were it not that the people of interpretation from among the Companions and Followers were on a caliphate, and it is not permissible to take their disagreement on what they agreed upon.

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

Mention who said that.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **You will not hear therein any idle talk**, meaning: You will not hear any harm or falsehood.

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: **You will not hear therein any idle talk**, he said, cursing.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **You will not hear therein any idle talk**, means you will not hear therein any falsehood or cursing.

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

The reciters differed in the recitation of dhablak. The majority of the reciters of Kufa and some of the reciters

of Madinah, namely Abu Ja'far, recited it as **la tasma'** with a fatha on the ta', meaning: do not hear the faces. Ibn Kathir, Nafi' and Abu 'Amr recited it as **la tasma'** with a damma on the ta', meaning that whose agent is not named. It is made feminine because of the feminization of laghiyah. Ibn Muhaysin also recited it with a damma, but he recited it with a ya', as a masculine word.

The correct thing to say about this, in my opinion, is that all of these are well-known readings with correct meanings, so whichever one reads, he is correct.

Tafsir al-Qurtubi

The Almighty says: **You will not hear therein any idle talk**, meaning any foul, unsatisfactory speech. He said: **Idle talk**, and idle talk, idle talk, and idle talk have the same meaning. He said:

About idle talk and obscene speech

Al-Farra' and Al-Akhfash said: **That is, no idle word will be heard therein**. There are six meanings for this: First: It means lies, slander, and disbelief in God Almighty, as stated by Ibn Abbas. Second: Neither falsehood nor sin, as stated by Qatadah. Third: It means cursing, as stated by Mujahid. Fourth: Disobedience, as stated by Al-Hasan. Fifth: No one who swears a false oath will be heard therein, as stated by Al-Farra'. Al-Kalbi said: No one who swears a righteous or wicked oath will be heard in Paradise. Sixth: No idle word will be heard in their speech, because the people of Paradise will only speak with wisdom and praise of God for the eternal bliss He has provided them with, as stated by Al-Farra'. This is the best of them because it includes everything mentioned. Abu Amr and Ibn Kathir read لا يسمعون with a ya' other than the named agent. Nafi' did the same, except with a damma ta' because *laghiya* is a feminine noun, so *fa-t* is the verb because it is feminine. Whoever reads it with a ya' does so because it comes between the noun and the prepositional phrase. The rest read it with an open *laghiya* as a text that attributes this to the faces, meaning that the faces are not heard as *laghiya* in it.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation,

Surat al-Ghashiyah 88:11

You will not hear therein any idle talk.

and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups placed,** meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

11- **You will not hear therein vain talk.** The majority of reciters read **You will not hear therein** with a fatha over the first letter and a nasb over *laghiyah*: meaning you, the one being addressed, will not hear, or you will not hear those faces. Ibn Kathir and Abu Amr recited it with a damma over the first letter, passive voice, and raised laghiyah. Nafi' recited it with a damma over the first letter, passive voice, and raised laghiyah. Al-Fadl and Al-Jahdary recited it with a fatha over the second letter, active voice, and raised laghiyah. Laghw is idle speech. Al-Farra' and Al-Akhfash said: Meaning you will not hear therein a word of vain talk. It was said that what is meant by this is lying, slander, and disbelief. Qatada said this. Mujahid said: Meaning cursing. Al-Farra' said: You will not hear therein an oath swearing falsely. Al-Kalbi said: You will not hear in Paradise an oath, whether righteous or wicked. Al-Farra' said: "Also, you will not hear the word 'idle' in

the speech of the people of Paradise, because they only speak with wisdom and praise to God Almighty for the eternal bliss He has provided them with. This is the most correct of the sayings, because the indefinite noun in the context of negation is a form of generality, and there is no reason to specify this with a particular type of idle talk except with a specification that is suitable for specifying. 'idle' is either an attribute of a deleted described word: i.e., a idle word, or a idle soul, or a source: i.e., you will not hear idle talk in it."

Tafsir al-Baghawi

11- **La yasma'a fiha laghiyah**, idle talk and falsehood. The people of Mecca and Basra read: la yasma'a with a ya' and a damma, *laghiyah* in the nominative case. Nafi' read **La yasma'a** with a ta' and a damma, *laghiyah* in the nominative case. The others read it with a ta' and a fatha, *laghiyah* in the accusative case, addressing the Prophet, may God bless him and grant him peace.

Tafsir al-Baidawi

11- **Do not listen** O you who are being addressed or the faces, and Ibn Kathir, Abu Amr, and Ruways read it in the passive form with the letter Ya and Nafi' with the letter Ta. **In it is idle talk** idle talk or a word with idle talk or a soul that is idle, for the speech of the people of Paradise is remembrance and wisdom.

Surat al-Ghashiyah 88:12

Within it is a flowing spring.

Tafsir al-Jalalayn

12 - **In it is a running spring** with water, meaning springs

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **There is a flowing spring in it**, means: In the high Paradise there is a flowing spring that does not have a trench.

Tafsir al-Qurtubi

The Almighty says: **Therein is a flowing spring** meaning with gushing water and various types of delicious drinks on the face of the earth without a trench. It was mentioned in Surah Al-Insan that there are springs in it. So *'ain* means springs. And God knows best.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

12- **In it is a flowing spring.** It was mentioned in Surah Al-Insan that it contains springs. The spring here means springs, as in His statement: **Every soul knows.** The meaning of flowing is that its waters flow and gush with various types of delicious drinks. Al-Kalbi said: I do not know whether it is water or something else.

Tafsir al-Baghawi

12- **It has a running spring.**

Tafsir al-Baidawi

12- **There is a flowing spring in it** Its water flows and does not stop. The indefinite article is for emphasis.

Surat al-Ghashiyah 88:13
Therein are raised couches.

Surat al-Ghashiyah 88:13

Therein are raised couches.

Tafsir al-Jalalayn

13 - **In it are raised couches** in essence, in value, and in location.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **In it are raised couches**. "Couches" is the plural of *bed*, raised so that the believer may see, when he sits on them, all the bliss and kingdom that his Lord has granted him in it, and all of that will reach his sight.

It was said: What he meant by his saying *raised* is: *arranged*.

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: **In it are raised couches** meaning: arranged, like his saying: couches arranged, one on top of the other.

Tafsir al-Qurtubi

God Almighty says: **Therein are raised couches**: meaning high. It was narrated that its height was equal to the distance between the sky and the earth, so that the friend of God could see His kingdom around him.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi'

bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk**. "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out**. Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing**. The people said: **God willing**. It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

13- **In it are raised couches** meaning high and lofty, or of high status.

Tafsir al-Baghawi

13- **In it are raised thrones**. Ibn Abbas said: Its panels are made of gold, crowned with emeralds, pearls, and rubies. They are raised as long as its people do not come. If he wants to sit on them, they will be humbled for him until he sits on them, then they will be raised to their places.

Tafsir al-Baidawi

13- **Therein are raised couches** of high thickness or capacity.

Surat al-Ghashiyah 88:14

And cups placed

Tafsir al-Jalalayn

14 - **And cups** are cups without handles *placed* on the edges of the springs, prepared for their drinking.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And cups placed** is the plural of cup, and they are the pitchers that have no spouts. We have already explained this, and mentioned what it contains in the narration, so there is no need to repeat it. What he meant by his saying *placed* is that they are placed on the edge of the running spring, so that whenever they want to drink, they find it full of drink.

Tafsir al-Qurtubi

The Almighty says: **And cups placed** meaning pitchers and vessels. A pitcher is one that has a handle and spout. A cup is a vessel that does not have a handle or spout. This has been mentioned previously in Surat Az-Zukhruf and elsewhere.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised

couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

14- **And cups placed.** It was previously mentioned that cups is the plural of cup, and that it is a cup without a handle. The meaning of placed is that it is placed in their hands for them to drink from.

Tafsir al-Baghawi

14- **And cups placed there**, according to them, is the plural of cup, which is the jug that has no handle.

Tafsir al-Baidawi

14- **And cups** is the plural of cup, which is a vessel without a handle, *placed* in their hands.

Surat al-Ghashiyah 88:15
And cushions lined up

Surat al-Ghashiyah 88:15

And cushions lined up

Tafsir al-Jalalayn

15 - **And cushions** are pillows *arranged* one next to the other for support.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **And cushions lined up** means by cushions: pillows and cushions. And cushions: the singular is *namariqah*, with a damma on the noon. It has been narrated from some of Kalb, by hearing, *namariqah*, with a kasra on the noon and the ra. And it has been said: lined up because some of them are next to others.

And the people of interpretation said in the text of 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 cushions lined up** means: the elbows.

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 cushions lined up**, meaning by cushions: the seating areas.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And cushions lined up**, and cushions are pillows.

Tafsir al-Qurtubi

The Almighty said: **And cushions** meaning pillows, one is a *namariqah*. "Arrayed" meaning one next to the other. The poet said:

We are running the cup between our drink and Abu Qaboos over the cushions

Another said:

Old men and young men with handsome faces on lined beds and cushions

In Al-Sahah: *Namraq* and *Namraqa*: a small pillow. Also, *Namraqa* **with a kasra** is a language narrated by Yaqub. And they may have called the cushion that is over the saddle a *Namraqa*, according to Abu Ubaid.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

15- **And cushions lined up** Cushions: pillows.

Al-Wahidi said: According to everyone's opinion, the singular is namraqa with a damma on the noon, and Al-Farra' added, hearing it from the Arabs, namraqa with a kasra on it. Al-Kalbi said: Pillows lined up one next to the other, and from this is the saying of the poet:

We pass the cup between our drink and Abu Qaboos
over the cushions

The other said:

Old men and young men, their faces beautiful, on lined
couches and pillows

He said in Al-Sahah: Al-Namaraq and Al-Namaraqa
are small pillows, and so is Al-Namaraqa with a kasra
in the language, narrated by Yaqub.

Tafsir al-Baghawi

15- *Namariq*, pillows and cushions, *arranged*, one next
to the other, the singular is Namariqah with a damma
on the *nun*.

Tafsir al-Baidawi

15- **And cushions** are pillows, plural of *namariqah* with
fat-ha and damma, *arranged* one next to the other.

Surat al-Ghashiyah 88:16
And carpets spread out

Surat al-Ghashiyah 88:16

And carpets spread out

Tafsir al-Jalalayn

16 - **and carpets** carpets with nap **spread out** spread out

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And carpets spread out**, God Almighty says: And in it are many carpets and rugs spread out, and the singular is: zarbiya, which is the rug that has a thin lining.

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

Who said that?

Ahmad bin Mansour told us: Yazid told us: Saeed told us, on the authority of Sufyan, who said: Toba Al-Anbari told us, on the authority of Ikrimah bin Khalid, on the authority of Abdullah bin Ammar, who said: I saw Omar bin Al-Khattab, may God be pleased with him, praying over Abqari, which is the carpet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And carpets spread out**: spread out.

Tafsir al-Qurtubi

The Almighty said: **And carpets spread out** : Abu Ubaidah said: Carpets are rugs. Ibn Abbas said: Carpets are the fine nap rugs, the singular of which is: zarbiyyah, and this was said by Al-Kalbi and Al-Farra'. And Al-Mabthoutha is: spread out, said by Qatada. It was also said: some of them on top of each other, said by Ikrimah. It was also said: many, said by Al-Farra'. It was also said: scattered in gatherings, said by Al-Qutbi.

I said: This is more correct, as they are many and scattered. And from it is: **And He spread therein every kind of creature** (al-Baqarah 2:64). Abu Bakr Al-Anbari said: Ahmad bin Al-Hussein told us, he said: Hussain bin Arfa told us, he said: Ammar bin Muhammad told us, he said: I prayed behind Mansur bin Al-Mu'tamir, and he recited: **Has there come to you the report of the Overwhelming?** And he recited in it: **And carpets spread out**: spread out therein, softly.

Tafsir Ibn Kathir

When He mentioned the state of the wretched, He

followed it up by mentioning the blessed, saying: **Some faces on that Day** meaning on the Day of Resurrection **will be blissful** meaning they will know the bliss therein and that is what they achieved through their efforts. Sufyan said: **Being pleased with their efforts** meaning they were pleased with their work. And the Almighty's statement: **In a lofty Garden** meaning elevated and splendid in the upper rooms, secure. **Therein you will hear no idle talk** meaning no idle talk will be heard in the Garden in which they are, as the Almighty said: "Therein they will hear no idle talk, but only, 'Peace,'" and the Almighty said: "Therein they will hear no idle talk or sin, but only, 'Peace, peace.'" **Therein is a flowing spring** meaning, flowing. This is an indefinite noun in the context of affirmation, and what is meant by it is not a single spring, but rather this is a genus, meaning there are flowing springs in it. Ibn Abi Hatim said: It was read to Al-Rabi' bin Sulayman, who told us: Asad bin Musa told us, Ibn Thauban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from beneath hills - or from beneath mountains - of musk.** "Therein are raised couches," meaning high, soft, with many beds, and fish raised upon them are the houris. They said: So when a friend of God wants to sit upon those raised couches, they will be humbled before him. **And cups placed**, meaning drinking vessels prepared and set aside for whoever among their owners wants them.

And cushions lined up. Ibn Abbas said: Cushions are pillows. This is what Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others said. And the Almighty's statement: **And carpets spread out.** Ibn Abbas said: Carpets are rugs. This is what Ad-Dahhak and others said. The meaning of *scattered* is here and there for whoever wants to sit on them. He mentioned here this hadith narrated by Abu Bakr ibn Abi Dawud: Amr ibn Uthman told us, my father told us, on the authority of Muhammad ibn Muhajir, on the authority of Ad-Dahhak Al-Ma'afari, on the authority of Sulayman ibn Musa, Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God (peace and blessings of God be upon him) said: "Is there anyone who prepares himself for Paradise? Indeed, Paradise is without danger. By the Lord of the Kaaba, it is a shining light, swaying basil, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, and a permanent residence in a sound house, with fruits and greenery, joy and comfort, in a high and splendid place?" They said: Yes, O Messenger of God. God's prayers and peace be upon him, we are the ones who are ready for it. He said: Say, **God willing.** The people said: **God willing.** It was narrated by Ibn Majah on the authority of Al-Abbas bin Othman Al-Dimashqi on the authority of Al-Walid bin Muslim on the authority of Muhammad bin Muhajir on his authority.

Fath al-Qadir

16- **Scattered carpets** means rugs, the singular of which is zarbi and zarbiyyah. Abu Ubaidah and Al-Farra' said: The carpets are the rugs that have a

fine nap, the singular of which is zarbiyyah, and the spread out is the one said by Qatada. Ikrimah said: one on top of the other. Al-Wahidi said: It is possible that the meaning is: that they are scattered in the gatherings. Al-Qatibi said the same. Al-Farra' said: The meaning of *mashtothah* is many, and it appears that the meaning of *bath* is: scattering with abundance, and from it **and He spread therein every creature.**

Tafsir al-Baghawi

16- *Zarabi* means wide rugs. Ibn Abbas said: They are carpets with nap, the singular of which is zaribah. *Mabthathah* means spread out, and it was said that they are scattered in gatherings.

Tafsir al-Baidawi

16- *Zarabi* luxurious rugs, plural of *Zariba* "Mabthatha" spread out.

Surat al-Ghashiyah 88:17

Do they not then look at the camels - how they are created?

Surat al-Ghashiyah 88:17

Do they not then look at the camels - how they are created?

Tafsir al-Jalalayn

17 - **Do they not look** meaning the infidels of Mecca with a look of consideration **at the camels - how they are created**

Tafsir al-Suyuti

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada who said: When God described what is in Paradise, the people of misguidance were amazed at that, so God revealed: Do they not look at the camels - how they are created?

Tafsir al-Tabari

God Almighty says to those who deny His power over what is described in this Surah, of the punishment and humiliation that He has prepared for those who oppose Him, and the bliss and honor that He has prepared for those who follow His rule: Do these deniers not look at the power of God over these matters, at the camels, how He created them, and made them subservient to them and made them carry their burdens while kneeling, then they rise with it? And He who created that is not unable to create what is described of these matters in Paradise and Hell. The Most High says: Do they not look at the camels, and take a lesson from them, and know that the power with which He was able to create them, will not make creating something similar to them impossible for Him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: When God described what is in Paradise, the people of misguidance were amazed at that, so God revealed: **Do they not look at the camels - how they are created?** So camels were part of the Arabs' livelihood and their property.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of someone who heard Shuraih say: Let us go out and see how camels were created.

Tafsir al-Qurtubi

The Almighty's saying: **Do they not look at the camels - how they are created?** The commentators said: When God the Almighty mentioned the matter of the people of the two abodes, the disbelievers were amazed by that, so they lied and denied it. God then reminded them of His creation and power, and that He is capable

of all things, just as He created the animals, the heavens, and the earth. Then He mentioned camels first, because they are numerous among the Arabs, and they had not seen elephants. So God, the Most High, reminded them of a great thing among His creation, which He has subdued for the young, leading it, making it kneel, making it rise, and carrying heavy loads on it while it is kneeling, so it rises its heavy load. This is not the case with any other animal. So He showed them a great thing among His creation, subservient to a young thing among His creation, guiding them with that to His Oneness and His great power. And it was narrated from one of the wise men that he spoke about the camel and its wondrous creation. It grew up in a land where there were no camels, so it thought and then said: It is likely that it will have long necks. And when He intended them to be ships of the land, He made them patient in enduring thirst, until their thirst rose to ten degrees and above. And He made them graze on everything that grows in the wilderness and deserts, which other animals do not graze. And it was said: When He mentioned the raised thrones, they said: How do we climb them? So God revealed this verse, and explained that camels kneel until they are loaded and then stand up, and likewise those thrones lower themselves and then rise. Qatada al-Tha'labi said its meaning: And it was said about camels here: the clouds, but I did not find a basis for that in the books of the Imams.

I said: Al-As'ami has mentioned Abu Sa'id Abdul Malik bin Qurayb. Abu Amr said: Whoever reads it **Do they not look at the camels - how they were created** with a light pronunciation means the camel, because it is a quadruped; it kneels and loads are carried on it, while other quadrupeds are not carried except while standing. Whoever reads it with a heavy pronunciation and says *al-ibil*, means the clouds that carry water and rain. Al-Mawardi said: There are two views regarding camels: The first, which is the most obvious and famous, is that they are camels from the naghm. The second: that they are the clouds. If what is meant by them is the clouds, then it is because they contain signs indicating His power and the general benefits for all of His creation. If what is meant by them are camels from the blessings, then it is because camels are more comprehensive in benefits than other animals, because they are of four types: milking, riding, eating, and carrying loads. Camels combine these four characteristics, so the blessing in them is more general, and the manifestation of power in them is more complete. Al-Hasan said: God only mentioned them specifically because they eat date pits and dung, and produce milk. Al-Hasan was also asked about it and they said: The elephant is the greatest wonder. He said: The Arabs have long known the elephant. Moreover, it is a pig whose meat is not eaten, whose back is not ridden, and whose milk is not milked. Shuraih used to say: Let us go out to the garbage dump so that we can see how camels were created. Camels have no singular form in their own words, and they are feminine, because plural nouns that have no singular form in their words, if they are for non-humans, then the feminine is obligatory. If you make them diminutive, the letter ha' is added to them, so you say

abilah and ghanima, and the like. Sometimes they say for camels: ibl, with the ba' silent for ease, and the plural is abal.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimmam swore in his question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can afford it. He said: He has spoken the truth. He then

turned away and said: By the One Who sent you with the truth, I will not add anything to them nor subtract anything from them. The Prophet (peace and blessings of God be upon him) said: If he has spoken the truth, they will enter Paradise.

Muslim narrated it on the authority of Amr al-Naqad on the authority of Abu al-Nadr Hashim ibn al-Qasim, and al-Bukhari included it in his chain of transmission, and al-Tirmidhi and al-Nasa'i narrated it on the authority of al-Layth ibn Sa'd on the authority of Sa'id al-Maqburi on the authority of Sharik ibn Abdullah ibn Abi Namr on the authority of Anas, with it in full. He said at the end of it: And Dimam ibn Tha'labah, the brother of Banu Sa'd ibn Bakr, informed us. Al-Hafiz Abu Ya'la said: Ishaq narrated to us, Abdullah ibn Ja'far narrated to us, Abdullah ibn Dinar narrated to me, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman in the pre-Islamic period who was on the top of a mountain with her young son, tending sheep. Her son said to her: 'O mother, who created you?' She said: 'God.' He said: 'Who created my father?' She said: 'God.' He said: 'Who created me?' She said: 'God.' He said: 'Who created the heaven?' She said: 'God.' He said: 'Who created the earth?' She said: 'God.' He said: 'Who created the mountain?' She said: 'God.' He said: 'Who created these sheep?' She said: 'God.' He said: 'Then I hear God's affair,' and he threw himself down from the mountain." It was cut off. Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this. Ibn Dinar said: Ibn Omar often told us this. Its chain of transmission is weak, and this Abdullah bin Jaafar is the Madani. His son, Imam Ali bin Madani, and others weakened him.

And the Almighty said: "So remind, for you are only a reminder. You are not a controller over them." That is, remind the people, O Muhammad, of what you were sent to them with. **For upon you is only the message, and upon Us is the reckoning.** That is why He said: **You are not a controller over them.** Ibn Abbas, Mujahid, and others said: **And you are not a compeller over them.** That is, you will not create faith in their hearts. Ibn Zayd said: You are not the one who compels them to believe. Imam Ahmad said: Waki' narrated to us from Sufyan from Abu al-Zubayr from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been commanded to fight the people until they say, 'There is no god but God.' So when they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God, the Almighty and Majestic.'" Then he recited: "So remind, for you are only a reminder. You are not a controller over them." This is how Muslim narrated it in the Book of Faith, and at-Tirmidhi and an-Nasa'i in the Book of Tafsir in their Sunans from the hadith of Sufyan ibn Sa'id ath-Thawri with this addition. This hadith is included in the two Sahihis from the narration of Abu Hurayrah without mentioning this verse.

And the Almighty's saying: **Except for he who turns away and disbelieves** meaning he turns away from working with its pillars and disbelieves in the truth with his heart and tongue. This is like the Almighty's saying: **So he neither believed nor prayed, but lied and turned away.** And for this reason He said: **Then God will**

punish him with the greatest punishment. Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Sa'id ibn Abi Hilal, on the authority of Ali ibn Khalid, that Abu Umamah al-Bahili passed by Khalid ibn Yazid ibn Mu'awiyah and asked him about the softest word he had heard from the Messenger of God, may God bless him and grant him peace. He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Does not all of you enter Paradise except he who strays from God as a camel strays from its family?'" Imam Ahmad was the only one to narrate it. This Ali ibn Khalid was mentioned by Ibn Abi Hatim on the authority of his father, and he did not add anything to what is here. He narrated on the authority of Abu Umamah and from him Sa'id ibn Abi Hilal. And the Almighty's saying: **Indeed, to Us is their return** means: their return and their turning back. **Then upon Us is their account** means We will hold them accountable for their deeds and reward them for them, if they do not find it. Good, then good, and if evil, then evil. The last interpretation of Surat Al-Ghashiyah, and praise and thanks be to God.

Fath al-Qadir

10- Do they not look at the camels - how they were created? The question is for rebuke and rebuke, and the *fa* is for connecting to an implied word as in similar examples that have been mentioned more than once. The sentence is intended to confirm the matter of resurrection and provide evidence for it, as is what follows it. *How* is in the accusative case with what follows it, and the sentence is in the genitive case as a substitute for inclusion from the camels. The meaning is: Do they deny the matter of resurrection and rule out its occurrence? Do they not look at the camels, which are the majority of their livestock and the largest of the creatures they see, **how they were created** with what they are in terms of the wondrous creation of their large body, increased strength, and wondrous descriptions. Abu Amr ibn al-Ala' said: He singled out camels because they are quadrupeds that kneel, so loads are carried on them, whereas other quadrupeds cannot be carried unless they are standing. Az-Zajaj said: He alerted them to a great aspect of His creation, which He has tamed for the young, leading them, making them kneel, making them stand up, and placing heavy loads on them while they are kneeling, so they can stand up under the weight of their load. This is not the case with any other pregnant animal. So He showed them a great aspect of His creation to demonstrate His Oneness. Al-Hasan was asked about this verse, and it was said to him: The elephant is the greatest wonder. He said: As for the elephant, the Arabs have had a long history with it. It is a pig whose back is not ridden, whose meat is not eaten, and whose milk is not milked. Camels are among the most precious and valuable possessions of the Arabs. They eat pits and dung and produce milk, and the young boy takes hold of their reins and goes with them wherever he wants, despite their being great in themselves. Al-Mubarrad said: The camels here are large pieces of clouds, which is contrary to what the scholars of tafsir and linguistics have stated. It was narrated on the authority of Al-Asma'i that he said: Whoever reads

khalqat with a light pronunciation means a camel, and whoever reads it with a heavy pronunciation means a cloud.

Tafsir al-Baghawi

17- Do they not look at the camels - how they are created? The commentators said: When God Almighty described in this surah what is in Paradise, the unbelievers were amazed by that and denied it, so God Almighty reminded them of His creation and said: **Do they not look at the camels**, from among all the animals, **how they are created?** Camels were part of the Arabs' livelihood, and they had many benefits from them. So when He did that for them in this world, He did for the people of Paradise therein what He did.

The wise men spoke about the reason for singling out camels from among all other animals. Muqatil said: Because they have never seen a beast larger than it, and only the rare ones among them have seen the elephant.

Al-Kalbi said: Because it can bear its load while kneeling.

Qatada said: God Almighty mentioned the height of the beds and furnishings of Paradise, so they said: How do we ascend them? So God Almighty revealed this verse.

Al-Hasan was asked about this verse, and it was said to him: The elephant is the greatest wonder? He said: As for the elephant, the Arabs have had a long history with it. Moreover, it is of no use. One cannot ride its back, eat its meat, or milk its milk. Camels are the most precious and valuable property of the Arabs; they eat date pits and husks and produce milk.

It was said: Despite its size, it is flexible to heavy loads and obeys a weak leader, so much so that a young boy takes its reins and leads it wherever he wants. Shuraih the judge used to say: Let us go to the stable's rubbish bin so that we can see how the camels are created.

Tafsir al-Baidawi

17- Do they not then look with contemplation at the camels - how they are created a creation indicating the perfection of His power and the goodness of His management, as He created them to pull heavy loads to distant lands, then made them large, stable for the place, able to carry the load, obedient to those who lead them, long necks so that they cannot bear the loads, grazing on all plants and enduring thirst for ten days or more so that they can cross the deserts and wildernesses, along with other benefits. Therefore, they were specifically mentioned to explain the signs spread in animals, which are the most noble of vehicles and the most well-crafted, and because they are the most amazing of this type among the Arabs. It was said that what is meant by them is the clouds, as a

metaphor.

Surat al-Ghashiyah 88:18

And to the heaven, how it was raised

Surat al-Ghashiyah 88:18

And to the heaven, how it was raised

Tafsir al-Jalalayn

18 - **And to the sky, how it was raised**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And to the heaven, how it was raised**, God Almighty says: Do they not also look at the heaven, how He raised it, who informed you that He has prepared for His friends what He described, and for His enemies what He mentioned, so that they may know that His power is the power that nothing He wants to do is beyond His ability to do.

Tafsir al-Qurtubi

The Almighty says: **And to the heaven, how it was raised**. That is, it was raised above the earth without pillars. It was also said: it was raised, so nothing could reach it.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimmam swore in his

question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can afford it. He said: He has spoken the truth. He then turned away and said: By the One Who sent you with the truth, I will not add anything to them nor subtract anything from them. The Prophet (peace and blessings of God be upon him) said: If he has spoken the truth, they will enter Paradise.

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And the Almighty said: "So remind, for you are only a reminder. You are not a controller over them." That is, remind the people, O Muhammad, of what you were sent to them with. **For upon you is only the message, and upon Us is the reckoning.** That is why He said: **You are not a controller over them.** Ibn Abbas, Mujahid, and others said: **And you are not a compeller over them.** That is, you will not create faith in their hearts. Ibn Zayd said: You are not the one who compels them to believe. Imam Ahmad said: Waki' narrated to us from Sufyan from Abu al-Zubayr from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been commanded to fight the people until they say, 'There is no god but God.' So when they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God, the Almighty and Majestic.'" Then he recited: "So remind, for you are only a reminder. You are not a controller over them." This is how Muslim narrated it in the Book of Faith, and at-Tirmidhi and an-Nasa'i in the Book of Tafsir in their Sunans from the hadith of Sufyan ibn Sa'id ath-Thawri with this addition. This hadith is included in the two Sahihs from the narration of Abu Hurayrah without mentioning this verse.

And the Almighty's saying: **Except for he who turns away and disbelieves** meaning he turns away from working with its pillars and disbelieves in the truth with his heart and tongue. This is like the Almighty's saying: **So he neither believed nor prayed, but lied and turned away.** And for this reason He said: **Then God will punish him with the greatest punishment.** Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Sa'id ibn Abi Hilal, on the authority of Ali ibn Khalid, that Abu Umamah al-Bahili passed by Khalid ibn Yazid ibn Mu'awiyah and asked him about the softest word he had heard from the Messenger of God, may God bless him and grant him peace. He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Does not all of you enter Paradise except he who strays from God as a camel strays from its family?'" Imam Ahmad was the only one to narrate it. This Ali ibn Khalid was mentioned by Ibn Abi Hatim on the authority of his father, and he did not add anything to what is here. He narrated on the authority of Abu Umamah and from him Sa'id ibn Abi Hilal. And the Almighty's saying: **Indeed, to Us is their return** means: their return and their turning back. **Then upon Us is their account** means We will hold them accountable for their deeds and reward them for them, if they do not find it. Good, then good, and if evil, then evil. The last interpretation of Surat Al-Ghashiyah, and praise and thanks be to God.

Fath al-Qadir

18- **And to the sky, how it was raised.** That is, it was raised above the earth without pillars in a way that cannot be understood or comprehended by the mind. It was also said that it was raised so that nothing could reach it.

Tafsir al-Baghawi

18- **And to the sky, how it was raised,** from the earth so

that nothing could reach it without support.

Tafsir al-Baidawi

18- **And to the sky, how it was raised** without pillars.

Surat al-Ghashiyah 88:19

And to the mountains, how they are erected

Surat al-Ghashiyah 88:19

And to the mountains, how they are erected

Tafsir al-Jalalayn

19 - **And to the mountains, how they were erected**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And to the mountains, how they were erected**, meaning: And to the mountains, how they were erected, not falling, so that they spread out on the earth. But by His power, We made them erect and solid, not moving from their place, nor shifting from their location.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **And to the mountains, how they are erected**. The mountains rise up throughout the day, and when you reach the top, you reach gushing springs and hanging fruits, yet hands have not tilled it or worked it, a blessing from God, and the attainment of the appointed time.

Tafsir al-Qurtubi

The Almighty says: **And to the mountains, how they are fixed**. That is, how they are fixed on the earth, so that they do not move. This is because when the earth was spread out, it moved, so He anchored it with mountains. As He said: **And We placed on the earth firm mountains, lest it should move with them**. (Al-Anbiya': 31)

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in

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Fath al-Qadir

19- **And to the mountains, how they are fixed** on the earth, a firm anchor that does not sway, tilt, or move.

Tafsir al-Baghawi

19- **And to the mountains, how they are fixed**, an anchor on the face of the earth that does not move.

Tafsir al-Baidawi

19- **And to the mountains, how they are erected.** They are firmly rooted and do not sway.

Surat al-Ghashiyah 88:20

And at the earth, how it was spread out

Surat al-Ghashiyah 88:20

And at the earth, how it was spread out

Tafsir al-Jalalayn

20 - **And to the earth, how it was spread out** meaning it was extended, so they use it as evidence of the power of God Almighty and His oneness, and it was started with camels because they are more closely connected to it than anything else.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And to the earth, how it was spread out**, meaning: And to the earth, how it was spread out. It is said: **Dabal Mastah** if it is flat at the top.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And to the earth, how it was spread out**. That is, it was spread out. He says: Is not the One who created this able to create whatever He wills in Paradise?

Tafsir al-Qurtubi

The Almighty said: **And to the earth, how it was spread out** meaning it was extended and spread out. Anas said: I prayed behind Ali, may God be pleased with him, and he recited **how it was created** and raised and lowered and spread out, with a damma on the ta's, he attributed the pronoun to God Almighty. Muhammad bin as-Sameefa' and Abu al-Aliyah used to recite it this way, and the object was omitted, and the meaning is I created it. And so are the rest of it. Al-Hasan, Abu Haywah, and Abu Raja' recited *sataht* with a shaddah on the ta' and a sukoon on the ta'. The group recited it this way, except that they lightened the ta'. Camels were mentioned first, and if something else had been mentioned first it would have been permissible. Al-Qushayri said: This is not something in which any wisdom is sought. It has been said: It is closer to people in the case of the Arabs, because of their abundance, and they are the most knowledgeable about them. Also: Camels have more facilities than other animals, as they are edible, their milk is drinkable, they are suitable for carrying and riding, covering long distances, enduring thirst, little fodder, and carrying large loads, and they constitute most of the Arabs' wealth. They used to ride camels alone, isolated from people, and someone like this would contemplate what was present, so he might look at his mount, then look up to the sky, then down to the ground. So they were commanded to look at these

things, as they are the clearest evidence of the Creator, the Chosen, the Able.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimmam swore in his question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can

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Muslim narrated it on the authority of Amr al-Naqad on the authority of Abu al-Nadr Hashim ibn al-Qasim, and al-Bukhari included it in his chain of transmission, and al-Tirmidhi and al-Nasa'i narrated it on the authority of al-Layth ibn Sa'd on the authority of Sa'id al-Maqburi on the authority of Sharik ibn Abdullah ibn Abi Namr on the authority of Anas, with it in full. He said at the end of it: And Dimam ibn Tha'labah, the brother of Banu Sa'd ibn Bakr, informed us. Al-Hafiz Abu Ya'la said: Ishaq narrated to us, Abdullah ibn Ja'far narrated to us, Abdullah ibn Dinar narrated to me, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman in the pre-Islamic period who was on the top of a mountain with her young son, tending sheep. Her son said to her: 'O mother, who created you?' She said: 'God.' He said: 'Who created my father?' She said: 'God.' He said: 'Who created me?' She said: 'God.' He said: 'Who created the heaven?' She said: 'God.' He said: 'Who created the earth?' She said: 'God.' He said: 'Who created the mountain?' She said: 'God.' He said: 'Who created these sheep?' She said: 'God.' He said: 'Then I hear God's affair,' and he threw himself down from the mountain." It was cut off. Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this. Ibn Dinar said: Ibn Omar often told us this. Its chain of transmission is weak, and this Abdullah bin Jaafar is the Madani. His son, Imam Ali bin Madani, and others weakened him.

And the Almighty said: "So remind, for you are only a reminder. You are not a controller over them." That is, remind the people, O Muhammad, of what you were sent to them with. **For upon you is only the message, and upon Us is the reckoning.** That is why He said: **You are not a controller over them.** Ibn Abbas, Mujahid, and others said: **And you are not a compeller over them.** That is, you will not create faith in their hearts. Ibn Zayd said: You are not the one who compels them to believe. Imam Ahmad said: Waki' narrated to us from Sufyan from Abu al-Zubayr from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been commanded to fight the people until they say, 'There is no god but God.' So when they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God, the Almighty and Majestic.'" Then he recited: "So remind, for you are only a reminder. You are not a controller over them." This is how Muslim narrated it in the Book of Faith, and at-Tirmidhi and an-Nasa'i in the Book of Tafsir in their Sunans from the hadith of Sufyan ibn Sa'id ath-Thawri with this addition. This hadith is included in the two Sahihis from the narration of Abu Hurayrah without mentioning this verse.

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Fath al-Qadir

20- **And to the earth, how it was spread out** meaning it was extended. The word *sat* means to spread something out. The roof of a house is called *satah* if it is flat. The majority of scholars read *sataht* in the passive voice with a lightened *sat*. Al-Hasan read it with a shaddah. Ali ibn Abi Talib, Ibn al-Samee' and Abu al-Aaliyah read *khalaqt*, *raised*, *nasb* and *sataht* in the active voice with a damma on the *ta* in all of them.

Tafsir al-Baghawi

20- **And to the earth, how it was spread out**, spread out. Ata' said on the authority of Ibn Abbas: Is anyone able to create something like camels, or raise something like the sky, or erect something like mountains, or spread something like the earth other than me?

Tafsir al-Baidawi

20- **And to the mountains, how they were spread out until they became cradles.** The four verbs were read in the active form for the speaker and the accusative referent was deleted. The meaning is **Do they not look** at the types of creation, from simple and compound things, to realize the perfection of the power of the Creator, glory be to Him, so that they do not deny His ability to resurrect. Therefore, He followed it with the command of the return and arranged the command to remind upon it, saying:

Surat al-Ghashiyah 88:21

So remind, for you are only a reminder.

Surat al-Ghashiyah 88:21

So remind, for you are only a reminder.

Tafsir al-Jalalayn

21 - **So remind** them of God's blessings and evidence of His Oneness **You are only a reminder**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **So remind** O Muhammad, My servants of My signs, admonish them with My proofs, and convey My message to them. **You are only a reminder** He says: I only sent you to them as a reminder, to remind them of My blessings upon them, to make them aware of what is necessary for them, and to admonish them.

Tafsir al-Qurtubi

God Almighty says: **So remind, for you are only a reminder.** That is, preach to them, O Muhammad, and frighten them. **For you are only a reminder.** That is, a preacher.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the

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Fath al-Qadir

Then the Almighty commanded His Messenger, may God bless him and grant him peace, to remind, saying: 21- **Then remind**, and the *fa* is to arrange what comes after it according to what comes before it: meaning, preach to them, O Muhammad, and frighten them. Then He explained the command to remind, saying: **You are only a reminder**, meaning that you are not required to do anything else.

Tafsir al-Baghawi

21- **So remind** meaning: preach, O Muhammad, **you are only a reminder.**

Tafsir al-Baidawi

21- **So remind, for you are only a reminder.** So do not worry if they do not look or remind, for your only duty is to convey.

Surat al-Ghashiyah 88:22

You have no control over them.

Surat al-Ghashiyah 88:22

You have no control over them.

Tafsir al-Jalalayn

22 - **You have no control over them** and in a reading with a seen instead of a sad, meaning a powerful one, and this was before the command to wage jihad.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **You have no control over them** means: You have no authority over them, nor are you a tyrant who can force them to do whatever you want. He says: They are all up to me, leave them and my judgment is over them. It is said: So-and-so has controlled his al-Nas 114:if he has authority over them.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **You have no control over them**, meaning: You are not a tyrant over them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **I have no control over them**: meaning, all of My servants are in control.

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 Jahid, regarding his statement: **in Musaytir**, he said: a tyrant.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement: "You are only a reminder. You are not a controller over them," he said: You have no power over them to force them to believe. He said: Then after this came: **Fight against the disbelievers and the hypocrites and be harsh upon them** (At-Tawbah 9:83) and He said: **Little for them at every place of ambush** (At-Tawbah 9:5) and watch them so that they do not go out into the land. "But if they repent and establish prayer and give zakah, then let them go on their way. Indeed, God is Forgiving and Merciful" (At-Tawbah 9:5). He said: So **You are not a controller over them** was abrogated. He said: He came to kill him or he becomes Muslim. He said: And the reminder is as it is, it was not abrogated. And he recited: **And remind, for the reminder benefits the believers** (Adh-Dharyat 51:55).

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, who said: The Messenger of God,

may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' When they say, 'There is no god but God,' their blood and their wealth are safe from me, except for a right due, and their reckoning is with God." Then he recited: "You are only a reminder. You are not a controller over them."

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu al-Zubayr Muhammad ibn Muslim, who said: I heard Jabir ibn Abdullah say: I heard the Prophet, may God bless him and grant him peace, say, and he mentioned something similar, except that he said: Abu al-Zubayr said: Then he recited: "You are only a reminder. You are not a controller over them."

Yusuf bin Musa Al-Qattan told us: Waki' told us, on the authority of Sufyan, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Messenger of God, may God bless him and grant him peace, the same.

Tafsir al-Qurtubi

The Almighty said: **You have no control over them** meaning you have power over them to kill them. Then the verse of the sword abrogated it. Harun al-A'war read **with a fat-ha on the ta'**, and al-musaytirun. It is the language of Tamim. In As-Sahah: (Al-Musaytaar and Al-Musaytaar: the one who has power over something to supervise it, and take care of its affairs, and write down its work. Its origin is from the line, because the meaning of the line is not to exceed, so the book is lined, and the one who does it is lined and the one who does it is lined, it is said: I controlled us, and the Almighty said: You have no control over them. And his line means he wrestled.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was

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Fath al-Qadir

22- And **You have no control over them** Al-Musaytir and Al-Mutansir with seen and sad: the one who has power over something to supervise it and oversee its affairs. This is in Al-Sahah, meaning you have no

Surat al-Ghashiyah 88:22

You have no control over them.

control over them to the point that you force them to believe. This was abrogated by the verse of the sword. The majority read *Bumsaytir* with sad, and Hisham and Qunbal read it with seen in a narration. Khalaf read it by making the sad sound like zay. Harun Al-Aawar read it with a fatha on the ta as a passive participle.

Tafsir al-Baghawi

22- **You have no control over them**, you have no power to kill them and force them to believe. This was abrogated by the verse on fighting.

Tafsir al-Baidawi

22- **I have no control over them** with *mustatalit* and from Al-Kisa'i with *sin* according to the original and Hamza with *ishmaan*.

Surat al-Ghashiyah 88:23

Except for he who turns away and disbelieves

Tafsir al-Jalalayn

23 - *Except* but **whoever turns away** turns away from faith **and disbelieves** in the Qur'an

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **Except for he who turns away and disbelieves** is directed at two aspects: So mention your people, O Muhammad, except for he who turns away from you and turns away from the signs of God and disbelieves. So his statement *except* is an exception from those who were reminded, even if they were not mentioned, as one says: So-and-so passed away and called except for he whose response is not expected, meaning: So he called the people except for he whose response is not expected. The second aspect: To make his statement: **Except for he who turns away and disbelieves** disconnected from what precedes it, so the meaning of the statement then is: You have no control over them, except for he who turns away and disbelieves, God will punish him. Similarly, the disconnected exception is tested by making *if* good with it. So if it is good with it, then it is disconnected, and if it is not good, then it is a connected exception, like the saying of the one who says: The people marched except Zayd. And entering *if* is not appropriate here because it is a correct exception.

Tafsir al-Qurtubi

The Almighty's saying: **Except for he who turns away and disbelieves**. This is an isolated exception, meaning, but for he who turns away from preaching and reminding.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created? They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And

at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimmam swore in his question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can afford it. He said: He has spoken the truth. He then turned away and said: By the One Who sent you with the truth, I will not add anything to them nor subtract anything from them. The Prophet (peace and blessings of God be upon him) said: If he has spoken the truth, they will enter Paradise.

Muslim narrated it on the authority of Amr al-Naqad on the authority of Abu al-Nadr Hashim ibn al-Qasim, and al-Bukhari included it in his chain of transmission, and al-Tirmidhi and al-Nasa'i narrated it on the authority of al-Layth ibn Sa'd on the authority of Sa'id al-Maqburi on the authority of Sharik ibn Abdullah ibn Abi Namr on the authority of Anas, with it in full. He said at the end of it: And Dimam ibn Tha'labah, the brother of Banu Sa'd ibn Bakr, informed us. Al-Hafiz Abu Ya'la said: Ishaq narrated to us, Abdullah ibn Ja'far narrated to us, Abdullah ibn Dinar narrated to me, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman in the pre-Islamic period who was on the top of a mountain with her young son, tending sheep. Her son said to her: 'O mother, who created you?' She said: 'God.' He said: 'Who created my father?' She said: 'God.' He said: 'Who created me?' She said: 'God.' He said: 'Who created the heaven?'

Surat al-Ghashiyah 88:23

Except for he who turns away and disbelieves

She said: 'God.' He said: 'Who created the earth?' She said: 'God.' He said: 'Who created the mountain?' She said: 'God.' He said: 'Who created these sheep?' She said: 'God.' He said: 'Then I hear God's affair,' and he threw himself down from the mountain." It was cut off. Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this. Ibn Dinar said: Ibn Omar often told us this. Its chain of transmission is weak, and this Abdullah bin Jaafar is the Madani. His son, Imam Ali bin Madani, and others weakened him.

And the Almighty said: "So remind, for you are only a reminder. You are not a controller over them." That is, remind the people, O Muhammad, of what you were sent to them with. **For upon you is only the message, and upon Us is the reckoning.** That is why He said: **You are not a controller over them.** Ibn Abbas, Mujahid, and others said: **And you are not a compeller over them.** That is, you will not create faith in their hearts. Ibn Zayd said: You are not the one who compels them to believe. Imam Ahmad said: Waki' narrated to us from Sufyan from Abu al-Zubayr from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been commanded to fight the people until they say, 'There is no god but God.' So when they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God, the Almighty and Majestic.'" Then he recited: "So remind, for you are only a reminder. You are not a controller over them." This is how Muslim narrated it in the Book of Faith, and at-Tirmidhi and an-Nasa'i in the Book of Tafsir in their Sunans from the hadith of Sufyan ibn Sa'id ath-Thawri with this addition. This hadith is included in the two Sahihis from the narration of Abu Hurayrah without mentioning this verse.

And the Almighty's saying: **Except for he who turns away and disbelieves** meaning he turns away from working with its pillars and disbelieves in the truth with his heart and tongue. This is like the Almighty's saying: **So he neither believed nor prayed, but lied and turned away.** And for this reason He said: **Then God will punish him with the greatest punishment.** Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Sa'id ibn Abi Hilal, on the authority of Ali ibn Khalid, that Abu Umamah al-Bahili passed by Khalid ibn Yazid ibn Mu'awiyah and asked him about the softest word he had heard from the Messenger of God, may God bless him and grant him peace. He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Does not all of you enter Paradise except he who strays from God as a camel strays from its family?'" Imam Ahmad was the only one to narrate it. This Ali ibn Khalid was mentioned by Ibn Abi Hatim on the authority of his father, and he did not add anything to what is here. He narrated on the authority of Abu Umamah and from him Sa'id ibn Abi Hilal. And the Almighty's saying: **Indeed, to Us is their return** means: their return and their turning back. **Then upon Us is their account** means We will hold them accountable for their deeds and reward them for them, if they do not find it. Good, then good, and if evil, then evil. The last interpretation of Surat Al-Ghashiyah, and praise and thanks be to God.

Fath al-Qadir

23- **Except for he who turns away and disbelieves.**

This is an isolated exception: that is, but for he who turns away from preaching and reminding.

Tafsir al-Baghawi

23- **Except for he who turns away and disbelieves**, an exception disconnected from what precedes it, meaning: but for he who turns away and disbelieves after the reminder.

Tafsir al-Baidawi

23-**Except for he who turns away and disbelieves.** But he who turns away and disbelieves.

Surat al-Ghashiyah 88:24

Then God will punish him with the greatest punishment.

Tafsir al-Jalalayn

24 - **Then God will punish him with the greater punishment** the punishment of the Hereafter and the lesser punishment of this world by killing and captivity

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then God will punish him with the greatest punishment** is the punishment of Hell. He says: Then God will punish him with the greatest punishment for his disbelief in this world, and the punishment of Hell in the Hereafter.

Tafsir al-Qurtubi

The Almighty says: **Then God will punish him with the greatest punishment**, which is Hell, the torment of which is eternal. He only said **the greatest** because they were punished in this world with hunger, famine, captivity, and killing. The evidence for this interpretation is the reading of Ibn Mas'ud: (Except for he who turns away and disbelieves. For indeed, God will punish him). It was also said: It is a connected exception. The meaning is: You will not have power except for he who turns away and disbelieves. So you will have power over him through jihad, and God will punish him after that with the greatest punishment. So, there is no abrogation in the verse according to this estimation. It was narrated that a man who had apostatized was brought to Ali, so he asked him to repent for three days, but he did not return to Islam, so he struck off his head and recited: **Then God will punish him with the greatest punishment**. Ibn Abbas and Qatadah recited *ala* as an opening and a warning, like the saying of Imru' al-Qais: Is there not a day for you from them that is good? **And who** is on this for the condition and the answer.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!**

That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimmam swore in his question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can afford it. He said: He has spoken the truth. He then turned away and said: By the One Who sent you with the truth, I will not add anything to them nor subtract anything from them. The Prophet (peace and blessings of God be upon him) said: If he has spoken the truth, they will enter Paradise.

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Then God will punish him with the greatest punishment.

sheep. Her son said to her: 'O mother, who created you?' She said: 'God.' He said: 'Who created my father?' She said: 'God.' He said: 'Who created me?' She said: 'God.' He said: 'Who created the heaven?' She said: 'God.' He said: 'Who created the earth?' She said: 'God.' He said: 'Who created the mountain?' She said: 'God.' He said: 'Who created these sheep?' She said: 'God.' He said: 'Then I hear God's affair,' and he threw himself down from the mountain." It was cut off. Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this. Ibn Dinar said: Ibn Omar often told us this. Its chain of transmission is weak, and this Abdullah bin Jaafar is the Madani. His son, Imam Ali bin Madani, and others weakened him.

And the Almighty said: "So remind, for you are only a reminder. You are not a controller over them." That is, remind the people, O Muhammad, of what you were sent to them with. **For upon you is only the message, and upon Us is the reckoning.** That is why He said: **You are not a controller over them.** Ibn Abbas, Mujahid, and others said: **And you are not a compeller over them.** That is, you will not create faith in their hearts. Ibn Zayd said: You are not the one who compels them to believe. Imam Ahmad said: Waki' narrated to us from Sufyan from Abu al-Zubayr from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been commanded to fight the people until they say, 'There is no god but God.' So when they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God, the Almighty and Majestic.'" Then he recited: "So remind, for you are only a reminder. You are not a controller over them." This is how Muslim narrated it in the Book of Faith, and at-Tirmidhi and an-Nasa'i in the Book of Tafsir in their Sunans from the hadith of Sufyan ibn Sa'id ath-Thawri with this addition. This hadith is included in the two Sahih's from the narration of Abu Hurayrah without mentioning this verse.

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if they do not find it. Good, then good, and if evil, then evil. The last interpretation of Surat Al-Ghashiyah, and praise and thanks be to God.

Fath al-Qadir

24- **Then God will punish him with the greatest punishment**, which is the eternal punishment of Hell. It was said that it is an exception connected to His statement, **Then remember**, meaning, remember everyone except the one whose faith has cut him off and who has turned away, so he deserves the greatest punishment. The first is more appropriate. He said the greatest because they were punished in this world with hunger, famine, killing, and captivity. Ibn Mas'ud read, **For God will punish him**, and Ibn Abbas and Qatadah read, **Except for whoever turns away**, as if it were the *ala* that is for warning and introduction.

Tafsir al-Baghawi

24- **Then God will punish him with the greatest punishment**, which is that He will put him in Hell. He only said **the greatest** because they were punished in this world with hunger, famine, killing, and captivity.

Tafsir al-Baidawi

24- **Then God will punish him with the greatest punishment** meaning the punishment of the Hereafter. It was said that it is connected, because jihad and killing the disbelievers is a form of domination, and it is as if He promised them jihad in this world and the punishment of Hellfire in the Hereafter. It was said that it is an exception to His statement, **Then he will remember**, meaning, he will remember, except for he who turns away and persists, so he deserves the greatest punishment. What is between them is an objection. The first is supported by the fact that it was read, **Except for he who turns away**, as a warning.

Surat al-Ghashiyah 88:25

Indeed, to Us is their return.

Tafsir al-Jalalayn

25 - **Indeed, to Us is their return** their return after death

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, to Us is their return**, means: Indeed, to Us is the return and resurrection of those who disbelieved.

Tafsir al-Qurtubi

The Almighty says: **Then God will punish him**. The subject after the *fa* is implied, and the meaning is: So God will punish him, because if the answer was intended by the verb after the *fa*, it would be: Except for he who turns away and disbelieves, God will punish him. **Indeed, to Us is their return** meaning their return after death. It is said: **abba ya'ub** meaning he returned. Ubayd said:

Everyone who is absent will return, but the one absent from death will not return.

Abu Jaafar read **يَا يٰ اٰهَم** with a shaddah. Abu Hatim said: The shaddah is not permissible, if it were, something similar would have been permissible in fasting and standing in prayer. It was said: They are two meanings. Al-Zamakhshari: Abu Jaafar Al-Madani read **يَا يٰ اٰهَم** with a shaddah, and the reason for that is that it is *fi'aal*, a source of *ayyab*, it was said from *al-yyab*. Or that its root is *iwaaban fa'al* from *awb*, then it was said: *iwaaban* in *duwan*. Then he did what is based on the root of *sayyid* and the like.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We constructed it and adorned it and it has no rifts?** "And at the mountains - how they were erected?" That is,

they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimmam swore in his question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can afford it. He said: He has spoken the truth. He then turned away and said: By the One Who sent you with the truth, I will not add anything to them nor subtract anything from them. The Prophet (peace and blessings of God be upon him) said: If he has spoken the truth, they will enter Paradise.

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Surat al-Ghashiyah 88:25

Indeed, to Us is their return.

said: 'God.' He said: 'Who created the mountain?' She said: 'God.' He said: 'Who created these sheep?' She said: 'God.' He said: 'Then I hear God's affair,' and he threw himself down from the mountain." It was cut off. Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this. Ibn Dinar said: Ibn Omar often told us this. Its chain of transmission is weak, and this Abdullah bin Jaafar is the Madani. His son, Imam Ali bin Madani, and others weakened him.

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Fath al-Qadir

25- **To Us is their return** meaning their return after death. It is said that someone returned, and from this is the saying of Ubayd ibn al-Abrash:

Every absent person repents, but the one absent from death does not return.

The majority of scholars read **يَا أَيُّهَا** with a stressed *yaa*, while Abu Jaafar and Shaiba read it with a stressed *yaa*. Abu Hatim said: **The stressed yaa is not permissible, and if it were, something similar would have been permissible in صلاة صياح** "night prayer. It was also said that they are two meanings. Al-Wahidi said: "As for **يَا أَيُّهَا** with a stressed *yaa*, it is unusual and no one except Az-Zajaj permitted it."

Tafsir al-Baghawi

25- **To Us is their return**, their return after death. It is said: **He returned** "returning" *returning* and Abu Ja'far read: **Their return** with a shaddah on the *ya*, which is anomalous and no one permitted it except Al-Zajaj, who said: "It is said: He returned "returning" on the pattern: **He did** "returning" *returning* and *returning*."

Tafsir al-Baidawi

25- "Indeed, to Us is their return" is their return. It was read with emphasis, as if it were fa'ilal, a source of fa'il from i'yaab, or fa'al from awba. The first waw was changed, then the second for assimilation.

Surat al-Ghashiyah 88:26

Then indeed, upon Us is their account.

Tafsir al-Jalalayn

26 - **Then it is upon Us to bring them to account** We will never neglect their punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Then it is up to Us to bring them to account. He says: Then it is up to God to bring them to account, and He will recompense them for their past disobedience to His Lord. This informs His Prophet Muhammad, peace and blessings be upon him, that He is the One who will punish them, not him. He is the One who will reward and punish, and that He is the One to whom the reminder and the conveyance of the message will be directed.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Except for he who turns away and disbelieves**, he said: His reckoning is with God.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: "Indeed, to Us is their return. Then upon Us is their account." He says: Indeed, to God is the return, and upon Him is the account.

Tafsir al-Qurtubi

God Almighty says: **Then upon Us is their account.**

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to look at His creations, which demonstrate His power and greatness: **Do they not then look at the camels - how they are created?** They are an amazing creation and their composition is strange. They are extremely strong and powerful, yet they are gentle with heavy loads and submit to the weak leader. They are eaten, their fur is used, and their milk is drunk. They were alerted to this because the majority of the Arabs' animals were camels. Shuraih the judge used to say, **Let us go out so that we may look at the camels - how they were created, and at the sky - how it was raised!** That is, how God the Almighty raised it above the earth in this great way, as God the Almighty said: **Have they not looked at the sky above them - how We**

constructed it and adorned it and it has no rifts? "And at the mountains - how they were erected?" That is, they were made erect, for they are firm and firm so that the earth would not shake with its people. He placed in it what He did of benefits and minerals. **And at the earth - how it was spread out!** That is, how it was extended, spread out, and smoothed out. So the Bedouin was alerted to the evidence of what he saw of his camel that he was riding, the sky above his head, the mountain in front of him, and the earth beneath him, on the power of the Creator and Maker of that, and that He is the Great Lord, the Creator, the Owner, the Disposer, and that He is the God who is not worthy of worship other than Him. Thus, Dhimam swore in his question to the Messenger of God, may God bless him and grant him peace, as narrated by Imam Ahmad, where he said: Hashim bin Al-Qasim told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we were pleased that a wise man from the desert would come and ask him, and we would listen.

A man from the desert came and said: O Muhammad, your messenger came to us and claimed that you claim that God sent you. He said: He has spoken the truth. He said: So who created the heaven? He said: God. He said: So who created the earth? He said: God. He said: So who erected these mountains and placed in them what He placed? He said: God. He said: So by the One Who created the heaven and the earth and erected these mountains, did God send you? He said: Yes. He said: And your messenger claimed that we have to perform five prayers during the day and night? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to pay zakat on our wealth? He said: He has spoken the truth. He said: So by the One Who sent you, did God command you to do this? He said: Yes. He said: And your messenger claimed that we have to perform Hajj to the House for those who can afford it. He said: He has spoken the truth. He then turned away and said: By the One Who sent you with the truth, I will not add anything to them nor subtract anything from them. The Prophet (peace and blessings of God be upon him) said: If he has spoken the truth, they will enter Paradise.

Muslim narrated it on the authority of Amr al-Naqad on the authority of Abu al-Nadr Hashim ibn al-Qasim, and al-Bukhari included it in his chain of transmission, and al-Tirmidhi and al-Nasa'i narrated it on the authority of al-Layth ibn Sa'd on the authority of Sa'id al-Maqburi on the authority of Sharik ibn Abdullah ibn Abi Namr on the authority of Anas, with it in full. He said at the end of it: And Dimam ibn Tha'labah, the brother of Banu Sa'd ibn Bakr, informed us. Al-Hafiz Abu Ya'la said: Ishaq narrated to us, Abdullah ibn Ja'far narrated to us, Abdullah ibn Dinar narrated to me, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman in the pre-Islamic period who was on the top of a mountain with her young son, tending sheep. Her son said to her: 'O mother, who created you?' She said: 'God.' He said: 'Who created my father?' She said: 'God.' He said: 'Who created me?'"

She said: 'God.' He said: 'Who created the heaven?' She said: 'God.' He said: 'Who created the earth?' She said: 'God.' He said: 'Who created the mountain?' She said: 'God.' He said: 'Who created these sheep?' She said: 'God.' He said: 'Then I hear God's affair,' and he threw himself down from the mountain." It was cut off. Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this. Ibn Dinar said: Ibn Omar often told us this. Its chain of transmission is weak, and this Abdullah bin Jaafar is the Madani. His son, Imam Ali bin Madani, and others weakened him.

And the Almighty said: "So remind, for you are only a reminder. You are not a controller over them." That is, remind the people, O Muhammad, of what you were sent to them with. **For upon you is only the message, and upon Us is the reckoning.** That is why He said: **You are not a controller over them.** Ibn Abbas, Mujahid, and others said: **And you are not a compeller over them.** That is, you will not create faith in their hearts. Ibn Zayd said: You are not the one who compels them to believe. Imam Ahmad said: Waki' narrated to us from Sufyan from Abu al-Zubayr from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I have been commanded to fight the people until they say, 'There is no god but God.' So when they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God, the Almighty and Majestic.'" Then he recited: "So remind, for you are only a reminder. You are not a controller over them." This is how Muslim narrated it in the Book of Faith, and at-Tirmidhi and an-Nasa'i in the Book of Tafsir in their Sunans from the hadith of Sufyan ibn Sa'id ath-Thawri with this addition. This hadith is included in the two Sahihs from the narration of Abu Hurayrah without mentioning this verse.

And the Almighty's saying: **Except for he who turns away and disbelieves** meaning he turns away from working with its pillars and disbelieves in the truth with his heart and tongue. This is like the Almighty's saying: **So he neither believed nor prayed, but lied and turned away.** And for this reason He said: **Then God will punish him with the greatest punishment.** Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Sa'id ibn Abi Hilal, on the authority of Ali ibn Khalid, that Abu Umamah al-Bahili passed by Khalid ibn Yazid ibn Mu'awiyah and asked him about the softest word he had heard from the Messenger of God, may God bless him and grant him peace. He said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Does not all of you enter Paradise except he who strays from God as a camel strays from its family?'" Imam Ahmad was the only one to narrate it. This Ali ibn Khalid was mentioned by Ibn Abi Hatim on the authority of his father, and he did not add anything to what is here. He narrated on the authority of Abu Umamah and from him Sa'id ibn Abi Hilal. And the Almighty's saying: **Indeed, to Us is their return** means: their return and their turning back. **Then upon Us is their account** means We will hold them accountable for their deeds and reward them for them, if they do not find it. Good, then good, and if evil, then evil. The last interpretation of Surat Al-Ghashiyah, and praise and thanks be to God.

Fath al-Qadir

26- **Then it is upon Us to bring them to account** meaning their punishment after their return to God through resurrection. *Then* is for the gradual decreasing of the rank due to the distance in severity of the account from the rank of the return.

Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Al-Ghashiyah is one of the names of the Resurrection. Ibn Abi Hatim narrated on his authority: **Has there reached you the report of the Overwhelming?** He said: The Hour. **Some faces that Day will be humbled, working, weary.** He said: Working and weary in the Fire. **They will be given to drink from a boiling spring.** He said: It is the one that has been burning for a long time. **They will have no food except from thorny thorns.** He said: The burning shabraq. Ibn Abi Hatim also narrated on his authority: **Some faces that Day will be humbled, working, weary.** He said: It means the Jews and Christians, who will be humbled and their work will not benefit them. **They will be given to drink from a boiling spring.** He said: It has reached boiling point. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated on his authority, regarding his statement: **They will be roasted in a blazing Fire.** He said: Hot. **They will be given to drink from a boiling spring.** He said: Its heat has reached its climax. **They will have no food except from thorny thorns.** He said: From a tree of fire. Abd ibn Humayd also narrated on his authority: **Except from thorny thorns.** He said: The burning shabraq is dry. Ibn Jarir also narrated from him, **You will not hear therein any idle talk,** meaning you will not hear any harm or falsehood. Regarding his statement, **Therein are raised couches,** he said, one above the other. **And cushions,** he said, seating areas. Ibn Jarir and Ibn Abi Hatim also narrated from him, **And cushions,** he said, the resting places. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, **You have no control over them,** he said, a tyrant. **Except for he who turns away and disbelieves,** he said, his reckoning is with God. Abu Dawud also narrated from him in his Naskh, **You have no control over them,** then he abrogated that and said, **Kill the polytheists wherever you find them.** Ibn al-Mundhir also narrated from him, **Indeed, to Us is their return,** he said, their return.

Tafsir al-Baghawi

26- **Then it is up to Us to bring them to account,** meaning their punishment after they return to God Almighty.

Tafsir al-Baidawi

26- **Then it is up to Us to bring them to account** at the gathering place. The report is presented for specification and exaggeration in the threat.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat**

Al-Ghashiya, God will hold him to an easy account.

Surat al-Fajr 89:1
And the dawn

Surat al-Fajr 89:1

And the dawn

Tafsir al-Jalalayn

1 - **And the dawn** meaning the dawn of every day

Tafsir al-Suyuti

Tafsir al-Tabari

This is an oath by which our Lord, may He be glorified and praised, swears by the dawn, which is the dawn of morning.

The interpreters differed about who was meant by this. Some of them said: It meant the day.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Aghar Al-Manqari, on the authority of Khalifa bin Al-Hussain, on the authority of Abu Nasr, on the authority of Ibn Abbas, regarding his statement, **and the dawn**, he said: the day.

Others said: He meant the dawn prayer.

Who said that?

Muhammad bin Saad told me: My father told me: My father told me: My father told me: On the authority of his father: On the authority of Ibn Abbas: **And the dawn** means the morning prayer.

Others said: It is the dawn of morning.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, he said: Asim al-Ahwal told us, on the authority of Ikrimah, regarding his statement, **and the dawn**, he said: The accusative is the dawn of the morning.

Yunus told me: Ibn Wahb told us: Umar ibn Qays told me, on the authority of Muhammad ibn al-Murtafi', on the authority of Abdullah ibn al-Zubayr, that he said: **And the dawn**. He said: The dawn is an oath by which God swore.

Tafsir al-Qurtubi

Meccan and it has thirty verses.

God the Almighty said: **And the dawn** He swore by the dawn. **And ten nights * And the even and the odd *** **And the night when it departs** five divisions. There is a difference of opinion about **the dawn**. Some people said that the dawn here is the emergence of darkness from the day of every day. This was stated by Ali, Ibn al-Zubayr, and Ibn Abbas **may God be pleased with them**. It was also narrated from Ibn Abbas that it

means the entire day, and he referred to it as the dawn because it is its beginning. Ibn Muhaisin said on the authority of Atiyah on the authority of Ibn Abbas: It means the dawn of the day of Muharram. Qatada said something similar. He said: It is the dawn of the first day of Muharram. From it the Sunnah begins. It was also narrated from him: The dawn prayer. Ibn Jurayj narrated on the authority of Ata' on the authority of Ibn Abbas that he said: The dawn means the morning of the Day of Sacrifice, because God the Almighty has made a night of qibla for every day, except for the Day of Nahr, for which He did not make a night of qibla or a night after it, because the Day of Arafah has two nights: a night before it and a night after it. So whoever reaches the standing place one night after Arafah has reached the Hajj at the break of dawn, the dawn of the Day of Sacrifice. This is the statement of Mujahid. Akrima said: **And the dawn** He said: The break of dawn on the day of Jumu'ah. And on the authority of Muhammad ibn Ka'b al-Qurazi: **And the dawn** is the last days of the ten days, when it is due on the day of Jumu'ah.

Tafsir Ibn Kathir

Interpretation of Surat Al-Fajr

Al-Nasa'i said: Abd al-Wahhab ibn al-Hakam informed us, Yahya ibn Sa'id informed me, on the authority of Sulayman, on the authority of Muharib ibn Dithar and Abu Salih, on the authority of Jabir, who said: Mu'adh prayed a prayer, then a man came and prayed with him. He prolonged his prayer, so he prayed in a corner of the mosque and then left. report of that reached Mu'adh, who said, **He is a hypocrite**. He mentioned that to the Messenger of God (blessings and peace of God be upon him), so he asked the young man, saying, **O Messenger of God, I came to pray with him, but he prolonged my prayer, so I left and prayed in a corner of the mosque, and I fed my camel**. The Messenger of God (blessings and peace of God be upon him) said, **Are you tempted, O Mu'adh? Where are you from 'Glorify the Name of your Lord, the Most High,' 'By the sun and its brightness,' 'By the dawn,' 'By the night when it covers you?'**

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

As for Fajr, it is well-known and is the morning. This was stated by Ali, Ibn Abbas, Ikrimah, Mujahid and Al-Suddi. Masruq and Muhammad ibn Ka'b said that what is meant by it is the dawn of the Day of Sacrifice specifically, which is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration from Ibn Abbas. The ten nights that are meant are the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Az-Zubayr, Mujahid and more than one among the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **There are no**

days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said, **Not even jihad in the cause of God?** He said, **Not even jihad in the cause of God, except in the case of a man who goes out with himself and his wealth and does not return with anything of it.** It was also said that what is meant by this is the first ten days of Muharram. This was narrated by Abu Ja'far ibn Jarir, who did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan, on the authority of his father, on the authority of Ibn Abbas, **And ten nights.** He said, **It is the first ten days of Ramadan.** The first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said: **The ten are the ten days of Al-Adha, the odd is the Day of Arafah, and the even is the Day of Sacrifice.** Al-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab, and Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab, and its chain of transmission is acceptable. I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn A'waf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin

Surat al-Fajr 89:1 And the dawn

Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd**, so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dab'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs.

Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was**

stronger than them in strength? And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land**. Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them**. Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not

be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

Surat al-Fajr 89:1 And the dawn

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes.** Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful.** Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he

was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

It is thirty verses, and it was said twenty-nine verses

It is Meccan without dispute. Ibn Ad-Duraiis, An-Nahhas in his Naskh, Ibn Mardawayh and Al-Bayhaqi narrated through various chains of narration on the authority of Ibn Abbas who said: **By the dawn** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr and Aisha. An-Nasa'i narrated on the authority of Jabir who said: "Muadh performed a prayer, then a man came and prayed with him, but he prolonged it. He prayed in a corner of the mosque and then left. report of that reached Muadh, so he said: 'Hypocrite.' The Messenger of God (peace and blessings of God be upon him) was mentioned about that and he said: 'O Messenger of God, I came to pray, but it prolonged it for me, so I left and prayed in a corner of the mosque, then I loaded my camel.' The Messenger of God (peace and blessings of God be upon him) said: 'Are you a tempter, O Muadh? Where are you from 'Glorify the Name of your Lord, the Most High,' and 'By the sun and its brightness,' and 'By the dawn,' and 'By the night when it covers you?'"

1- **By the dawn** - God swore by these things as He swore by other creations. There was a difference of opinion about the dawn by which God swore here. Some said it is the known time, and it was called dawn because it is the time when darkness bursts forth from the day every day. Qatada said: It is the dawn of the first day of the month of Muharram, because the year begins from it. Mujahid said: He means the Day of Sacrifice. Ad-Dahhak said: It is the dawn of Dhul-Hijjah.

Tafsir al-Baghawi

Meccan

1- **By the dawn** God Almighty swears by the dawn. Abu Saleh narrated on the authority of Ibn Abbas who said: It is the break of dawn every day, and this is the opinion of Ikrimah. Atiyah said on his authority: The dawn prayer. Qatada said: It is the dawn of the first day of Muharram, from which the Sunnah begins. Ad-Dahhak said: It is the dawn of Dhul-Hijjah because the first ten nights are linked to it.

Tafsir al-Baidawi

1- **And the dawn** He swore by the dawn or its break, as in his saying: **And the dawn when it breathes** or by his prayer.

Surat al-Fajr 89:2
and ten nights

Surat al-Fajr 89:2

and ten nights

Tafsir al-Jalalayn

2 - **and ten nights** meaning the ten nights of Dhul-Hijjah

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And ten nights**. The people of interpretation differed regarding these ten nights, which nights they are. Some of them said: They are the first ten nights of Dhul-Hijjah. Ibn Bishr told us, he said: Ibn Abi Udayy, Abd al-Wahhab, and Muhammad ibn Ja'far told us, on the authority of Awf, on the authority of Zurarah, on the authority of Ibn Abbas, he said: The ten nights by which God swore are the first ten nights of that Dhul-Hijjah.

Ibn Bashar told us: Ibn Abi Uday, Abd al-Wahhab, and Muhammad ibn Ja'far told us on the authority of Awf, on the authority of Zurarah, on the authority of Ibn Abbas: He said: The ten nights by which God swore are the first ten nights of Dhul-Hijjah.

Muhammad bin Saad told me, he said: My father told me, my uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **And ten nights** are the ten days of Eid al-Adha. He said: It is said that the ten days are the first of the year from Muharram.

Yunus told me, he said: Ibn Wahb told us, he said: Umar ibn Qays told me, on the authority of Muhammad ibn al-Murtafi', on the authority of Abdullah ibn al-Zubayr, **And ten nights** or Dhul-Hijjah until the Day of Sacrifice.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Aouf told us, he said: Zararah ibn Awfa told us, he said: Ibn Abbas said: The ten nights that God swore by are the first nights of Dhul-Hijjah.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Masruq: **And ten nights** are the ten nights of Dhul-Hijjah, which are the ones that God promised Moses, peace be upon him.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Asim al-Ahwal told us, on the authority of Ikrimah, **And ten nights**, he said: The ten nights of Dhul-Hijjah.

Ibn Hamid told us: Mihr told us, on the authority of Sufyan, on the authority of Al-Aghar Al-Manqari, on the authority of Khalifa bin Husayn, on the authority of Abu Nasr, on the authority of Ibn Abbas: **And ten nights**. He said: The ten days of Eid Al-Adha.

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

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And ten nights**, he said: the ten of Dhul-Hijjah.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And ten nights**. He said: We used to say that they were the ten days of Eid al-Adha.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Yazid ibn Abi Ziyad, on the authority of Mujahid, who said: There is no deed done during any of the nights of the year that is better than it is during the nights of the ten, which are the ten of Moses that God completed for him.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, on the authority of Masuq, who said: The nights of the ten, he said: They are the best days of the year.

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 ten nights**, meaning the ten days of Eid Al-Adha.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **And ten nights**, he said: The first of Dhul-Hijjah, and he said: They are the ten days of Muharram from its beginning.

The correct statement regarding this, in our view, is that they are the ten days of Eid al-Adha, due to the consensus of the jurists among the people of interpretation on this, and that: Abdullah bin Abi Ziyad al-Qatwani said: Zaid bin Habbab told me, he said: Ayyash bin Uqbah told me, he said: Jubayr bin Na'im told me on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God, may God bless him and grant him peace, said: **And the dawn and ten nights**. He said: The ten days of Eid al-Adha.

Tafsir al-Qurtubi

Ad-Dahhak said: Fajr of Dhul-Hijjah, because God linked the days to it, saying: **And ten nights**, meaning ten nights of Dhul-Hijjah. This is what Mujahid, As-Suddi, and Al-Kalbi said about His statement: **And ten nights**, meaning ten nights of Dhul-Hijjah, and Ibn Abbas said the same. Masruq said: They are the ten that God mentioned in the story of Moses, peace be upon him.

And We completed it with ten (al-A'raf 7:142), which are the best days of the year. Abu Al-Zubayr narrated on the authority of Jabir:

The Messenger of God, may God bless him and grant him peace, said: **By the dawn and ten nights**. He said: **The ten nights of Al-Adha**. So they are ten nights according to this statement, because the night of the

Day of Sacrifice is included in it, as God has made it a place of standing for those who did not stand on the Day of Arafah. It was made indefinite and not definite because of its superiority over others. If it had been made definite, it would not have received the meaning of superiority that is in the indefinite form, so it was made indefinite among what he swore by, because of the superiority that is not for others. And God knows best. And from Ibn Abbas also: It is the first ten of Muharram, which is the tenth of the Day of Ashura. And from Ibn Abbas: **And ten nights with the addition** he means: and the nights of ten days.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhiyban on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice**. An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd**. It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd**. I said: Is this our

prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awwf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him**. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd**, he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd**, everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember**, meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day**. This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu

Surat al-Fajr 89:2 and ten nights

al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the *witr* prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd**. He said, **It is the obligatory prayer, some of which are even and some of which are odd**. This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the *witr*, so he said: **It is the prayer, partly even and partly *witr***. This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd**, so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn

Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had**

lofty pillars? These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin

Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but

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there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning

He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned**. He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful**. This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

Because God linked the days to it, saying: 2- **and ten nights** meaning ten nights of Dhul-Hijjah, and this is what Al-Suddi and Al-Kalbi said. It was also said that the meaning is: and the dawn prayer or the Lord of dawn. The first is more appropriate. The answer to this oath and what follows it is His statement: **Indeed, your Lord is ever watchful** thus said Ibn Al-Anbari, and it was also said that it was omitted because the context

indicates it: meaning that He will reward everyone according to his deeds, or that He will punish. Abu Hayyan estimated it based on what the end of the surah before it indicated: meaning, and the dawn, etc., for their return to Us and their reckoning is upon Us. This is very weak, and even weaker than it is the statement of those who said that the answer is His statement: **Is there in that an oath for one of sense?** And that *hal* means *already*, because this can never be an oath by. **and ten nights** are the ten days of Dhul-Hijjah according to the majority of commentators. Ad-Dahhak said: They are the last days of Ramadan, and it was said that they are the first ten days of Muharram until the tenth day of Ashura. The majority of scholars read *layal* with tanween, and *ashar* is an adjective. Ibn Abbas read **ashar nights** with the addition of *ashar*. It was said that what was meant was **ashar nights**, but it should have been said *ashar* because the counted item is masculine. The response to this is that if the counted item is omitted, both interpretations are permissible.

Tafsir al-Baghawi

2- **And ten nights**, it was narrated on the authority of Ibn Abbas: They are the first ten nights of Dhul-Hijjah. This is the opinion of Mujahid, Qatadah, Ad-Dahhak, As-Suddi, and Al-Kalbi.

Abu Ruq said on the authority of Al-Dahhak: It is the last ten days of Ramadan.

Abu Dhabiyan narrated on the authority of Ibn Abbas, who said: It is the first ten days of Ramadan.

Yaman bin Rabab said: It is the first ten days of Muharram, the tenth of which is the day of Ashura.

Tafsir al-Baidawi

2- **And ten nights** are the ten days of Dhul-Hijjah. Therefore, **the dawn** was interpreted as the dawn of Arafah, or the day of sacrifice, or the last ten days of Ramadan. The indefinite form is used for emphasis. It was read **and ten nights** in addition to the fact that what is meant by the ten days.

Surat al-Fajr 89:3
And the even and the odd

Surat al-Fajr 89:3

And the even and the odd

Tafsir al-Jalalayn

3 - **And the even** is the pair **and the odd** with the opening of the waw and its breaking are two languages of the individual

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the even and the odd**. The people of interpretation differed as to what he meant by the odd in his saying **and the odd**. Some of them said: The even is the Day of Sacrifice, and the odd is the Day of Arafah.

Who said that?

Ibn Bashar told us: Ibn Abi Uday, Abd al-Wahhab, and Muhammad ibn Ja'far told us, on the authority of Awf, on the authority of Zararah ibn Awfa, on the authority of Ibn Abbas, who said: The witr is the day of Arafah, and the shafa' is the day of sacrifice.

Yaqub told me: Ibn Ulayyah told us: Aouf told us: Zararah ibn Awfa told us: Ibn Abbas said: The even number is the Day of Sacrifice, and the odd number is the Day of Arafah.

Ibn Bashar told us: Affan bin Muslim told us: Hammam told us, on the authority of Qatada, who said: Ikrimah said, on the authority of Ibn Abbas: The even number is the Day of Sacrifice, and the odd number is the Day of Arafah.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaidullah told us, on the authority of Ikrimah: **And the even and the odd**. He said: The even is the Day of Sacrifice, and the odd is the Day of Arafah.

He told us about it again, and said: The even number is the days of sacrifice, and the rest of the hadith is similar.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Asim al-Ahwal told us, on the authority of Ikrimah, regarding his statement, **and the even**, he said: The Day of Sacrifice, **and the odd**, he said: The Day of Arafah.

Ibn Hamid told us: Mihran, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah, who said: The even is the day of sacrifice and the odd is the day of Arafah.

He said: Mihr narrated to us on the authority of Abu Sinan, on the authority of Ad-Dahhak, **And ten nights * and the even and the odd**. He said: God swore by them because He knows of their superiority over all other days, and these two days are better because He

knows of their superiority over all other nights. **and the even and the odd**. He said: The even is the Day of Sacrifice and the odd is the Day of Arafah.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Ikrimah used to say: The even is the day of Eid al-Adha, and the odd is the day of Arafah.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ikrimah said: Arafah is odd, and the sacrifice is even. Arafah is on the ninth day, and the sacrifice is on the tenth day.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **And the even** refers to the Day of Sacrifice, and **and the odd** refers to the Day of Arafah.

Others said: Shafa' is the two days after the Day of Sacrifice, and Witr is the third day.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **and the even and the odd**, he said: The even are two days after the Day of Sacrifice, and the odd is the last day of departure. God says: "But whoever hastens to do so within two days, there is no sin upon him. And whoever delays, there is no sin upon him" (al-Baqarah 2:203).

Others said: All of creation, and the string is God.

Mention who said that.

Muhammad ibn Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father Ibn Abbas: **And the even and the odd**. He said: God is odd and you are even. It is said that the even is the dawn prayer and the odd is the sunset prayer.

Muhammad bin Amr told me: Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the even and the odd** he said: All of God's creation is even, the heavens and the earth, the land and the sea, the jinn and mankind, the sun and the moon, and God alone is odd.

Ya'qub told me, he said: Ibn Ulayyah told us, he said: Ibn Jurayj told us, he said: Mujahid said regarding His statement, **And of everything We have created pairs** (al-Dhariyat 51:49): Disbelief and faith, happiness and misery, guidance and misguidance, night and day, heaven and earth, jinn and mankind, and odd. He said: And he said something similar about even and odd.

Abdul-A'la bin Wasil told me, he said: Muhammad bin Ubaid told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding his statement, **and the even and the odd**, he said: God created of everything in pairs, and God is One, Odd, Eternal.

Muhammad bin Amara told me: Ubaidullah bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **And the even and the odd**.

He said: The even is the pair, and the odd is God.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid: **And the even and the odd**. He said: The odd is God, and whatever God created is even.

Others said: He meant by that creation, and that is because all creation is even and odd.

He said: Ibn Thaur told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **and the even and the odd**, he said: All of creation is even and odd, and He swore by creation.

He said: Ibn Thaur narrated to us, on the authority of Muammar, who said: Al-Hasan said about that: All creation is even, **and the even and the odd**. He said: My father used to say: Everything God created is even and odd, so He swore by what He created, and He swore by what you see and by what you do not see.

Others said: Rather, it is the obligatory prayer, including the Shafa', such as the Fajr and Dhuhr prayers, and the Witr, such as the Maghrib prayer.

Mention who said that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Imran bin Husayn used to say: **The even and the odd** means the prayer.

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 even and the odd**. Imran said: It is the obligatory prayer in which there are the even and the odd.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Ar-Rabi' ibn Anas: **And the even and the odd**. He said: This is the Maghrib prayer. The even are the two rak'ahs, and the odd is the third rak'ah. Some have attributed the hadith of Imran bin Husayn to the Prophet.

Who said that?

Nasr bin Ali told us, he said: My father told me, he said: Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: It is the prayer, some of it is even and some of it is odd.

Ibn Bashar told us, he said: Affan bin Muslim told us, he said: Hammam told us, on the authority of Qatada, that he was asked about the even and the odd, so he said: Imran bin Issam Al-Dab'i told me, on the authority of a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, who said: It is the prayer, some of it is even and some of it is odd.

Abu Kurayb told us, he said: Ubayd God ibn Musa told us, he said: Huma ibn Yahya told us, on the authority of Imran bin Issam, on the authority of a sheikh from the people of Basra, on the authority of Imran bin Husayn: "The Messenger of God, may God bless him

and grant him peace, said regarding this verse, 'and the even and the odd.' He said: It is the prayer, some of it is even and some of it is odd."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, and his statement, **and the even and the odd**, that some prayers are even, and some are odd.

Ibn Bashar told us: Affan bin Muslim told us: Hammam told us, on the authority of Qatada, that he was asked about the even and odd numbers, and he said: Al-Hasan said: It is the number. A report was narrated on the authority of the Prophet, may God bless him and grant him peace, that supports the statement we mentioned on the authority of Abu al-Zubayr.

Mention who said that.

Abdullah bin Abi Ziyad Al-Qatwani told us: Zaid bin Habbab told us: Ayyash bin Uqba told me: Jabir bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir: The Messenger of God, may God bless him and grant him peace, said: **The even number is two days, and the odd number is one day**.

The correct thing to say about this is: God Almighty swore by the even and the odd, and He did not specify one type of even or odd over another type by report or reason. Every even and odd is among what He swore by, and what the people of interpretation said was included in this division, due to the generality of His oath by that.

The reciters differed in their recitation of the phrase **and the Witr**. The majority of the reciters of Medina, Mecca, and Basra, and some of the reciters of Kufa, recited it with a kasra on the waw.

The correct thing to say about this is that they are two widely known readings in the readings of the regions, and two well-known languages among the Arabs, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

God Almighty says: **And the even and the odd**.

Shafa' means two, and Witr means one. There is disagreement about this. It was narrated on the authority of Imran bin al-Husayn on the authority of the Prophet, may God bless him and grant him peace, that he said:

(And shafa' and witr: the prayer, from it shafa' and from it witr). And Jabir ibn Abdullah said: The Prophet, may God bless him and grant him peace, said: **And the dawn * and ten nights**. He said: **It is the dawn, and the ten days of sacrifice, and the witr is the day of Arafah, and shafa' is the day of sacrifice**. This is the saying of Ibn Abbas and Ikrimah. An-Nahhas chose it and said: The hadith of Abu al-Zubayr from Jabir is the one that is authentic from the Prophet, may God bless him and grant him peace, and it has a more authentic chain of transmission than the hadith of Imran bin Husayn. The day of Arafah is witr because it is the ninth, and the day of sacrifice is shafa' because it is the tenth. And on the authority of Abu Ayyub, he said:

The Prophet (peace and blessings be upon him) was

asked about the verse: **and the even and the odd**. He said: **The even is the Day of Arafah and the Day of Sacrifice, and the odd is the night of the Day of Sacrifice**. Mujahid and Ibn Abbas also said: The even is His creation. God the Almighty says: **And We created you in pairs** (An-Naba': 8) and the odd is God the Almighty. Mujahid was asked: Have you narrated it from someone? He said: Yes, from Abu Sa'id Al-Khudri, from the Prophet (peace and blessings be upon him). Muhammad ibn Sirin, Masruq, Abu Salih and Qatadah said something similar. They said: The even is the creation. God the Almighty says: **And of everything We have created pairs** (al-Dhariyat 51:49): disbelief and faith, misery and happiness, guidance and misguidance, light and darkness, night and day, heat and cold, sun and moon, summer and winter, sky and earth, jinn and mankind. And the Witr: is God the Almighty, He said, may He be glorified: "Say, 'He is God, the One. God, the Self-Sufficient.'" (al-Ikhla 112:1-2) and "The Prophet, may God bless him and grant him peace, said: 'God has ninety-nine names, and God is odd and loves odd numbers.'" And also on the authority of Ibn Abbas: **The even prayer is the Fajr prayer and the Witr is the Maghrib prayer**. Al-Rabi' bin Anas and Abu Al-Aaliyah said: It is the Maghrib prayer, the even prayer is two rak'ahs, and the Witr is the third. Ibn Al-Zubayr said: The even prayer is the eleventh, twelfth, and thirteenth of Mina. God the Almighty said:

"But whoever hastens in two days, there is no sin upon him. And whoever delays, there is no sin upon him." (al-Baqarah 2:203) Ad-Dahhak said: Ash-Shafa' is the ten days of Dhul-Hijjah, and Al-Witr is the three days of Mina. This is the opinion of Ata'. It was also said that Ash-Shafa' and Al-Witr are Adam and Eve, because Adam was alone, so he made an even number with his wife Hawass, so he became an even number after an odd number. Narrated by Ibn Abi Nujayh, and Al-Qushayri narrated it from Ibn Abbas. In another narration: Ash-Shafa' is Adam and Eve, and Al-Witr is God. It was also said that Ash-Shafa' and Al-Witr are creation, because they are both even and odd, so it is as if He swore by creation. God swears by His names and attributes because of His work, and He swears by His actions because of His power, as He says: **And by Him who created the male and female** (al-Layl 92:3). He swears by His actions, because of the wonders of His creation, as He says: **And by the sun and its brightness** (Ash-Shams: 1), **And by the heaven and He who constructed it** (Ash-Shams: 5), **And by the heaven and the Nightcomer** (al-Tariq 86:1). It was said: Ash-Shafa': the levels of Paradise, which are eight. And Ash-Witr: the levels of Hellfire, because they are seven. This is the saying of Al-Husayn ibn Al-Fadl, as if he swore by Paradise and Hellfire. It was also said: Ash-Shafa': Al-Safa and Al-Marwah, and Ash-Witr: the Ka'bah. Muqatil ibn Hayyan said: Ash-Shafa': the days and nights, and Ash-Witr: the day after which there is no night, which is the Day of Resurrection. Sufyan ibn Uyaynah said: Ash-Witr is God, and He is Ash-Shafa' also, because God the Almighty said: **There are not three who confer privately but He is the fourth of them** (Al-Mujadilah: 7). Abu Bakr Al-Warraq said: Ash-Shafa': the contrast of the descriptions of created beings: glory and humiliation, power and weakness, strength and

weakness, knowledge without ignorance, life and death, sight and blindness, hearing and deafness, speech and muteness. Al-Witr: The uniqueness of God's attributes: Glory without humiliation, Power without weakness, Strength without weakness, Knowledge without ignorance, Life without death, Sight without blindness, Speech without dumbness, Hearing without deafness, and what is equivalent to them. Al-Hasan said: What is meant by Shaf' and Witr is the whole number, because a number is never devoid of both, and it is an oath by calculation. It was also said: Al-Shaf' is the mosque of Mecca and Medina, which are the two sacred mosques. Al-Witr is the mosque of Jerusalem. It was also said: Al-Shaf' is the combination of Hajj and Umrah or the enjoyment of Umrah to Hajj. Al-Witr is the separation of it. It was also said: Al-Shaf' is the combination of Hajj and Umrah, or the enjoyment of Umrah to Hajj. Al-Witr is the separation of it. It was also said: Al-Shaf' is the animal, because it is male and female. Al-Witr is the inanimate. Al-Kisa'i, Hamzah, and Khalaf said *Wa-Witr* with a kasra over the waw. The rest said *Wa-Witr* with a fatha over the waw, and they are two languages with one meaning. In As-Sahah: Al-Witr **with a kasra** is the individual, and Al-Witr **with a fatha over the waw** is the hump. This is the language of the people of Alia. As for the language of the people of Hijaz, it is the opposite of them. As for Tamim, it is the kasra in both.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of**

Arafah, and the even is the day of sacrifice. An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are

odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him

Surat al-Fajr 89:3 And the even and the odd

and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd**, so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as it departs, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah,

and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said:

They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was

wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation.** Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes.** Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could

play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful.** Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying:

O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

3- **By the even and the odd** Shafa' and Witr include all things, even and odd. It was also said that they are the even and odd of the nights. Qatada said: Shafa' and Witr are the even and odd of the prayer, from it shafa' and from it witr. It was also said that shafa' is the day of Arafah and the day of sacrifice, and witr is the night of the day of sacrifice. Mujahid and Atiyyah Al-Awfi said: Shafa' is creation, and witr is God, the One, the Eternal Refuge. Muhammad ibn Sirin, Masruq, Abu Salih, and Qatadah said the same. Al-Rabi' ibn Anas and Abu Al-Aaliyah said: It is the Maghrib prayer, in which there are two rak'ahs, and witr is the one rak'ah. Ad-Dahhak said: Shafa' is the tenth of Dhul-Hijjah, and witr is the three days of Mina. Ata' said the same. It was also said that they are Adam and Eve, because Adam was odd, so he made an even with Eve. It was also said that shafa' is the degrees of Paradise, which are eight, and witr is the levels of Hell, which are seven. Al-Husayn ibn Al-Fadl said the same. It was also said that shafa' is Safa and Marwah, and witr is the Kaaba. Muqatil said: Ash-Shafa' is the days and nights, and Ash-Witr is the day after which there is no night, which is the Day of Resurrection. Sufyan ibn Uyaynah said: Ash-Witr is God, the Exalted, and He is also Ash-Shafa', as He says: **There are not three who confer privately but He is the fourth of them** (Al-Quds 13:1-14). Al-Hasan said: What is meant by Ash-Shafa' and Ash-Witr is the whole number, because a number is never devoid of them. It was also said that Ash-Shafa' is the mosque in Mecca and Medina, and Ash-Witr is the mosque in Jerusalem. It was also said that Ash-Shafa' is the proofs of the Quran, and Ash-Witr is the singular. It was also said that Ash-Shafa' is the animal because it is male and female, and Ash-Witr is the inanimate. It was also said that Ash-Shafa' is what is named, and Ash-Witr is what is not named. You will not be hidden from the clear omission and apparent weakness in most of these sayings, and the reliance in determining the definition is based on mere false opinion and erroneous thought.

What should be relied upon and what must be adhered to is what is indicated by the meaning of shafa' and witr in the speech of the Arabs, and they are two well-known and clear words. Shafa' among the Arabs means even, and witr means odd. So what is meant by the verse is either the number itself or what is true of the counted items as shafa' or witr. If evidence is provided to specify one of the counted items in the interpretation of this verse, then if the evidence indicates that it is the intended one and nothing else, then that is fine. But if the evidence indicates that it is one of the things covered by this verse, that does not prevent it from including something else. The majority of scholars read **wal witr** with a fatha on the waw. Hamzah, al-Kisa'i, and Khalaf read it with a kasra, which is the reading of Ibn Mas'ud and his companions.

These are two dialects. The fatha is the dialect of Quraysh and the people of Hijaz, and the kasra is the dialect of Tamim. Al-Asma'i said: **Every odd is odd.** The people of Hijaz open it and say *witr* in odd. Yunus narrated from Ibn Kathir that he read it with a fatha on the waw and a kasra on the ta'. It is possible that this is a third dialect, or that he transferred the kasra of the ra' to the ta' to make the connection similar to a pause.

Tafsir al-Baghawi

3- **By the even and the odd**, Hamzah and Al-Kisa'i read **by the odd** with a kasra on the *waw*, while others read it with a fatha, and they differed regarding the even and the odd. It was said that the even means creation, as God the Almighty said: **And We created you in pairs** and the odd means God the Almighty. This was narrated on the authority of Ibn Mas'ud and Abu Sa'id Al-Khudri, and it is the opinion of Atiyah Al-Awfi.

Mujahid and Masruq said: The even is all of creation, as God Almighty said: **And of everything We have created pairs** (al-Dhariyat 51:49), disbelief and faith, guidance and misguidance, happiness and misery, night and day, sky and earth, land and sea, sun and moon, jinn and mankind, and the odd is God Almighty, as God Almighty said: **Say, 'He is God, the One'** (al-Ikhla 112:1).

Al-Hasan and Ibn Zayd said: Shafa' and Witr are all of creation, from it shafa' and witr.

Qatada narrated on the authority of Al-Hasan, who said: It is a number, some of which are even and some of which are odd.

Qatada said: They are the prayers, some of which are even and some of which are odd. This was narrated on the authority of Imran ibn Husayn, with a chain of transmission traceable to the Prophet. Atiyah narrated on the authority of Ibn Abbas: The even is the dawn prayer, and the odd is the sunset prayer.

On the authority of Abdullah bin Az-Zubayr, who said: Ash-Shafa' is the first day of departure, and Ash-Witr is the last day of departure. It was narrated that a man asked him about Ash-Shafa', Ash-Witr, and the ten nights. He said: As for Ash-Shafa' and Ash-Witr, then God the Almighty said: **But whoever hastens [to depart] in two days, there is no sin upon him; and whoever delays, there is no sin upon him** (al-Baqarah 2:203). They are Ash-Shafa' and Ash-Witr. As for the ten nights, they are the eight, Arafah, and the Day of Sacrifice.

Muqatil ibn Hayyan said: The even number is the days and nights, and the odd number is the day after which there is no night, which is the Day of Resurrection.

Al-Hussein bin Al-Fadl said: The even number is the degrees of Paradise because they are eight, and the odd number is the levels of Hell because they are seven, as if he swore by Paradise and Hell.

Abu Bakr Al-Warraq was asked about the even and the odd, and he said: The even is the contrast of the morals of the created beings, such as glory and humiliation, power and weakness, strength and

weakness, knowledge and ignorance, sight and blindness. The odd is the uniqueness of the attributes of God, glory without humiliation, power without weakness, strength without weakness, knowledge without ignorance, and life without death.

Tafsir al-Baidawi

3- **And the even and the odd** and all things are even and odd, or creation, as He said: **And of everything We created pairs** and the Creator because He is individual, and whoever interprets them as the elements and the spheres or the zodiac and the planets or the even and odd prayers, or the two days of sacrifice and Arafah, and it has been narrated with a chain of transmission traceable to the Prophet, or with something else, then perhaps he mentioned separately from the types of meaning what he saw as most clearly indicating monotheism, or an introduction to the religion or a connection to what came before them or more beneficial and requiring gratitude, and **and the odd** was read with a kasra on the waw, and they are two languages like ink and ink.

Surat al-Fajr 89:4

And by the night when it departs

Surat al-Fajr 89:4

And by the night when it departs

Tafsir al-Jalalayn

4 - **And the night when it departs** approaching and departing

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the night when it departs** means: And the night when it departs and goes away, it is said from it: So-and-so departed at night, departing when he departs.

Some of them said: What he meant by his saying: **And the night when it departs** is the night of Jumu'ah, which is the night of Zudalifah.

And in a similar manner to what Al-Dhaith said about that, the people of interpretation said.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Umar ibn Qays told me, on the authority of Muhammad ibn al-Mutarafi', on the authority of Abdullah ibn al-Zubayr, **And the night when it departs** until some of it passes over some of it.

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And the night when it departs**, meaning: when it goes away.

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **And the night when it departs**, he said: when it departs.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And the night when it departs**. He said: And the night when it departs.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the night when it departs**, meaning: when it departs.

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 night when it departs**, he said: When it departs.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, regarding His statement, **And the night when it departs**, he said: The night when it departs.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ikrimah: **And the night when it departs**. He said: The

night of Friday.

The reciters differed in their recitation of this. The majority of the reciters of Syria and Iraq read it as *yusr* without the *yaa*, while a group of reciters read it with the *yaa*. The *yaa* was omitted in this **ajba ilaina** to reconcile the beginnings of the verses if they were with the *raa*. The Arabs sometimes omitted the *yaa* in the nominative case like this, making do with the *kasra* before it. An example of this is the saying of the poet.

My wealth is not hidden as much as the day I was born.
My poverty is not hidden as much as my nature.

Tafsir al-Qurtubi

The Almighty said: **And the night when it departs**. This is a fifth oath. After swearing by the ten nights specifically, He swore by the night in general. The meaning of *descends* is that it departs in it, as one says: a sleeping night, and a fasting day. He said:

You blamed us, O Umm Ghilan, in the night, and you slept, while the night of the mounts was not asleep.

And from this is the saying of God the Almighty: **Rather, [it is] the plotting of the night and the day** (Saba': 33). This is the opinion of most of the people of semantics, and it is the opinion of Al-Qutabi and Al-Akhfash. Most of the commentators said: The meaning of *yasra* is: he traveled and went. Qatada and Abu Al-Aaliyah said: he came and approached. It was narrated from Ibrahim: **and the night when it departs** he said: when it is equal. Ikrimah, Al-Kalbi, Mujahid and Muhammad bin Ka'b said regarding His statement: **and al-Layl 92**: it is the night of Muzdalifah in particular, because it is unique in that people gather to obey God. It was said: it is the Night of Decree, because mercy spreads in it, and it is unique in that it is unique in that it is rewarded more. It was said: he meant the whole night in general.

I said: This is more apparent, as mentioned above. And God knows best. Ibn Kathir, Ibn Muhaisin, and Ya'qub read *yusri* with the *ya'* in both cases, according to the original rule, because it is not jazm, so the *ya'* was kept in it. Nafi' and Abu 'Amr read it with it in connection and with it being deleted when stopping. This was narrated from al-Kisa'i. Abu 'Ubaid said: Al-Kisa'i once said with the *ya'* in connection and with it being deleted when stopping, following the Qur'an. Then he returned to deleting the *ya'* in both cases because it is the beginning of a verse. This is the reading of the people of Ash-Sham and Kufa, and the choice of Abu 'Ubaid, following the script, because it occurs in the Qur'an without a *ya'*. Al-Khalil said: The *ya'* is dropped from it by agreement at the beginning of verses. Al-Farra' said: The Arabs sometimes delete the *ya'* and are satisfied with the *kasra* of what precedes it. One of them recited:

Enough, a hand that does not befit a generous dirham
and another that gives blood with the sword

It is said: So-and-so does not deserve a dirham of his generosity, meaning he does not hold it or stick to it. Al-Mu'arraj said: I asked Al-Akhfash about the reason

for dropping the ya' from *yusra*. He said: I will answer you until you spend the night at my door for a year. So I spent the night at his door for a year. He said: The night does not move, but rather it moves into it, so it is diverted. And whatever you divert from its direction, you diminish its syntactic position. Do you not see the saying of God the Almighty: {And your mother was not unchaste} (Maryam 19:28), and He did not say boughyah because He diverted it from baghiyah. Al-Zamakhshari: The ya' of *yusra* is dropped in the dargah, as it is sufficient for it to have a kasrah. As for when stopping, it is dropped with the kasrah. All of these nouns are in the genitive case by the oath, and the answer is dropped, which is li'ya'adhbān, indicated by the saying of God the Almighty: {Have you not seen how your Lord dealt with} - to His saying: {So your Lord poured upon them a scourge of punishment} [Al-Fajr 13]. Ibn al-Anbari said: It is **Indeed, your Lord is ever watchful** (al-Fajr 89:14). Muqatil said: *Ha*/here is in place of *in*, meaning: **Indeed, in that is an oath for one with reason**. So *ha*/according to this is in place of the answer to the oath. It was said that it is in its category of interrogation, the meaning of which is confirmation, like you saying: **Did I not bestow a favor upon you?** if you had bestowed a favor. It was said that what is meant by that is emphasis on what He swore by and what He swore upon. The meaning is: Rather, in that is convincing for one with reason. The answer to this is: **Indeed, your Lord is ever watchful**. Or an omitted implied word.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of**

Arafah, and the even is the day of sacrifice. An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd**. It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd**. I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim Al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him**. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd**, he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd**, everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember**, meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are

odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the

people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it

prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said:

They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ibi bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was

wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to

crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned**. He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are

saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

4- **And the night when it departs** The majority read *delivers* without the ya' in both connected and paused pronunciation, following the orthography of the Qur'an. Nafi' and Abu Amr read without it in paused pronunciation and without it in connected pronunciation. Ibn Kathir, Ibn Muhaisin, and Ya'qub read without it in connected pronunciation and paused pronunciation. Al-Khalil said: The ya' is dropped from it to match the beginnings of the verses. Al-Zajaj said: I prefer the deletion because it is a separator and the ya's are deleted from separators. Al-Farra' said: The Arabs sometimes delete the ya' and suffice with a kasra before it. Some of them recited:

Enough, a hand that does not befit a generous dirham and another that gives blood with the sword

What is appropriate: that is, what you hold on to. Al-Mu'arradj said: I asked Al-Akhfash about the reason for dropping the ya' from yusra, so he said: I will not answer you until you spend the night at the door of my house for a year. So he spent the night at the door of his house for a year, and he said: The night does not flow, but rather it flows in it, so it is diverted from its direction, and everything that you divert from its direction you reduce its i'rab. Do you not see his saying: **And your mother was not a rebel**, and he did not say bughya, because he diverted it from baghiyah.

And there is a consideration in what Al-Akhfash said, because if something is diverted from its meaning for some reason, this does not necessitate diverting its wording from some of what it deserves. If that were true, it would be required in all rational and verbal metaphors, and the necessary is false, so the required is like it. The origin here is to prove the ya', because it is the lam of the present tense verb in the nominative case. The cause was not deleted from the causes except to follow the orthography of the Qur'an and to agree with the heads of the verses, making the pauses run like rhymes. The meaning of **and the night when it departs** is if it passes, like his saying: **and the night when it departs** and **and the night when it sets in darkness**. It was said that the meaning of **is easy** is to travel in it, as one says a sleeping night and a fasting day, as in the saying of the poet:

You blamed us, O Umm Ghilan, in the night, and you slept, while the night of the mounts was not asleep.

This is what Al-Akhfash, Al-Qutaybi and others among the scholars of semantics said, and the first is what the majority of commentators said. Qatada and Abu Al-Aaliyah said: **And the night when it departs** means it comes and approaches. An-Nakha'i said: It means it is equal. Ikrimah, Qatada, Al-Kalbi and Muhammad bin Ka'b said: It is the night of Muzdalifah in particular because it is the place where people gather to obey

God, the Most High. It was also said to be the Night of Decree because mercy spreads during it. The most correct opinion is that no night is singled out over another.

Tafsir al-Baghawi

4- **And the night when it departs**, meaning when it moves and goes away, as God Almighty said, **And the night when it departs** (al-Muddathir 74:33). Qatada said: When it comes and approaches, and he meant every night.

Mujahid, Ikrimah and Al-Kalbi said: It is the night of Muzdalifah.

The people of Hijaz and Basra read: yāsī with a ya' in the connected state. Ibn Kathir and Ya'qub also pause with a ya', while the rest omit it in both cases. Whoever omitted it did so because it is in accordance with the beginnings of the verses, and whoever confirmed it did so because it is the lam of the verb, and the verb is not omitted from it when pausing, like in his statement: huwa qādī and ana aqādī. Al-Akhfash was asked about the reason for the omission of the ya'. He said: The night does not flow, but it flows in it, so it is declined. So when he declined it, he diminished its right to parsing, like in his statement: **And your mother was not a prostitute**. He did not say: bughiyah because it was declined from baghiyah.

Tafsir al-Baidawi

4- **And the night when it departs** when it passes, like his saying: **And the night when it departs** and the restriction to that is because of what is in the succession of the strength of the indication of the perfection of power and the abundance of blessing, or he sees in it from their saying he prayed the place and deleted the ya' to suffice with the kasra for the sake of alleviation, and Nafi' and Abu Amr specified it for the pause to take into account the pauses and Ibn Kathir and Ya'qub did not delete it at all, and *Yusra* was read with the tanween that was replaced by the letter of generalization.

Surat al-Fajr 89:5

Is there in that an oath for one of reason?

Surat al-Fajr 89:5

Is there in that an oath for one of reason?

Tafsir al-Jalalayn

5 - **Is there in that oath an oath for one of reason** intellect? The answer to the oath is omitted, meaning that you will be tormented, O infidels of Mecca.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Is there in that an oath for one of understanding?** God Almighty says: Is there any satisfaction in what I have sworn by regarding these matters for one of understanding? What He meant by that is: Indeed, in this oath is sufficient for one who understands about his Lord. He is more severe in oaths.

As for the meaning of his saying **of sound mind**, he is of sound mind and intellect. It is said of a man who is the master of himself, subduing and controlling himself: he is of sound mind. From this comes their saying: the ruler has control over so-and-so.

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

Who said that?

Abu Kurayb and Abu Al-Sa'ib told us: Ibn Idris told us: Qabus bin Abi Dhibyan told us, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **of a person of wisdom**, he said: of a person of a river and reason.

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, **For those with reason**, he said: For those with understanding.

Muhammad bin Saad told me, he said: My father told me, he said: Ai told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Is there in that an oath for one of reason?** He said: One of reason, understanding, and intellect.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Abbas: **A portion for the one with reason**. He said: for the one with intelligence, for the one with understanding.

He said: Mahran told us, on the authority of Sufyan, on the authority of Al-Aghar Al-Manqari, on the authority of Khalifa bin Al-Hussain, on the authority of Abu Nasr, on the authority of Ibn Abbas: **A portion for the one with reason**. He said: for the one with intelligence, for the one with wisdom.

Muhammad bin Amr urged 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, **Is there in that an oath for one of reason?** He said: For one of reason.

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: One with reason, one with opinion.

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **Is there in that an oath for one who has reason?** He said: For one who has intelligence, or prohibition.

Al-Hasan bin Arafa told us: Khalaf bin Khalifa told us, on the authority of Hilal bin Khabab, on the authority of Mujahid regarding Qaluh: **An oath for the one with reason**. He said: For the one with intelligence.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan: **Is there in that an oath for one who has reason?** He said: **For one who has patience**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **of one with reason**, he said: of one with intelligence. Al-Hasan said: of one with understanding.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Is there in that an oath for one of reason?** for one of reason, one of intellect and mind.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Is there in that an oath for one of reason?** He said: For one of reason. And he read, **For a people who understand** (al-Jathiyah 45:5) and for those of understanding, and they are those whom God rebuked and said: Reason and reason are one, except that they differ in the speech of the Arabs.

Tafsir al-Qurtubi

The meaning of **one with reason** is one with intelligence and intellect. The poet said:

How can you hope to repent? Only those young men who have a mind are expected to repent.

This is what most of the commentators said, except that Abu Malik said: **the one with a screen**: the one who is concealed from people. Al-Hasan said: the one with a dream. Al-Farraa said: They all go back to one meaning: the one with a dream, the one with a mind, the one with a dream, and the one who conceals, all with the meaning of the mind. The root of the word *hajar* is: prevention. It is said of someone who controls himself and prevents himself: he is a man of a dream, and from it the stone was named, because it is prevented by its hardness. And from it is the rule of the

ruler over someone, meaning he prevented him and controlled him from acting, and for this reason the room was named a room, because what is in it is prevented by it. Al-Farraa said: The Arabs say: he is a man of a dream: if he is dominant over himself, controlling it, as if he took from the one who forbade the man.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhiyban on the authority of his father on the authority of Ibn Abbas, **And ten nights.** He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice.** An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man,

meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awwf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awwfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end

of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of

al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran bin Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed

him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who

strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is

that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from

injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mural. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned**. He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful**. This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

5- **Is there in that an oath for one of sense?** This question is to confirm the greatness of what the Almighty swore by and its magnificence from these mentioned matters, and the reference by His saying: *that* to those matters, and the reminder of the interpretation of the mentioned: that is, is there in that mentioned: from the matters by which We swore an oath: that is, something sworn by that is worthy of being confirmed by the report **for one of sense** that is, intellect and mind, so whoever has intellect and mind knows that what God swore by from these things is worthy of being sworn by, and similar to this is His saying: **And indeed, it is an oath, if you only knew, a**

great one. Al-Hasan said, **for one of sense** means forbearance. Abu Malik said: for one who is concealed from people. The majority said: Stone is the mind. Al-Farra' said: They all go back to one meaning, forbearance, forbearance, and concealment, they all mean the mind. The root of stone is prevention, it is said to someone who controls himself and prevents himself: he is a man of stone, and from it is called stone because of his resistance due to its hardness, and from it is the ruler's stone on someone: meaning he prevented him. He said: The Arabs say: He is strong-willed, if he is self-controlled and in control of himself.

Tafsir al-Baghawi

5- **Is there in that**, that is, in what you mentioned, **an oath**, that is, convincing and sufficient in the oath, **for one with reason**, for one with intelligence, called thus because it restrains its owner from what is not permissible and not appropriate, just as it is called reason because it restrains him from shameful deeds, and prohibition because it forbids what is not appropriate, and the root of *restriction* is prevention. And the answer to the oath is His statement: **Indeed, your Lord is ever watchful.**

Tafsir al-Baidawi

5- **Is there in that** the oath or the thing sworn by **an oath** or the thing sworn by. **For one with reason** he considers it and confirms with it what he wants to achieve, and the reason *stone* is called thus because it prevents from what is not appropriate, just as it is called reason, prohibition, and pebble from statistics, which is control, and the thing sworn by is omitted, which is that he will punish, indicated by his saying:

Surat al-Fajr 89:6

Have you not seen how your Lord dealt with the Aad tribe?

Surat al-Fajr 89:6

Have you not seen how your Lord dealt with the Aad tribe?

Tafsir al-Jalalayn

6 - **Have you not seen** O Muhammad **how your Lord dealt with the Aad**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Have you not seen how your Lord dealt with the 'Ad tribe * Iram?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Have you not looked, O Muhammad, with the eye of your heart and seen how your Lord dealt with the 'Ad tribe?**

Tafsir al-Qurtubi

The Almighty said: **Have you not seen how your Lord dealt with 'Aad?** meaning your Owner and Creator. 'Aad' is the reading of the common people 'Aad' with the tanween, while Al-Hasan and Abu Al-Aaliyah read 'Aad Iram' with the genitive case. Whoever does not add the genitive case makes *Iram* his proper noun and does not decline it, because he made 'Aad the name of their father and 'Iram the name of the tribe, making it a substitute for him or an explanatory conjunction. Whoever reads it with the genitive case and does not decline it makes it the name of their mother or the name of their town. The meaning is: 'Aad, the people of Iram. Like His statement: **And ask the town** (Yusuf 12:82) and it is not declined - whether it is a tribe or a land - for the purpose of definiteness and femininity. The common people read *Iram* with a kasra on the hamza. Also from Al-Hasan 'Aad Iram with both fat-has, and 'Aad Iram' is read with a sukoon on the ra' for the sake of alleviation, as it is read **with your paper**. And 'Aad Iram, of the pillars' is read by adding *Iram* -to- of the pillars. And Iram is the flag. That is, the people of knowledge are far away. It was read **Baad Iram of the pillars**, meaning, God made the pillars into dust. Mujahid, Ad-Dahhak, and Qatadah read *Iram* with a fat-ha on the hamza. Mujahid said: whoever reads with a fat-ha on the hamza likened them to the Aram, which are the flags, the singular of which is Iram. And in the speech there is an inversion, meaning, and the dawn and so on and so forth. Indeed, your Lord is ever watchful. Have you not seen? That is, has your knowledge not reached what your Lord did to Aad? And this vision is a vision of the heart, and the address is to the Prophet, may God bless him and grant him peace, and what is meant is general. And the matter of Aad and Thamud was with them

Famous, as they were in the land of the Arabs, and the

Stone of Thamud exists today. And the matter of Pharaoh they heard from their neighbors from the People of the Book, and the report about it was widespread, and the land of Pharaoh was connected to the land of the Arabs. This meaning was mentioned previously in Surah Al-Buruj and others. **By Ad** means by the people of Ad. Shahr bin Hawshab narrated on the authority of Abu Hurairah who said: If a man from the people of Ad were to make a door from stones, even if five hundred of this nation gathered around him, they would not be able to lift him, and one of them would put his foot in the ground and it would enter into it.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice**. An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd**. It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us,

Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said:

Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn A'waf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High:

And whoever delays, there is no sin upon him. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashji narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid. **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqbah told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this

wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu

al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not**

seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars? These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned

Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful

people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation.** Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes.** Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever**

watchful. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: 'O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that.'

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

Then the Almighty mentioned, in his way of evidence, the punishment that befell some groups of the infidels because of their disbelief, stubbornness, and denial of the messengers, as a warning to the infidels in the era of our Prophet, may God bless him and grant him peace, and to frighten them that what befell them would befall them, saying: **Have you not seen how**

your Lord dealt with 'Aad - Iram, who had lofty pillars?

The majority of scholars read the word with the tanween of 'Aad, so that 'Aad is an apposition to 'Aad, and what is meant by 'Aad is the name of their father, and 'Iram is the name of the tribe or a substitute for it, and it is not permissible to decline 'Iram due to the definite article and femininity. It was also said that what is meant by 'Aad are the children of 'Aad, and they are the first 'Aad, and those who came after them are called the other 'Aad, so the mention of 'Iram is in the way of apposition or a substitute, to indicate that they are the first 'Aad, not the other 'Aad. And it is necessary to estimate an attribute in both opinions: meaning the people of Iram, or the tribe of Iram? For Iram is the grandfather of 'Aad, because 'Aad is the son of 'Aws the son of 'Iram the son of Sam the son of Nuh. Al-Hasan and Abu Al-'Aliyah read it by adding 'Aad to 'Iram. The majority read Iram with a kasra on the hamza and a fatha on the ra and the meem. Al-Hasan, Mujahid, Qatadah and Al-Dahhak read Iram with a fatha on the hamza and the ra. Muadh read it with a sukoon on the ra for ease of reading. It was also read by adding Iram to the word **Dhat al-Imad.** Mujahid said: Whoever reads with a fatha on the hamza likened them to Iram which are the landmarks, the singular of which is Iram. There is an inversion in the speech: meaning, the dawn and so on. **Indeed, your Lord is ever watchful.** Have you not seen? Meaning, has your knowledge not reached what your Lord did to Aad? This vision is a vision of the heart, and the address is to the Prophet (peace and blessings of God be upon him), or to anyone who is suitable for it. The matter of Aad and Thamud was well-known among the Arabs, because their lands were connected to the lands of the Arabs, and they used to hear from the People of the Book about the matter of Pharaoh. Mujahid also said: Iram was a nation among the nations. Qatadah said: It is a tribe from Aad, and it was said that they are two Aad, so the first is Iram. From this is the saying of Qays ibn al-Ruqayyat:

An ancient glory built by the first of them who lived in Aad and before them Iram

Muammar said: Iram was the meeting place of Ad and Thamud. It was said that Ad was Iram and Ad was Thamud, and the two tribes were named after Iram. Abu Ubaidah said: They are two Ad, but the first is Iram. The meaning of Dhat al-Imad is: of strength and intensity, taken from the strength of the pillars, as Ad-Dahhak said. Qatadah and Mujahid said: They were people of pillars that moved in the spring, and when the vegetation became turbulent, they returned to their homes. Muqatil said: Dhat al-Imad means their height, a man among them was twelve cubits tall, and it is said that a man of tall stature is Imad. Abu Ubaidah said: Dhat al-Imad is of tallness, it is said that he returned with a pillar if he was tall. Mujahid and Qatadah said: He was also a pillar for their people, it is said that so-and-so is the leader and pillar of the people, meaning their master. Ibn Zayd said: Dhat al-Imad means the strength of the building with pillars. It is said in As-Sahah: Pillars are tall buildings, masculine and feminine. Amr ibn Kulthum said:

If the pillars of the neighborhood fall down, we will

prevent those who follow us.

Akrima and Saeed Al-Maqburi said: It is Damascus. Ibn Wahb and Ashab narrated it on the authority of Malik. Muhammad bin Kaab said: It is Alexandria.

Tafsir al-Baghawi

And the Almighty said between the oath and its answer:

6- **Have you not seen?** Al-Farra' said: **Have you not been informed?** Al-Zajjaj said: **Have you not known?** Its meaning is astonishment. **How did your Lord deal with the 'Ad?** He is frightening the people of Mecca, meaning: How did He destroy them, even though they lived longer and were stronger than these people.

Tafsir al-Baidawi

6- **Have you not seen how your Lord dealt with the 'Aad?** meaning the sons of 'Aad, son of 'Aws, son of Iram, son of Sam, son of Noah, peace be upon him. The people of Hud were named after their father, just as the Banu Hashim were named after him.

Surat al-Fajr 89:7
Iram, of the Pillars

Surat al-Fajr 89:7

Iram, of the Pillars

Tafsir al-Jalalayn

7 - *Iram* is the first 'Ad. Farm is an apposition or a substitute and prevents the inflection of the action and the feminine **of the pillars** meaning the height. The height of the tall one among them was four hundred cubits.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of his saying *Iram*. Some of them said: It is the name of a town. Then those who said that differed in the town that was meant by that. Some of them said: It meant Alexandria.

It was mentioned by the one who said that:

Yunus told me, he said: Ibn Wahb told us, he said: Yaqub ibn Abd al-Rahman al-Zuhri told me, on the authority of Abu Sakhr, on the authority of al-Qurazi, that he heard him say: **Iram of the Pillars** is Alexandria.

Abu Jaafar said: Others said: It is Damascus.

Who said that?

Muhammad bin Abdullah Al-Hilali, one of the people of insight, told me: Ubaid God bin Abdul Majeed told us: Ibn Abi Tha'lab told us, on the authority of Al-Maqburi: **A'ad * Iram of the pillars**. He said: Damascus.

Another said: What he meant by his saying *Iram* is a nation.

Who said that?

Muhammad bin Amara told me: Ubaid bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding his statement, *Iram*, he said: A nation.

Others said: It means: old.

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, *Iram*, he said: the ancient.

Others said: That is a tribe from Ad.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Have you not seen how your Lord dealt**

with 'Ad, Iram, who had lofty pillars? He said: We used to think that Iram was a tribe of 'Ad, the house of the queen of 'Ad.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, *Iram*, he said: A tribe from Ad, who were called Iram, the ancestor of Ad.

Who said that?

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq: **Have you not seen how your Lord dealt with 'Ad * Iram?** God says: **With 'Ad Iram**, that 'Ad is the son of Iram, the son of 'Aws, the son of Sam, the son of Noah.

Others said: *Iram*: the perishing.

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: **Have you not seen how your Lord dealt with the 'Ad people? Iram**. He means by *Iram*: the destroyed. Do you not see that you say: Iram, the sons of so-and-so?

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **Abad * Iram**, that it means destruction. Do you not see that you say, **Iram, the sons of so-and-so**, meaning they were destroyed?

The correct thing to say about this is that Iram was either a town that was usually inhabited, and therefore it was returned to Aad to follow it, and it was not declined for that reason, or it was the name of a tribe, and it was not declined either, just as the names of tribes such as Tamim and Bakr and the like are not declined if they mean the tribe. As for the name Aad, it was not declined, as it was a foreign name.

As for what was mentioned on the authority of Mujahid, that he said: **He meant by that the ancient**, then this statement has a meaning for it, because if that was its meaning, it would have been reduced by the tanween, and in leaving out the procedure there is evidence that it is not an adjective or a description.

The most correct of the sayings about it in my opinion is that it is the name of a tribe from Aad, and that is why the reading came without adding Aad to it, and without applying it, as one says: Have you not seen what your Lord did with Tamim Nahshal? So the application of Nahshal is left out, and it is a tribe, so it was left in its application for that reason, and it is in the accusative case in response to Taym. If Iram was the name of a town or the name of an ancestor of Aad, the reading would have come with the addition of Aad to it, as one says: This is Amr Zubayd, Hatim is Tayy, and A'sha is Hamdan. But it is the name of a tribe from it, in my opinion, as Qatada said: And God knows best. That is why the reciters agreed on it without adding it and without applying it.

His saying: **of the pillars**. The people of interpretation

differed regarding the meaning of his saying **of the pillars** in this place. Some of them said: Its meaning is: of height, and they went in that to the Arabs' saying for a tall man: a pillared man, and they said: They were of tall bodies.

Who said that?

Muhammad bin Saad told me: 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: **Of the pillars** means: Their height is like pillars.

Muhammad bin Amara told me, he said: Ubaid God bin Wasi told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding his statement, **of the pillars**, he said: They had a body in the sky.

Some of them said: Rather, they were called **the people of pillars** because they were people of pillars, seeking rain, moving to the grass wherever it was, then returning to their homes.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **the pillar**, he said: The people of the pillar do not stand.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Dhat al-Imad**, he said: It was mentioned to us that they were people of pillars who did not stay, a caravan.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Dhat al-Imad**, he said: They were the people of the pillar.

Others said: Rather, this was said about a building that some of them built, so he erected its pillars and raised its building.

Mention who said that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Iram, of the lofty pillars**, he said: **Ad, the people of Hud, built it and climbed it when they were in Al-Ahqaf**. He said: **The like of it has not been created** like those works in the land. He said: And likewise in Al-Ahqaf in Hadhramaut, then there were Ad. He said: And there are the sand dunes, as God said about the sand dunes, sands like mountains, forming a hollow canopy.

Others said: This was said to them because of the strength of their bodies and their powers.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: There are slaves. He said: I heard Al-Dahhak say, in his statement **of the pillars** he means: strength and power.

The most similar of the statements in this regard to what is indicated by the apparent meaning of the revelation is the statement of the one who said: What

is meant by that is that they were people of a carved pillar, because what is known in the speech of the Arabs of the pillar is what tents are supported by from wood, and for the masts on which the building is supported, and there is no known building that they had with pillars by a sound report. Rather, the people of interpretation have directed his saying **of the pillars** to the fact that he meant by it the length of their bodies, and some of them to the fact that he meant by it the pillars of their tents. As for the pillars of the building, no one of the people of interpretation knows much about his direction of it, and the interpretation of the Qur'an is only directed to the most common and well-known of its meanings, for what is found a way to that, without the most reprehensible.

Tafsir al-Qurtubi

And *Iram*: It was said that he is Sam bin Noah, as said by Ibn Ishaq. Ata' narrated on the authority of Ibn Abbas - and he also narrated on the authority of Ibn Ishaq - who said: Ad bin Iram. So, Iram, according to this, is the father of Ad, and Ad bin Iram bin Aws bin Sam bin Noah. According to the first opinion: It is the name of the grandfather of Ad. Ibn Ishaq said: Sam bin Noah had sons, among them Iram bin Sam and Arfakhshad bin Sam. So, from the sons of Iram bin Sam were the giants, the Pharaohs, the tyrants, the tyrannical kings and the disobedient. Mujahid said: *Iram* is a nation among the nations. It was also narrated from him: that the meaning of Iram is: the ancient, and Ibn Abi Nujayj narrated it. Mujahid also said that it means the strong. Qatada said: It is a tribe from Ad. It was said: They are two Ad. The first is Iram, as God the Almighty said: **And that He destroyed the former Ad** (al-Najm 53:50). The descendants of Aad bin Aws bin Iram bin Sam bin Noah were called: Aad, just as the Banu Hashim were called: Hashim. Then the first of them were called: Aad the First. And Iram is a name for them by their grandfather's name. And for those who came after them: Aad the Last. Ibn al-Ruqayy said:

An ancient glory built by the first of them who reached Ad and before him Iram

Muammar said: *Iram*: To it gathered Ad and Thamud. It was said: Ad Iram, and Ad Thamud. The tribes were descended from Iram. **Of the pillars * The like of which had not been created in the land**. Ibn Abbas said in the narration of Ata': A man among them was five hundred cubits tall, and the short one among them was three hundred cubits tall, according to his own cubit. It was also narrated from Ibn Abbas that the height of a man among them was seventy cubits. Ibn al-Arabi: It is false, because in the Sahih:

God created Adam sixty cubits tall in the air, and creation has continued to decrease until now. Qatada claimed that the height of a man among them was twelve cubits. Abu Ubaidah said: **Dhat al-Imad** means tall. It is said: A man with pillars if he is tall. Something similar was narrated from Ibn Abbas and Mujahid. Qatada also said: They were pillars for their people. It was said: So-and-so is the leader and pillar of the people, meaning their master. He also said: They were

Surat al-Fajr 89:7 Iram, of the Pillars

called that because they used to move with their tents to seek refuge, and they were people of tents and pillars, seeking rain and seeking pasture, then they would return to their homes. It was said: **Dhat al-Imad** means buildings raised on pillars. They used to erect pillars and build palaces on them. Ibn Zayd said: **Dhat al-Imad** means the strength of the building with pillars. In Al-Sahah: *Imad* means tall buildings, masculine and feminine. Amr ibn Kulthum said:

If the pillars of the neighborhood fall on the diapers, we will prevent those who follow us

The singular is imaadah. So-and-so has tall pillars: if his house is a landmark for his visitors. Ahfad: the plural of hafidh **with a fat-ha**, which is the furnishings of the house if it is prepared to be carried, i.e. it falls on the furnishings. It is narrated, **about ahfadah**, meaning it fell off the camels that carry the dung of the house. Ad-Dahhak said: **Dhat al-Imad** has strength and intensity, taken from the strength of the columns, the evidence for this is the saying of God the Almighty: **And they said, 'Who is stronger than us in strength?'** (Fussilat 41:15). Aouf narrated from Khalid Ar-Rab'i: **Iram, Dhat al-Imad**, he said: It is Damascus. This is the saying of Ikrimah and Saeed Al-Maqburi. Ibn Wahb and Ashab narrated it from Malik. Muhammad bin Ka'b Al-Qurazi said: It is Alexandria.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice**. An-Nasa'i

narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd**. It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd**. I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn A'waf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him**. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd**, he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd**, everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember**, meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd

are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn,

on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran bin Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him

from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not

been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels

during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he

had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned**. He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them,

Surat al-Fajr 89:7

Iram, of the Pillars

and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful**. This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

17- **Iram of the Pillars.**

Tafsir al-Baghawi

7- *Iram* and they differed about Iram of the Pillars. Saeed bin Al-Musayyab said: **Iram of the Pillars** is Damascus, and Ikrimah said the same.

Al-Qurazi said: It is Alexandria. Mujahid said: It is Ummah. It was also said: Its meaning is: ancient.

Qatada and Muqatil said: They are a tribe from Ad. Muqatil said: The king was among them, and they were in Mahrah, and Ad was their father, so they were attributed to him, and he is Iram bin Ad bin Iram bin Sam bin Noah.

Muhammad bin Ishaq said: He is the grandfather of Ad, and he is Ad bin Aws bin Iram bin Sam bin Noah.

Al-Kalbi said: *Iram* is the one to whom the lineage of Ad, Thamud, and the people of the Arabian Peninsula is united. It was said: Ad was Iram, and Thamud was Iram. Then God destroyed Ad, then Thamud, and the people of Sawad and the Arabian Peninsula remained. They were people of pillars, tents, and livestock that moved in the spring. When the weather was hot, they returned to their homes. They were people of gardens and crops, and their homes were in Wadi al-Qura.

Tafsir al-Baidawi

7- *Iram* is an apposition to *Aad* with the assumption of an added word, meaning the tribe of *Iram*, or the people of *Iram* if it is true that it is the name of their town. It is said that their first ones, who are **Aad the First**, were named after their grandfather, and it was prevented from being declined due to being a proper noun and feminine. **That of the Pillars** is the one with the high build or tall stature, or dignity and steadfastness. It is said that "Aad had two sons, Shaddad and Shadid, and they fought and conquered, then Shadid died and the matter was given to Shaddad, and he ruled the inhabited world and its kings submitted to him. He heard about Paradise, so he built a paradise like it in some of the deserts of Aden and named it Iram. When it was completed, he marched to it with his family, but when he was a day and a night's journey from it, God sent a shout from the sky upon them and they perished. It was narrated from Abdullah bin Qilabah that he went out in search of his god and came upon it.

Surat al-Fajr 89:8

the like of which has never been created in the land

Tafsir al-Jalalayn

8 - **The like of which has never been created in the land** in their brutality and strength

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **The like of which had not been created in any land** means God Almighty says: Have you not seen how your Lord dealt with 'Ad, Iram, the like of which had not been created in any land? He means: like 'Ad, and the ha' refers back to 'Ad. It is possible that it refers back to Iram, as we have previously explained that it is a tribe. What He meant by His statement: The like of which had not been created in size, power, and strength.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **The like of which has not been created in the lands**, he mentioned that they were twelve cubits in length in the sky.

Others said: Rather, the meaning of this is: **Of the pillars * The like of which has not been created in the land**. The like of the pillars has not been created in the land. They said: The like of which has not been created in the description of the one with the pillars, and the *ha* in its *thal* is only from the mention of the one with the pillars.

Mention who said that.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, in his statement, **Then he mentioned something similar**. This is a baseless statement, because 'Imad' is a singular male, and 'al-la' is for the female, and the male is not described by 'al-la'. If that were an attribute of 'Imad, it would have been said: the one like which has not been created in the land. If 'al-la' was made for Iram, and the 'ha' was made to refer back in his statement **like it** to it, and it was said: it is Damascus or Alexandria, because the land of 'Aad is the one described by God in His Book when He said: **And remember the brother of 'Aad when he warned his people in Al-Ahqaf** (al-Ahqaf 46:21). Al-Ahqaf is the plural of 'haqf', which is the curved and bent part of the sand. Alexandria and Damascus are not from the lands of the sand, rather those trees are from the land of Hadhramaut and its environs.

Tafsir al-Qurtubi

The Almighty says: **The like of which has not been created in any land**. The pronoun in **the like of it** refers to the tribe. That is, the like of the tribe has not been created in any land: strength and intensity, large bodies, and tall stature, according to Al-Hasan and others. In Abdullah's version: **The like of which has not been created in any land**. It was said: It refers to the city. The first is more apparent, and most agree with it, according to what we have mentioned. Whoever makes *Iram* a city has decreed an omission, the meaning: How did your Lord deal with the city of Ad, Iram, or after its companion Iram? And Iram, according to this, is a definite feminine. Ibn Al-Arabi chose it to be Damascus, because there is nothing like it in any land. Then he began to describe it with its abundant waters and bounties. Then he said: Alexandria is truly amazing, if it had nothing but the lighthouse, for it is built, outwardly and inwardly, on columns, but it has its equals, but Damascus has no equal. Ma'n narrated from Malik that a book was found in Alexandria, but he did not know what it was? Then he said: "I am Shaddad bin Aad, who raised the pillars. I built it when there was no gray hair or death." Malik said: **A hundred years would pass without them seeing a funeral**. It was mentioned on the authority of Thawr bin Zaid that he said: "I am Shaddad bin Aad, and I raised the pillars. I am the one who strengthened the valley with my two arms. I am the one who stored a treasure seven cubits long, which none but the nation of Muhammad, may God bless him and grant him peace, will extract." It was narrated that Aad had two sons: Shaddad and Shadid. They ruled and conquered, then Shadid died, and the matter was given to Shaddad, so he ruled the world, and its kings submitted to him. He heard about Paradise, so he said: **Build something like it**. So he built Iram in some of the deserts of Aden, in three hundred years, and he lived nine hundred years. It is a great city, its palaces are made of gold and silver, and its pillars are made of emerald and ruby. It has various types of trees and flowing rivers. When it was completed, he marched towards it with the people of his kingdom. When he was a day and a night's journey from it, God sent a shout upon them from the sky. So they perished. It was narrated on the authority of Abdullah ibn Qilabah that he went out in search of his camels, and he came across them, so he carried what he could of what was there. report of this reached Muawiyah, so he summoned him and told him the story. The latter sent to Ka'b and asked him. He said: It is Iram of the Pillars, and a man from the Muslims will enter it in your time, red-haired, blond, short, with a mole on his eyebrow and a mole on his heel. He will go out in search of his camels. Then he turned and saw Ibn Qilabah and said: By God, this is that man. It was said: Nothing was created like the buildings of Aad, which were known as pillars. So the metaphor is for pillars. And pillars, according to this, is the plural of pillars. It was also said that Iram means destruction. It is said: The sons of so-and-so were Iram, meaning they perished, and Ibn Abbas said the same. Ad-Dahhak read: **Iram of the Pillars**, meaning he destroyed them and turned them into dust.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhiyban on the authority of his father on the authority of Ibn Abbas, **And ten nights.** He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice.** An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awwf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High:

And whoever delays, there is no sin upon him. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is

specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr bin Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran bin Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night

when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed

the like of which has never been created in the land

from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or

the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the

transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him

and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned**. He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful**. This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

8- The like of which had not been created in any land
This is an attribute of Aad: that is, the like of that tribe had not been created in height, strength, and power. They are the ones who said, **Who is stronger than us?** Or an attribute of the village according to the opinion of those who said: Iram was the name of their village or the land they lived in. The first is more appropriate, and is indicated by the reading of Abi, **The like of which had not been created in any land**. It was said that Iram means destruction. Ad-Dahhak said, **Iram of the Pillars**: that is, He destroyed them and turned them into dust, and Shahr ibn Hawshab said the same. A group of commentators have mentioned that Iram of the Pillars is the name of a city built of gold and silver, its palaces, houses, and orchards, and that its pebbles were gems and its soil was musk. It had no companions or inhabitants from among the children of Adam, and that it kept moving from place to place, sometimes in Yemen, sometimes in Syria, sometimes in Iraq, and sometimes in other countries. This is a blatant lie that would not be supported by anyone with the slightest discernment. Al-Tha'labi added to his

Surat al-Fajr 89:8

the like of which has never been created in the land

interpretation, saying: "Abdullah bin Qilabah entered this city during the time of Mu'awiyah. This is lie upon lie and slander upon slander. Islam and its people have been afflicted with a terrible calamity, great misfortune, and a major tragedy because of the example of these liars and impostors who dare to lie, sometimes about the Children of Israel, sometimes about the Prophets, sometimes about the righteous, and sometimes about the Lord of the Worlds. This evil has multiplied and increased in number because of the leadership of a group of those who have no knowledge of the authenticity of narrations from the weak and the fabricated, in classifying and interpreting the Noble Book. They have introduced these various superstitions, fabricated tales, and concocted myths into the interpretation of the Book of God, the Most High. They have distorted, changed, and altered. Whoever wants to understand some of what we have mentioned should look at my book, which I have entitled "The Collected Benefits of Fabricated Hadiths."

Tafsir al-Baghawi

And it is the one in which God says:

8- The like of which had not been created in the land. They were called Dhat al-Imad for this reason because they were people of moving pillars. This is the opinion of Qatada, Mujahid, and al-Kalbi, and the narration of Ata' ibn Abbas. Some of them said: They were called Dhat al-Imad because of their tall stature. Ibn Abbas said: He means their height was like pillars. Muqatil said: The tallest of them was twelve cubits.

His saying: **No one like it has been created in the land**, meaning no one like that tribe has been created in terms of height and strength, and they are the ones who said: Who is stronger than us?

It was said: They named it Dhat al-Imdah because of a building that some of them built, so he erected its pillars and raised its structure. It is said: Shaddad bin Aad built it in a manner that had never been created like it in the world, and he marched towards it with his people. When he was a day and a night's journey from it, God sent upon him and those with him a shout from the sky that destroyed them all.

Tafsir al-Baidawi

8- "The like of which has not been created in the land **is another description of Iram and the pronoun refers to it whether you make Iram**" the tribe or the town.

Surat al-Fajr 89:9

And Thamud, who hewed out the rocks in the valley.

Tafsir al-Jalalayn

9 - **And Thamud who cut down** cut down **the rocks** plural of rock and made them houses **in the valley** Wadi al-Qura

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And Thamud who cut through the rocks in the valley**, meaning: And Thamud who cut through the rocks and entered them, and made them homes, as God Almighty said: **And they used to carve out homes from the mountains, feeling secure.** (al-Hijr 15:82) The Arabs say: So-and-so cut through the desert, if he entered it and crossed it, and this is the statement of Nabigha.

Abu Layla came to you, roaming the darkness, the darkness of the night, the path of the wilderness,

What he means by his saying: He enters and cuts.

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: Mu'awiyah told us, on the authority of Ali Y, on the authority of Ibn Abbas, regarding his statement, **And Thamud who hewed out the rocks in the valley**, he said: They tore them apart.

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 Thamud, who hewed out the rocks in the valley**, Meaning: Thamud, the people of Salih, used to carve houses out of the mountains.

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Jahid, regarding his statement, **Those who hewed out the rocks in the valley**, he said: They hewed out the mountains and made them into houses.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And Thamud, who hewed out the rocks in the valley**, they hewed them out and carved out houses from them.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of Qatada, who said: **They brought the rock** means they dug into the rock.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement,

They brought the rocks into the valley, that he said: They drove the stones.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, in his statement, **And Thamud, who hewed out the rocks in the valley**, they built houses and dwellings in the rocks in the mountains, until they made dwellings in them. They hewed out: they searched them, you searched out the houses in the mountains. Someone said:

Everything except God will perish, just as the living, the dragon and the giant perish.

They struck at every prayer Saada with strong hands and forearms

Tafsir al-Qurtubi

The Almighty said: **And Thamud who hewed out the rocks in the valley**. Thamud: they are the people of Salih. **Hewed out** means they cut. And from this: So-and-so travels the lands, i.e. he traverses them. And the shirt's pocket was named so because it is pocket, i.e. he cut. The poet said: He had stayed with Ibn al-Zubayr in Mecca, so he wrote him sixty wasqs to take in Kufa. So he said:

She went on her way, praising the Al-Zubayr family and not treating anyone equally.

She carried sixty wasqs in her bag, she did not carry her minimum load nor the full amount

I have never seen a camel before that carried sixty camels or traversed a country with it.

Any cut. The commentators said: The first to carve mountains, images, and marble were Thamud. They built 1,700 cities, all of them from stone. And 2,700,000 houses and dwellings, all of them from stone. God the Almighty said: **And they carved out of the mountains, houses, feeling secure.** (al-Hijr 15:82). And for their sustenance, they extracted rocks, dug into the mountains, and made them homes for themselves. **In the valley** means in the valleys of the villages, as Muhammad ibn Ishaq said. "Abu Al-Ashab narrated on the authority of Abu Nadrah that he said: The Messenger of God (peace and blessings of God be upon him) came to the valley of Thamud during the Tabuk expedition, and he was on a blond horse, and he said: **Hurry up, for you are in a cursed valley.**" It was said: The valley is between mountains, and they used to dig in those mountains houses, houses, and pools. And every gap between mountains or hills that is a path for a stream or an outlet is a valley.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that

what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhiyban on the authority of his father on the authority of Ibn Abbas, **And ten nights.** He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice.** An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn A'waf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves

odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin

Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it

approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars,** is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said:

And Thamud, who hewed out the rocks in the valley.

“And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed.” **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for ‘Aad, they were arrogant upon the land without right and said, ‘Who is stronger than us in strength?’ Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands,** meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first ‘Aad. Qatada bin Di‘amah and Al-Suddi said: Iram was the house of the kingdom of ‘Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty’s saying: **The like of which has not been created in the land,** Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur’an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars,** is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the

statement be consistent with this, **Have you not seen how your Lord dealt with ‘Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called ‘Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha’labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu’awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir’s statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in**

the valley, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation.** Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living,
the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and
forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes.** Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful.** Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the

Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

Then the Almighty linked the other tribe, which is Thamud, to the tribe of Aad, saying: 9- **And Thamud who hewed out the rocks in the valley.** They are the people of Salih, and they were named after their grandfather Thamud bin Aabir bin Iram bin Sam bin Noah. The meaning of **hewed out the rock** is to cut it. *Jawb* means to cut, and from this he **jaab al-bilad** means to cut it, and from this the name **jib al-qamis** is given because it means to cut. The commentators said: The first to carve mountains and rocks were Thamud, so they built 1700 cities, all of them from stone. From this is His Almighty saying: **They carve out of the mountains, homes, secure.** They used to carve out the mountains and excavate them, and make those excavations into homes to live in. His saying, **in the valley** is related to **hewed out**, or to an omitted word as a state of the rock, which is Wadi al-Qura. The majority read *Thamud* without inflection as the name of the tribe, so it contains femininity and definiteness. Yahya ibn Waththab read it with the declension as her father's name. The majority also read *Bilwad* without the *yaa* in both connected and paused pronunciation, following the orthography of the Qur'an. Ibn Kathir read it with it in both. Qanbal, in a narration from him, read it with it in connected pronunciation but not paused.

Tafsir al-Baghawi

9- *Thamud*, meaning: and with Thamud, **who cut the rock**, they cut the rock, singular: rock, **in the valley**,

Surat al-Fajr 89:9

And Thamud, who hewed out the rocks in the valley.

meaning: Wadi al-Qura, they used to cut the mountains and build houses in them. Ibn Kathir and Ya'qub confirmed the ya' in the valley in connection and pause based on the original, and Warsh confirmed it in connection, and the others deleted it in both cases according to the headings of the verses.

Tafsir al-Baidawi

9- **And Thamud who hewed out the rock** they cut it and made it into homes, as He said: **And you carved out of the mountains, houses** “in the valley” Wadi al-Qura.

Surat al-Fajr 89:10

And Pharaoh, lord of the stakes

Tafsir al-Jalalayn

10 - **And Pharaoh, the lord of the stakes** He used to make four stakes to which he would tie the hands and feet of whoever he was torturing.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And Pharaoh, the lord of the stakes**, God Almighty says: Have you not seen how your Lord also dealt with Pharaoh, the lord of the stakes?

The people of interpretation differed regarding the meaning of his saying, **Of the pegs**, and when that was said to him, some of them said: The meaning of that is: of the soldiers who strengthened his command, and they said: The pegs in this context are the soldiers.

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 Pharaoh of the stakes**. He said: The stakes are the soldiers who testify for him. It is said: Pharaoh used to attach iron stakes to their hands and feet, to which he would hang them.

Others said: Rather, he was called that because he used to peg people with pegs.

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: Warqaa Ju'i told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Of the stakes**, he said: He used to peg people with stakes.

Others said: They were tents and playgrounds where he could play.

Mention who said that.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And Pharaoh, the lord of the stakes**. He told us that it was a place of oppression and play for him under it, made of stakes and ropes.

Ibn Abi Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Of the Stakes**. He said: Of the buildings, there were shelters under which he played, and stakes that were struck for him.

He said: Ibn Thaur told us, on the authority of Muammar, on the authority of Thabit al-Banani, on the authority of Abu Rafi', who said: Pharaoh pegged his wife with four pegs, then he placed a huge millstone on her back until she died.

Others said: Rather, that was because he was torturing people with stakes.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Mahmoud, on the authority of Saeed bin Jubayr: **And Pharaoh of the stakes** means: He would place a man here and a man there, and a hand here, and with the stakes.

Muhammad bin Amr told me, he said: Abu Asim told us, Isa told us, 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, **Of the Stakes**, he said: He used to peg people with stakes.

Others said: It was said that because he had a building that he used to torture people on.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of a man, on the authority of Saeed bin Jubair, **And Pharaoh of the stakes**, he said: He had minarets on which he would torture them.

The first of these sayings that is most correct in my opinion is the saying of the one who said: What is meant by that is the pegs that are pegged, whether they are made of wood or iron, because that is the well-known meaning of pegs and they were described as such, because either he was torturing people with them, as Abu Rafi and Saeed bin Jubayr said, or he was playing with them.

Tafsir al-Qurtubi

God the Almighty says: **And Pharaoh, lord of the stakes** meaning the soldiers, armies, multitudes and armies that strengthen his kingdom, as stated by Ibn Abbas. It was also said that he used to torture people with stakes, and tie them to them until they died, out of his tyranny and arrogance. This is what he did with his wife Asiya and his daughter's hairdresser, as mentioned above at the end of Surah At-Tahrim. Abdur-Rahman bin Zaid said: He had a rock that was raised with pulleys, then a person would be taken and iron stakes would be fixed for him, then that rock would be lowered upon him and it would crush him. Sufficient mention of his stakes has already been made in Surah Sad. Praise be to God.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a

Surat al-Fajr 89:10 And Pharaoh, lord of the stakes

narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhiyban on the authority of his father on the authority of Ibn Abbas, **And ten nights.** He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice.** An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashji narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn. **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even

and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying:

{And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars,** is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature

abundantly. So remember the favors of God that you may succeed.” **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for ‘Aad, they were arrogant upon the land without right and said, ‘Who is stronger than us in strength?’ Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first ‘Aad. Qatada bin Di’amah and Al-Suddi said: Iram was the house of the kingdom of ‘Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty’s saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land**. Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them**. Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur’an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with ‘Aad, * Iram of the Pillars?** If

that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called ‘Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha’labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu’awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir’s statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them,

and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation.** Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living,
the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and
forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes.** Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful.** Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

10- **And Pharaoh, the lord of the stakes**, meaning he had soldiers who had many tents that they fastened with stakes. Or he made the soldiers themselves stakes because they fastened the king as stakes fastened tents. It was also said that he had stakes with which he tortured people and tied them to them. This was explained previously in Surat Sad.

Tafsir al-Baghawi

10- **And Pharaoh of the stakes**, he was called that because he used to torture people with stakes, and we mentioned him in Surah Sad.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told us, Mukhallad bin Ja'far told us, Al-Husayn bin Alawiyyah told us, Ismail bin Isa told us, Ishaq bin Bishr told us, on the authority of Ibn Sam'an, on the authority of Ata', on the authority of Ibn Abbas: Pharaoh was called Dhul-Awtad because there was a woman, the wife of Pharaoh's treasurer, Hizbil, who was a believer but concealed his faith for a hundred years. His wife was the hairdresser of Pharaoh's daughter. One day, while she was combing Pharaoh's daughter's hair, the comb fell from her hand. He said, **Cursed is he who disbelieves in God.** Pharaoh's daughter said, **Do you have a god other than my father?** She said, **My God and the God of your father and the God of the heavens and the earth is one, with no partner.** She got up and went to her father crying. He said, **What makes you cry?** She said, "The hairdresser is the wife of your treasurer. She claims

that your God and her God and the God of the heavens and the earth are one, with no partner." So he sent for her and asked her about that, and she said, **You have spoken the truth.** He said to her, **Woe to you! Disbelieve in your God and acknowledge that I am your God.** She said, **I will not.** So he stretched her between four pegs, then sent snakes and scorpions upon her and said to her, **Disbelieve in your God, or I will torment you with this torment for two months.** She said, **Even if you torment me for seventy months, I will not disbelieve in God.** She had two daughters, so he brought her eldest daughter and slaughtered her near her. He said to her, **Disbelieve in God, or I will slaughter the younger one, for your sake.** She was an infant, so she said, **Even if I were to slaughter everyone on the face of the earth for my sake, I would not have disbelieved in God Almighty.** So he brought her youngest daughter, and when she lay on his chest and they wanted to slaughter her, the woman became terrified, but God loosened the tongue of her daughter and she spoke. She was one of the four who spoke as infants, and she said, **O mother, do not worry, for God has built a house for you in Paradise.** Be patient, for you will attain the mercy and honor of God. So she was slaughtered, and she soon died, and God made her dwell in Paradise. He said: He sent Hizbil in search of her husband, but they could not find him. Then it was said to Pharaoh: He has been seen in such and such a place on such and such a mountain. So he sent two men in search of him, and they came to him while he was praying, and behind him were rows of wild beasts praying. When they saw that, they turned away. Then Hizbil said: O God, You know that I concealed my faith for a hundred years, and no one revealed it to me. So whichever of these two men concealed it from me, guide him to Your religion and give him what he asks for in this world. And whichever of these two reveals it to me, hasten his punishment in this world and make his destination in the Hereafter the Fire. So the two men turned back to Pharaoh. As for one of them, he took heed and believed, and as for the other, he told Pharaoh the story in front of everyone. Pharaoh said to him: Was there anyone with you other than you? He said: Yes, so-and-so. Then he called for him and said: Is what he says true? He said: No, I did not see anything of what he said. So Pharaoh gave him generously, but as for the other, he killed him and then crucified him.

He said: Pharaoh had married a woman from the women of the Children of Israel called Asiya bint Muzahim. She saw what Pharaoh had done to the hairdresser and said: How can I be patient with what Pharaoh does while I am a Muslim and he is an unbeliever? While she was thus contemplating this matter, Pharaoh entered and sat close to her. She said: O Pharaoh, you are the worst and most evil of creation. You went to the hairdresser and killed her. He said: Perhaps you are suffering from the madness that was in you? She said: I have no madness. My God and her God and your God / and the God of the heavens and the earth are one with no partner. So he tore her clothes and beat her and sent for her parents and said to them: Do you not see that the madness that was in the hairdresser has afflicted her? She said: I seek

refuge in God from that. I bear witness that my Lord and your Lord and the Lord of the heavens and the earth is one with no partner. Her father said to her: O Asiya, who is the best of the women of the Amalekites, and your husband is the god of the Amalekites? She said, "I seek refuge in God from that. If what he says is true, then tell him to crown me with a crown in front of which the sun will be, the moon behind it, and the stars around it." Pharaoh said to them, **Get out of here.** So he stretched her out between four pegs to torture her. Then God opened for her a door to Paradise to make what Pharaoh would do to her easier for her. Then she said, **My Lord, build for me, near You, a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.** (al-Tahrim 66:11) So God took her soul and settled her in Paradise.

Tafsir al-Baidawi

10- **And Pharaoh of the stakes** because of the large number of his soldiers and the stakes they used to strike when they came down, or because of his torture with the stakes.

Surat al-Fajr 89:11

Those who transgressed in the land

Tafsir al-Jalalayn

11 - **Those who transgressed** acted tyrannically in the country

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those who transgressed in the land** means by His statement, may His praise be exalted, *those*: Aad, Thamud, Pharaoh and his soldiers. And by His statement, *transgressed* means: they went beyond what their Lord had permitted them, and rebelled against their Lord by going to what He had forbidden them of disbelief in Him. And His statement, **in the land**: the ones they were in.

Tafsir al-Qurtubi

The Almighty says: **Those who transgressed in the land** meaning Aad, Thamud, and Pharaoh *transgressed* meaning they rebelled, acted insolently, and exceeded the limits in injustice and aggression.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhiyban on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on

the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice**. An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd**. It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd**. I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him**. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd**, he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd**, everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember**, meaning so that you may know that the

Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin

Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd,** so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs,** he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a

stone because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with

stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mural. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned**. He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will

be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

11- **Those who transgressed in the land** The relative pronoun is an attribute of Aad, Thamud, and Pharaoh: that is, each group of them transgressed in their land, rebelled, and acted insolently. Transgression is exceeding the limit.

Tafsir al-Baghawi

11- **Those who transgressed in the land**, meaning Aad, Thamud, and Pharaoh, committed sins and were tyrannical on earth.

Tafsir al-Baidawi

11- **Those who transgressed in the land** is an attribute of the aforementioned *Aad*, *Thamud*, and *Pharaoh*, or a condemnation in the accusative or nominative case.

Surat al-Fajr 89:12

So they increased therein in corruption.

Surat al-Fajr 89:12

So they increased therein in corruption.

Tafsir al-Jalalayn

12 - **And they increased corruption therein** killing and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: So they multiplied their sins in the land, and committed what God had forbidden them.

So your Lord poured down upon them a scourge of punishment. God the Almighty says: So, O Muhammad, your Lord sent down His punishment upon them, and inflicted upon them His vengeance, because they spread corruption in the land, and rebelled against God therein. So your Lord poured down upon them scourges of punishment. The punishments that came down upon them were either a wind that destroyed them, or an earthquake that destroyed them, or drowning that destroyed them, without being struck with a whip or a stick, because one of the most painful punishments of the people addressed by this Qur'an was flogging with whips. So the people often used to describe the severity of the painful punishment with which a man was punished, by saying: So-and-so was flogged with whips, until it became a proverb, and they used it for anyone who was being punished with a severe type of punishment, and they said: A whip of punishment was poured upon 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid.

Tafsir al-Qurtubi

The Almighty's statement: **And they increased therein corruption** meaning the harm and injury. **Those who transgressed** The best interpretation of this is that it is in the accusative case as a censure. It is also permissible for it to be in the nominative case as: they are the ones who transgressed, or in the genitive case as a description of those mentioned: Aad, Thamud, and Pharaoh.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights.** He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice.** An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn A'waf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High:

And whoever delays, there is no sin upon him. Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd**, he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd**, everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember**, meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to

the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd**, so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran bin Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn

So they increased therein in corruption.

Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed

from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or

the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the

Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will

Surat al-Fajr 89:12

So they increased therein in corruption.

not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

12- **And they increased corruption therein** through disbelief, disobedience to God, and injustice towards His servants. It is possible for the relative pronoun to be in the nominative case as the predicate of a deleted subject: meaning, they are the ones who transgressed, or in the accusative case as a form of blame.

Tafsir al-Baghawi

12- **And they spread corruption therein.**

Tafsir al-Baidawi

12- **And they increased corruption therein** through disbelief and injustice.

Surat al-Fajr 89:13

So your Lord poured down upon them a scourge of punishment.

Tafsir al-Jalalayn

13 - **So your Lord poured down upon them a scourge of punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **A whip of torment**. He said, **What they were tormented with**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So your Lord poured upon them a scourge of punishment**, he said: The punishment with which He punished them, He called it: a scourge of punishment.

Tafsir al-Qurtubi

The Almighty said: **So your Lord poured down upon them a scourge of punishment**. That is, He poured down upon them and threw it down. It is said: **He poured down a robe of rank upon someone**, meaning he cast it down upon him. Al-Nabigha said:

So God bestowed upon him the best of His creations, and He was his helper among the wilderness.

A whip of torment means a portion of torment. It is also said: its severity, because the whip was, for them, the ultimate means of torment. The poet said:

Have you not seen that God has made His religion manifest and poured upon the disbelievers a scourge of torment?

Al-Farra' said: It is a word that the Arabs say for every type of torture. The origin of that is that the whip is their torture with which they torture, so it was used for every torture, as it was for them the ultimate torture. It was said: Its meaning is a torture that mixes flesh and blood, from their saying: Satahu yastuhu swatan or i.e. he mixed it, so he is a say'it. So the whip is: mixing one thing with another, and from it the name al-musawat was given. Intermediation means mixing it, so he is a say'it, and it is often said: So-and-so whipped his affairs. He said:

Its middle is ugly and its opinion is unsuccessful, so I am not able to level it with meanings

Abu Zaid said: It is said that their wealth is mixed among them, meaning mixed together. Yaqub narrated it from him. Al-Zajaj said: It means that He made their whip with which he struck them the punishment. It is said: He struck his animal with his whip, meaning he struck it with his whip. Amr ibn Ubayd narrated: When Al-Hasan recited this verse, he

said: God has many whips, so he took them with one of them. Qatada said: Everything with which God punishes is a whip of punishment.

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights**. He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice**. An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd**. It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd**. I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn A'waf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful,

So your Lord poured down upon them a scourge of punishment.

tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd**, he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd**, everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember**, meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the

authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa, and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd**, so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyah Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except

this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach, then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in

succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you may succeed." **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first 'Aad. Qatada bin Di'amah and Al-Suddi said: Iram was the house of the kingdom of 'Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty's saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:**

So your Lord poured down upon them a scourge of punishment.

According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur'an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with 'Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of the tribe called 'Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha'labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu'awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can

convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir's statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains, houses in a state of exultation**. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes**. Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful**. Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of

transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from its turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

13- So your Lord poured down upon them a scourge of punishment meaning He poured down upon them and cast down upon those groups a scourge of punishment, which is what He punished them with. Al-Zajaj said: He made the sound with which He struck them the punishment. It is said: He poured down a cloak upon someone, meaning He threw it upon him. From this is the saying of Al-Nabigha:

So God poured the best dye on him, and he had a supporter among the people.

And from it the other said:

Have you not seen that God has made His religion manifest and poured upon the disbelievers a scourge of torment?

The meaning of [whip] of torment: a portion of torment. The mention of the whip is an indication that the great torment that He brought upon them in this world is like a whip in comparison to what He has prepared for them in the Hereafter when compared to all other torments. It was said that the whip was mentioned to indicate the severity of what befell them, and the whip was, for them, the ultimate torment. Al-Farra' said: It is a word that the Arabs say for every type of torment. The origin of that is that the whip is their torment with which they are tormented, so it was used for every torment if it is, for them, the ultimate torment. It was said that its meaning is: a torment that mixes with flesh and blood, from their saying *saatahu yaswatuhi swata'an*: meaning he mixed it. So the whip is the mixing of one thing with another, and from this is the saying of Ka'b ibn Zuhair:

But it is a trait that has been controlled by her blood, grief, passion, disloyalty and change

The other said:

Oh, if our blood were to be spilled, it would flow until no blood touches another.

Another said:

Its middle is a reprehensible opinion and not successful, so I am not able to level it with meanings

Tafsir al-Baghawi

13- So your Lord poured down upon them a scourge of punishment. Qatada said: It means a type of punishment that He poured down upon them. The scholars of semantics said: This is a metaphor, because a scourge, according to them, is the ultimate punishment. This applies to every type of punishment. Al-Zajaj said: He made His scourge with which He struck them the punishment.

Tafsir al-Baidawi

13- So your Lord poured upon them a scourge of punishment - what He mixed for them of various types of punishment. Its origin is mixing, and the braided skin with which they are struck is called that because its energies are mixed together. It was said that what was brought upon them in this world was likened to a *scourge* to indicate that it is the comparison to what is prepared for them in the Hereafter of punishment, like the whip when compared to the sword.

Surat al-Fajr 89:14

Indeed, your Lord is ever watchful.

Surat al-Fajr 89:14

Indeed, your Lord is ever watchful.

Tafsir al-Jalalayn

14 - **Indeed, your Lord is ever watchful** He monitors the deeds of His servants and does not miss anything of them in order to reward them for them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, your Lord is ever watchful.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Your Lord, O Muhammad, is ever watchful of those whose stories I have related to you, and of those like them among the disbelievers in Him. He is ever watchful of their deeds in this world and in the Hereafter, on the bridges of Hell, to pile them up in it when they enter it on the Day of Resurrection.

The interpreters differed. Some of them said: The meaning of his saying **on the lookout** is that he sees and hears.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, his statement, **Indeed, your Lord is ever watchful**, meaning: He sees and hears.

Others said: He means that he is watching the people of injustice.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Al-Mubarak bin Mujahid, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding this verse, he said: When the Day of Resurrection comes, the Lord will command His Throne to be placed on the Fire, and He will sit on it, then He will say: By My glory and majesty, no one with a wrong will surpass Me today. That is His saying, *Ambushing*.

He said: Al-Hakam bin Bashir narrated to us, he said: Amr bin Qais narrated to us, he said: I have been informed that there are three bridges over Hell: a bridge over which is the trust, when they pass by it it says: O Lord, this is a trustworthy person, O Lord, this is a traitor. A bridge over which is the womb, when they pass by it it says: O Lord, this is one who maintains ties, O Lord, this is one who severs them. A bridge over which is the Lord: **Indeed, your Lord is ever watchful.**

He said: Mahran told us, on the authority of Sufyan, **Indeed, your Lord is watching.** He means that Jahm has three bridges over him: a bridge in which is mercy, a bridge in which is trust, and in which is the Lord,

Blessed and Exalted be He.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Hasan: **Indeed, your Lord is ever watchful.** He said: He is ever watchful of the actions of the children of Adam.

Tafsir al-Qurtubi

God Almighty says: **Indeed, your Lord is ever watchful.**

That is, He monitors the deeds of every person until He rewards him for them. This was said by Al-Hasan and Ikrimah. It was also said: That is, on the path of the servants, no one misses Him. The watchtower and the watchtower: the road. This was mentioned in Surah Bara'ah. Praise be to God. Ad-Dahhak narrated from Ibn Abbas, who said: "There are seven bridges over Hellfire. A person will be asked at the first bridge about faith. If he completes it, he will pass to the second bridge. Then he will be asked about prayer. If he completes it, he will pass to the third. Then he will be asked about zakat. If he completes it, he will pass to the fourth. Then he will be asked about fasting the month of Ramadan. If he completes it, he will pass to the fifth. Then he will be asked about Hajj and Umrah. If he completes them, he will pass to the sixth. Then he will be asked about maintaining kinship ties. If he completes them, people will be allowed to do the same to him, and he will be punished for it from the people. This is what God, the Almighty, said: "Indeed, your Lord is ever watchful." Ath-Thawri said: **ever watchful** means that Hellfire has three bridges over it: a bridge over which is kinship ties, and a bridge over which he hears and sees.

I said: This is a good statement. He hears their words and their private conversations, and sees their deeds and secrets, so He rewards each one according to his deeds. It was narrated from some of the Arabs that he was asked: Where is your Lord? He said: He is watching. It was narrated from Amr ibn Ubayd that he recited this Surah in the presence of Al-Mansur until he reached this verse, and he said: **Indeed, your Lord is watching**, O Abu Ja'far! Al-Zamakhshari said: This call made him think that he was one of the tyrants who had been threatened with that, so may God bless him. What a lion of a horse was he before him? He crushed the oppressors with his denial, and suppressed the people of whims and innovations with his arguments!

Tafsir Ibn Kathir

As for Fajr, it is well-known and is the morning. Ali, Ibn Abbas, Ikrimah, Mujahid, and Al-Suddi said this. On the authority of Masruq and Muhammad ibn Ka'b: What is meant by it is the dawn of the Day of Sacrifice specifically, and it is the last of the ten nights. It was also said that what is meant by it is the prayer that is performed on it, as Ikrimah said. It was also said that what is meant by it is the entire day, and this is a narration on the authority of Ibn Abbas. The ten nights

mean the ten days of Dhul-Hijjah, as Ibn Abbas, Ibn Al-Zubayr, Mujahid, and more than one of the early and later generations said. It was proven in Sahih Al-Bukhari on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, "There are no days in which righteous deeds are more beloved to God than these days, meaning the ten days of Dhul-Hijjah. They said: Not even jihad in the cause of God? He said: Not even jihad in the cause of God, except for a man who goes out with himself and his wealth and does not return with anything of it." It was also said that what is meant by this is the first ten days of Muharram. Abu Ja'far ibn Jarir narrated it and did not attribute it to anyone. Abu Kudayna narrated on the authority of Qabus ibn Abi Dhibyan on the authority of his father on the authority of Ibn Abbas, **And ten nights.** He said: It is the first ten days of Ramadan, and the first statement is correct. Imam Ahmad said: Zaid bin Al-Hubab told us, Ayyash bin Uqba told us, Khair bin Naim told me, on the authority of Abu Al-Zubayr, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, who said: **The ten are the ten days of sacrifice, the odd is the day of Arafah, and the even is the day of sacrifice.** An-Nasa'i narrated it on the authority of Muhammad bin Rafi' and Abdah bin Abdullah, and each of them on the authority of Zaid bin Al-Hubab with it. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Zaid bin Al-Hubab with it. The men in this chain of transmission are acceptable, but I believe that the text in its being attributed to the Prophet is strange, and God knows best.

And the Almighty's saying: **And the even and the odd.** It was mentioned in this hadith that the even is the Day of Arafah because it is the ninth, and that the even is the Day of Sacrifice because it is the tenth. Ibn Abbas, Ikrimah, and Ad-Dahhak also said this **a second saying.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Uqbah bin Khalid told me on the authority of Wasil bin Al-Sa'ib, who said: I asked Ata' about the Almighty's saying: **And the even and the odd.** I said: Is this our prayer and our odd? He said: No, but the even is on the Day of Arafah and the odd is on the Night of Sacrifice. **A third opinion** Ibn Abi Hatim said: Muhammad ibn Amir ibn Ibrahim al-Asbahani told us, my father told me on the authority of al-Nu'man, meaning Ibn Abd al-Salam, on the authority of Abu Sa'id ibn Awf, who told me in Mecca: I heard Abdullah ibn al-Zubayr delivering a sermon to the people, and a man stood up and said: O Commander of the Faithful, tell me about the even and the odd. He said: The even is the statement of God the Most High: **But whoever hastens to pray in two days, there is no sin upon him** and the odd is the statement of God the Most High: **And whoever delays, there is no sin upon him.** Ibn Jurayj said: Muhammad ibn al-Murtafi' told me that he heard Ibn al-Zubayr say: The even is the middle of the days of Tashreeq and the odd is the last of the days of Tashreeq. In the two Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God (blessings and peace of God be upon him): "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

Fourth statement Al-Hasan Al-Basri and Zaid bin Aslam said: All creation is even and odd. God swears by His creation. This is a narration from Mujahid, and

the first is the most well-known from him. Al-Awfi said from Ibn Abbas: **And even and odd** he said: God is odd and one, and you are even. It is said that even is the dawn prayer and odd is the sunset prayer.

Fifth statement Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Ubaidullah bin Musa narrated to us, on the authority of Isra'il, on the authority of Abu Yahya, on the authority of Mujahid, **By the even and the odd,** he said: The even is the pair, and the odd is God, the Almighty. Abu Abdullah said on the authority of Mujahid: God is the odd, and He created the even, male and female. Ibn Abi Nujayh said on the authority of Mujahid, regarding his statement: **By the even and the odd,** everything that God created is even: the sky, the earth, the land, the sea, the jinn, mankind, the sun, the moon, and so on. Mujahid followed in this what they mentioned in the statement of God, the Almighty: **And of everything We have created pairs that you may remember,** meaning so that you may know that the Creator of pairs is One. **Sixth statement** Qatada said on the authority of Al-Hasan: The even and the odd are the number, some of which are even and some are odd.

Seventh statement on the noble verse Narrated by Ibn Abi Hatim and Ibn Jarir on the authority of Ibn Jurayj. Then Ibn Jarir said: A narration was narrated on the authority of the Prophet (peace and blessings of God be upon him) that supports the statement we mentioned on the authority of Abu al-Zubayr. Abdullah ibn Abi Ziyad al-Qatwani told me, Zayd ibn al-Habbab told us, Ayyash ibn Uqba told me, Khair ibn Na'eem told me, on the authority of Abu al-Zubayr, on the authority of Jabir, that the Messenger of God (peace and blessings of God be upon him) said: **The even shafa' is the two days and the odd witr is the third day.** This is how this narration was narrated with this wording, and it contradicts the previous wording in the narration of Ahmad, al-Nasa'i, and Ibn Abi Hatim, and what he also narrated, and God knows best. Abu al-Aaliyah, al-Rabi' ibn Anas, and others said: It is the prayer, some of which is even, like the four-rak'ah and two-rak'ah prayer, and some of which is odd, like the Maghrib prayer, which is three and is the odd *witr* of the day. The same applies to the witr prayer at the end of the night prayer. Abdul Razzaq said on the authority of Muammar on the authority of Qatada on the authority of Imran bin Husayn, **And the even and the odd.** He said, **It is the obligatory prayer, some of which are even and some of which are odd.** This is a disconnected and suspended hadith, and its wording is specific to the obligatory prayer. It has been narrated in a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and its wording is general.

Imam Ahmad said: Abu Dawud - he is At-Tayalisi - told us, Hammam told us, on the authority of Qatadah, on the authority of Imran bin Issam, that a sheikh from the people of Basra told him, on the authority of Imran bin Husayn, that the Messenger of God - may God bless him and grant him peace - was asked about the even and the witr, so he said: **It is the prayer, partly even and partly witr.** This is how it appears in Al-Musnad. Ibn Jarir narrated it in the same way, on the authority of Bandar, on the authority of Affan, on the authority of Abu Kurayb, on the authority of Ubaydullah bin Musa,

and both of them narrated it from Hammam - he is Ibn Yahya - on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a sheikh, on the authority of Imran bin Husayn. Abu Isa At-Tirmidhi narrated it in the same way, on the authority of Amr bin Ali, on the authority of Ibn Mahdi and Abu Dawud - both of them on the authority of Hammam, on the authority of Qatadah, on the authority of Imran bin Issam, on the authority of a man from the people of Basra, on the authority of Imran bin Husayn, with this chain of transmission. Then he said: It is strange, we do not know it except from the hadith of Qatadah. Khalid bin Qais also narrated it on the authority of Qatadah, and it was narrated on the authority of Imran bin Issam on the authority of Imran himself, and God knows best.

I said: It was narrated by Ibn Abi Hatim: Ahmad bin Sinan al-Wasiti told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatada, on the authority of Imran bin Issam al-Dab'i, a sheikh from the people of Basra, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This is how I saw it in his interpretation, so he made the sheikh from Basra to be Imran bin Issam. And this is how Ibn Jarir narrated it: Nasr bin Ali told us, my father told me, Khalid bin Qais told me, on the authority of Qatada, on the authority of Imran bin Issam, on the authority of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, regarding the even and the odd, he said: **It is the prayer, some of it is even and some of it is odd**, so he omitted the mention of the unknown sheikh, and Imran bin Issam al-Dab'i Abu Amara al-Basri, the imam of the mosque of Bani Dabi'ah, is the only one who narrated it. He is the father of Abu Jamrah Nasr ibn Imran al-Dab'i. Qatada, his son Abu Jamrah, al-Muthanna ibn Sa'id, and Abu al-Tayyab Yazid ibn Hamid narrated from him. Ibn Hibban mentioned him in the Book of Trustworthy People, and Khalifah ibn Khayyat mentioned him among the Tabi'in from the people of Basra. He was a noble and honorable man who was favored by al-Hajjaj ibn Yusuf, then he was killed on the day of al-Zawiya in the year 83 AH for going out with Ibn al-Ash'ath. He has no narration with al-Tirmidhi except this one hadith, and I think that stopping it with Imran ibn Husayn is more likely, and God knows best. Ibn Jarir did not assert any of these statements regarding the even and odd numbers.

And the saying of God the Almighty: {And the night when it departs} Al-Awfi said on the authority of Ibn Abbas: meaning when it goes away. Abdullah ibn Az-Zubayr said: {And the night when it departs} until some parts of it go away. Mujahid, Abu Al-Aaliyah, Qatadah and Malik said on the authority of Zayd ibn Aslam and Ibn Zayd: {And the night when it departs} when it goes. This can be interpreted as what Ibn Abbas said, meaning it goes away. It is possible that what is meant is when it departs, meaning it approaches. It may be said that this is more appropriate because it is in opposition to His saying: {And the dawn}, for dawn is the approach of the day and the departure of the night. So if His saying: {And the night when it departs} is interpreted as its approach,

then it is an oath by the approach of the night and the departure of the day and vice versa, like His saying: {And the night when it covers a deep darkness * And the morning when it breathes}. Ad-Dahhak also said: {And the night when it departs} meaning it runs. Ikrimah said: {And the night when it departs} meaning the night of Muzdalifah. Narrated by Ibn Jarir and Ibn Abi Hatim.

Then Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Amir told us, on the authority of Katheer bin Abdullah bin Amr, who said: I heard Muhammad bin Kaab Al-Qurazi say regarding His statement: **And the night when it departs**, he said: Travel, O traveler, and do not spend the night except in a group. And the statement of God Almighty: **Is there in that an oath for one of understanding?** That is, for one of reason, intelligence, religion, and wisdom. Reason is called a *stone* because it prevents a person from engaging in actions and words that are not appropriate for him. And from this is the stone of the House because it prevents the circumambulator from sticking to its Syrian wall, and from this is the stone of Yamamah, and the ruler's stone on someone if he prevents him from acting. **And they say, 'A forbidden stone.'** All of this is of one type, and has a close meaning. This oath is by the times of worship and by the worship itself of Hajj, prayer, and other types of closeness by which His pious and obedient servants draw near to Him, who fear Him, are humble before Him, and are submissive to His noble face. And when He mentioned these people and their worship and obedience, He said after that: **Have you not seen how your Lord dealt with the 'Aad?** And these people were rebellious. They were tyrants and oppressors who disobeyed Him, belied His messengers and rejected His books. So God the Almighty mentioned how He destroyed them and made them stories and lessons, saying: **Have you not seen how your Lord dealt with 'Aad, * Iram, who had lofty pillars?** These were the first 'Aad, and they were the descendants of 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, as Ibn Ishaq said. They were the ones among whom God sent His Messenger Hud, peace be upon him, but they belied him and opposed him. So God saved him from among them and those who believed with him from among them and destroyed them "with a furious, violent wind, which He subjected to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. So do you see any remnant of them?" God the Almighty mentioned their story in the Qur'an in more than one place so that the believers would take heed from their destruction. So His statement, **Iram, who had lofty pillars**, is an explanatory apposition to further define them.

God the Almighty said: **of the pillars** because they used to live in tents raised by strong pillars. They were the strongest people of their time in creation and the most powerful in strength. For this reason, Hud reminded them of that blessing and guided them to use it in obeying their Lord who created them. He said: "And remember when He made you successors after the people of Noah and increased you in stature abundantly. So remember the favors of God that you

may succeed.” **And do not commit abuse on the earth, spreading corruption.** God the Almighty said: **As for ‘Aad, they were arrogant upon the land without right and said, ‘Who is stronger than us in strength?’ Did they not see that God, who created them, was stronger than them in strength?** And He said here: **whose like had not been created in the lands**, meaning the tribe whose like had not been created in their land due to their strength, strength, and great composition. Mujahid said: Iram was an ancient nation, meaning the first ‘Aad. Qatada bin Di‘amah and Al-Suddi said: Iram was the house of the kingdom of ‘Aad. This is a good, good and strong statement. Mujahid, Qatada and Al-Kalbi said regarding His statement: **of the pillars** that they were people of pillars who did not stand. Al-Awfi said on the authority of Ibn Abbas: They were called **of the pillars** because of their height. Ibn Jarir chose the first and rejected the second and he was correct.

And the Almighty’s saying: **The like of which has not been created in the land**, Ibn Zayd returned the pronoun to the pillars because of their height and said: They built pillars in Al-Ahqaf, the like of which has not been created in the land. As for Qatada and Ibn Jarir, they returned the pronoun to the tribe, meaning the like of that tribe has not been created in the land, meaning in their time. This statement is correct, and the statement of Ibn Zayd and those who followed his school is weak because if that was what was meant, he would have said the like of which has not been created in the land, but rather he said: **The like of which has not been created in the land.** Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of someone who told him, on the authority of Al-Miqdam, on the authority of the Prophet, may God bless him and grant him peace, that he mentioned Iram of the Pillars and said: **A man from them would come to the rock and carry it against the tribe, destroying them.** Then Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Al-Tahir told us, Anas bin Ayyad told us, on the authority of Thawr bin Zayd Al-Dailami, who said: I read a book and he named where he read it, I am Shaddad bin Aad, and I am the one who raised the pillars, and I am He who strengthened with my two arms the sight of one, and I am the one who hoarded a treasure of seven cubits that none can extract except the nation of Muhammad, may God bless him and grant him peace. **I said:** According to every statement, whether the pillars were buildings that they built or the columns of their homes for the Bedouins or a weapon with which they fought or the height of one of them, they are a tribe and a nation among the nations, and they are the ones mentioned in the Qur’an in more than one place, paired with Thamud as here, and God knows best.

Whoever claims that what is meant by His statement, **Iram of the Pillars**, is a city, either Damascus, as narrated by Saeed bin Al-Musayyab and Ikrimah, or Alexandria, as narrated by Al-Qurazi or others, then there is a problem with that, because how can the statement be consistent with this, **Have you not seen how your Lord dealt with ‘Aad, * Iram of the Pillars?** If that is made a substitute or an explanatory apposition, then the statement is not consistent in that case. Then what is meant is only the report of the destruction of

the tribe called ‘Aad and what God brought upon them of His punishment that cannot be averted, not that what is meant is the report of a city or a region.

I have only drawn attention to this so that one will not be deceived by much of what a group of commentators have mentioned regarding this verse, of a city called Iram of the Pillars, built with bricks of gold and silver, its palaces, houses, and orchards, and that its pebbles are pearls and jewels, its soil is musk, its rivers are flowing, its fruits are falling, its houses have no companions, its walls and gates are yellow, there is no one to call or answer it, and that it moves, sometimes being in the land of Syria, sometimes in Yemen, sometimes in Iraq, and sometimes in other countries. All of this is from the fables of the Israelites, made up by some of their heretics, to test the minds of the ignorant among the people, to make them believe them in all of that.

Al-Tha’labi and others mentioned that a Bedouin man, Abdullah bin Qilabah, went in search of his camels during the time of Mu’awiyah, and while he was wandering in search of them, he saw a great city with walls and gates. He entered it and found in it something close to what we mentioned of the characteristics of the golden city that was mentioned earlier. He returned and informed the people, and they went with him to the place he had mentioned, but they did not see anything. Ibn Abi Hatim mentioned the story of Iram of the Pillars here at length, and this story cannot be attributed correctly. Even if it were true that the Bedouin was the one who invented it, he might have invented it or he might have been afflicted with a kind of delusion and madness, so he believed that it was real in the outside world, but it was not. This is what makes it certain that it is not true. This is similar to what many of the ignorant, greedy, and deceitful people say about the existence of underground treasures, containing tons of gold and silver, various types of jewels, rubies, pearls, and great elixirs, but there are obstacles that prevent access to them and taking from them. They deceive the money of the rich, the weak, and the foolish, and they eat it unjustly by spending it on intoxicants, drugs, and similar nonsense, and they joke about them. What is certain is that there are pre-Islamic and Islamic treasures in the earth, and whoever obtains something from them can convert it. As for the way they claimed, it is a lie, slander, and defamation, and nothing of what they say is authentic except from their own transmission or the transmission of someone who took from them. And God... Glory be to Him, the Most High, the Guide to the Right Path.

Ibn Jarir’s statement: It is possible that what is meant by his saying: **Iram of the Pillars** is a tribe or a town that Ad inhabited, and that is why it was not declined. This is questionable because what is meant by the context is to inform about the tribe, and that is why he said after it: **And Thamud who hewed out the rocks in the valley**, meaning they cut the rocks in the valley. Ibn Abbas said that they carved them and pierced them, and this is what Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd said. From this it is said **Mujtaba An-Namar** if they pierced them, and **ajtaba Al-Thawb** if you open the garment, and from this also the pocket is said. God Almighty said: **And you carve out of the mountains,**

Surat al-Fajr 89:14

Indeed, your Lord is ever watchful.

houses in a state of exultation. Ibn Jarir and Ibn Abi Hatim recited here the words of the poet:

Everything except God will perish, just as the living, the ugly, and the evil will perish.

They struck every deaf Saada with strong hands and forearms

Ibn Ishaq said: They were Arabs and their home was in Wadi Al-Qura. We have already mentioned the story of Aad in detail in Surat Al-A'raf, so there is no need to repeat it. God the Almighty says: **And Pharaoh, lord of the stakes.** Al-Awfi said on the authority of Ibn Abbas: The stakes are the soldiers who strengthen his authority. It is said that Pharaoh would stake their hands and feet to iron stakes, hanging them from them. Mujahid said the same: He would stake people with stakes. This is what Saeed bin Jubayr, Al-Hasan and Al-Suddi said. Al-Suddi said: He would tie a man by each leg to a stake, then drop a huge rock on him to crush him. Qatadah said: We have been told that he had shelters and playgrounds under which he could play, made of stakes and ropes. Thabit Al-Bunani said on the authority of Abu Rafi: Pharaoh was called **lord of the stakes** because he drove four stakes for his wife, then placed a huge millstone on her back until she died.

And the Almighty said: **Those who transgressed in the land * And increased corruption therein** meaning they rebelled, acted insolently, and spread corruption and harm to people on earth **so your Lord poured down upon them a scourge of punishment** meaning He sent down upon them a punishment from the sky and brought down upon them a punishment that cannot be averted from the criminal people.

And the Almighty's saying: **Indeed, your Lord is ever watchful.** Ibn Abbas said: He hears and sees, meaning He watches His creation in what they do and rewards each one according to his efforts in this world and the next. He will present all of creation before Him, and He will judge them justly and will reward each one according to what he deserves. He is far removed from injustice and oppression. Ibn Abi Hatim mentioned here a very strange hadith, and its chain of transmission and authenticity are questionable. He said: My father told us, Ahmad ibn Abi al-Hawari told us, Yunus al-Hadha' told us, on the authority of Abu Hamza al-Baisani, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: "O Muadh, the believer is a prisoner before the Truth. O Muadh, the believer will not be at peace and will not feel safe from his turmoil until he leaves the bridge of Hell behind him. O Muadh, the Quran has restrained the believer from many of his desires and from being destroyed by them, by God's permission. So the Quran is his guide, fear is his path, longing is his mount, prayer is his refuge, fasting is his paradise, charity is his release, truthfulness is his commander, modesty is his minister, and his Lord, the Almighty, is watching over all of that."

Ibn Abi Hatim said: Yunus Al-Hadha' and Abu Hamza are unknown, and Abu Hamza on the authority of Muadh is mursal. And if it was from Abu Hamza, it

would have been good, meaning if it was from his words, it would have been good. Then Ibn Abi Hatim said: My father told us, Sufyan ibn Salih told us, Al-Walid ibn Muslim told us, from Sufyan ibn Amr, from Aifa', from Ibn Abd Al-Kila'i, that he heard him while he was preaching to the people, saying: Hell has seven bridges. He said: And the Sirat is over them. He said: Then the creation will be stopped at the first bridge and he will say: **Stop them, for they will be questioned.** He said: Then they will be held accountable for the prayer and asked about it. He said: Then those who perish will perish therein and those who are saved will be saved. Then when they reach the second bridge, they will be held accountable for the trust, how they fulfilled it and how they betrayed it. He said: Then those who perish will perish and those who are saved will be saved. Then when they reach the third bridge, they will be asked about the ties of kinship, how they maintained them and how they severed them. He said: Then those who perish will perish and those who are saved will be saved. He said: And the ties of kinship on that Day will hang down to the depths in Hell, saying: O God, whoever maintains ties with me, sever them, and whoever severs ties with me, sever them. He said: And it is about which God Almighty says: **Indeed, your Lord is ever watchful.** This is how it was reported. This trace is not mentioned in full.

Fath al-Qadir

14- **Indeed, your Lord is ever watchful.** We have already mentioned the statement of those who said that this is the answer to the oath. The first is that the answer is omitted, and this sentence is an explanation of what preceded it, and it indicates that the same thing that happened to those unbelievers will happen to the disbelievers of his people, peace and blessings be upon him. The meaning of **ever watchful** is that He watches the deeds of every person until He rewards them for good with good and for evil with evil. Al-Hasan and Ikrimah said: That is, the path of the servants is upon Him, and no one escapes Him. Watchful and watchful: the path. Its explanation was presented in Surah Bara'ah, and it was also presented in His statement: **Indeed, Hell is ever an ambush.**

Al-Faryabi, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas, regarding his statement, **By the dawn**, that he said: The dawn of the day. Ibn Jarir narrated on his authority that he said: It means the dawn prayer. Sa'id ibn Mansur, Al-Bayhaqi in Al-Shu'ab, and Ibn Asakir also narrated on his authority, regarding his statement, **By the dawn**, that he said: It is Muharram, the dawn of the year. Authentic hadiths have been reported about the virtue of fasting the month of Muharram, but they do not indicate that it is what is meant by the verse, neither by conformity, nor by implication, nor by commitment. Ahmad, Al-Nasa'i, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Jabir that the Prophet (peace and blessings of God be upon him) said: **By the dawn, and ten nights, and the even and the odd.** He said: The ten are the ten days of

Al-Adha, and the odd is the Day of Arafah, and the even is the Day of Sacrifice. In another version: They are the nights of Dhul-Hijjah. Abd ibn Humayd narrated on the authority of Talha ibn Abdullah that he and Abu Salamah ibn Abdur-Rahman entered upon Ibn Umar. Ibn Umar invited them to lunch on the Day of Arafah. Abu Salamah said, **Aren't these the ten nights that God mentioned in the Qur'an?** Ibn Umar said, **How do you know?** He said, **I have no doubt.** He said, **Yes,** and he had doubts. There are hadiths that have been narrated about the virtues of these ten nights, but none of them indicates that they are what is meant by what is mentioned in the Qur'an here in any way. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement, **and ten nights**, that they are the last ten days of Ramadan. Ahmad, Abd ibn Humayd, al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Imran ibn Husayn that the Prophet (peace and blessings of God be upon him) was asked about the even and the odd prayers, and he said, **They are prayers, some of which are even and some of which are odd.** In its chain of transmission is an unknown man, who is the one who narrated it on the authority of Imran ibn Husayn. It has been narrated on the authority of Imran ibn 'Isam on the authority of Imran ibn Husayn without the unknown man being mentioned. Al-Tirmidhi said, after narrating it with the chain of transmission that includes the unknown man: It is a strange hadith that we do not know of except through the hadith of Qatadah. Ibn Kathir said: I think that stopping it with Imran ibn Husayn is more likely, and God knows best. He said: Ibn Jarir did not definitively say anything about the even and the odd. Abd al-Razzaq, Abd ibn Humayd, and Ibn Jarir narrated this hadith with its chain of transmission ending with Imran ibn Husayn, so this strengthens what Ibn Kathir said. Abd ibn Humayd narrated from Ibn Abbas regarding the statement of God, **and the even and the odd**, he said: Everything that is even is two, and the odd is one. At-Tabarani and Ibn Mardawayh narrated, and As-Suyuti said with a weak chain of transmission on the authority of Abu Ayyub, on the authority of the Prophet (peace and blessings of God be upon him): "He was asked about the even and the odd, and he said: Two days and a night, the Day of Arafah and the Day of Sacrifice, and the odd is the night of Sacrifice, the night of Jumu'ah." Ibn Jarir narrated from Jabir that the Messenger of God (peace and blessings of God be upon him) said: **The even are the two days, and the odd is the third day.** Abdur-Razzaq, Saeed bin Mansour, Ibn Saad, Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abdullah bin Az-Zubayr that he was asked about the even and the odd, so he said: The even is the statement of God, the Most High: **But whoever hastens [to perform the ritual prayer] in two days, there is no sin upon him** (al-Sha'b 4:17), and the odd is the third day. In another version: The odd is the middle of the days of Tashreeq. Abd bin Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi in Ash-Sha'b narrated through various chains of narration on the authority of Ibn Abbas that he said: The even is the Day of Sacrifice and the odd is the Day of Arafah. Ibn Jarir narrated on his authority: **And by the night when it departs** he said: When it departs. Ibn al-Mundhir narrated on the authority of

Ibn Mas'ud that he recited **And by the dawn** until the verse: **When it departs** he said: This is an oath that your Lord is watching. Al-Faryabi, Ibn Abi Shaybah, Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in Ash-Sha'b narrated through various chains of narration on the authority of Ibn Abbas regarding the statement: **An oath to one of reason** he said: To one of reason, intellect and foresight. Ibn Jarir narrated on his authority regarding his statement: **Baad * Iram** he said: By Iram he means the one who is doomed. Don't you see that you say Iram, the sons of so-and-so, **of the pillars** meaning their height is like pillars. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Al-Miqdam bin Ma'di Karib "on the authority of the Prophet, peace and blessings be upon him, that he mentioned "Iram of the pillars" and said: A man from them would come to a rock, carry it on his shoulder and throw it on any tribe he wanted, thus destroying them." In its chain of transmission is an unknown man because Mu'awiyah bin Salih narrated it on the authority of someone who narrated it to him on the authority of Al-Miqdam. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **they carved out the rocks in the valley** he said: they pierced them. Ibn Jarir narrated on his authority regarding the verse: he said: they carved houses out of the mountains. **And Pharaoh, lord of the stakes** he said: The stakes are the soldiers who strengthen his command. Al-Hakim narrated with a chain of transmission traceable back to Ibn Masoud, regarding the verse: **Of the Stakes**, he said: Pharaoh staked his wife with four stakes, then he placed a huge millstone on her back until she died. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated with a chain of transmission traceable back to Ibn Abbas, regarding the verse: **Indeed, your Lord is ever watchful**, he said: He hears and sees. Al-Hakim narrated with a chain of transmission traceable back to Ibn Masoud, regarding the verse: **Indeed, your Lord is ever watchful**, he said: Beyond the Sirat are bridges: a bridge over which is trust, a bridge over which is kinship, and a bridge over which is the Lord, the Almighty and Majestic.

Tafsir al-Baghawi

14- **Indeed, your Lord is ever watchful.** Ibn Abbas said: meaning that He sees, hears, and perceives.

Al-Kalbi said: The path of the servants is on it, no one misses it. Muqatil said: The path of people is on it, and the watchtower, and the watchtower: the road.

It was said: The reference of creation is to His rule and command, and to Him is their destiny.

Al-Hasan and Ikrimah said: He monitors the deeds of the children of Adam.

Meaning: He does not miss any of the deeds of His servants, just as He does not miss the one who is watching.

Al-Saddi said: God set fire on their path until He destroyed them.

Surat al-Fajr 89:14

Indeed, your Lord is ever watchful.

Tafsir al-Baidawi

14- **Indeed, your Lord is ever watchful** refers to the place where He watches for surveillance. The verb *mif'al* comes from *raṣadahu* like *miqāt* from *miqāt*, and it is a metaphor for His surveillance of the disobedient with punishment.

Surat al-Fajr 89:15

But as for man, when his Lord tests him and honors him and blesses him, he says, **My Lord has honored me.**

Tafsir al-Jalalayn

15 - **As for man** the disbeliever **when his Lord tests him and honors him** with money and other things **and blessings**, he says, **My Lord has honored me**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **But as for man, when his Lord tests him**, God Almighty says: But as for man, when his Lord tests him with blessings and wealth, **then honors him** with water, and favors him, **and favors him** with what He has bestowed upon him of His bounty, **then he says, 'My Lord has honored me,'** so he rejoices in that, and is pleased with it, and says, **My Lord has honored me with this honor.**

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **But as for man, when his Lord tests him and honors him and blesses him, he says, 'My Lord has honored me.'** And it is right for him.

Tafsir al-Qurtubi

The Almighty said: **As for man**, meaning the disbeliever. Ibn Abbas said: He means Utbah ibn Rabi'ah and Abu Hudhayfah ibn al-Mughirah. It was also said: Umayyah ibn Khalaf. It was also said: Ubayy ibn Khalaf. **When his Lord tests him**, meaning He tests him and tries him with blessings. *Ma:* is an additional conjunction. **He honors him** with money. **And blesses him** with what He has given him. **Then he says, 'My Lord has honored me,'** so he rejoices in that and does not praise Him.

Tafsir Ibn Kathir

God the Almighty says, denouncing the belief of man that if God the Almighty expands his provision to test him in that, he believes that this is from God as an honor for him, but it is not so. Rather, it is a trial and an examination, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** Likewise, on the other hand, if He tests him and tests him and restricts his provision, he believes that this is from God as an insult to him, as God the Almighty said: *No*, meaning the matter is not as he claimed, neither in this nor in that, for God the Almighty gives wealth to whomever He loves and to whomever He does not love, and restricts it to

whomever He loves and to whomever He does not love. Rather, the criterion in that is obedience to God in both cases: if he is rich, he should thank God for that, and if he is poor, he should be patient. God the Almighty's saying: **Rather, you do not honor the orphan**, contains an order to honor him, as came in the hadith narrated by Abdullah bin Mubarak on the authority of Saeed bin Abi Ayyub on the authority of Yahya bin Abi Sulayman on the authority of Yazid bin Abi Atab on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace: **The best house among the Muslims is the house in which an orphan is treated well, and the worst house among the Muslims is the house in which an orphan is treated badly.** Then he pointed with his finger, **I and the one who takes care of an orphan will be in Paradise like this.**

Abu Dawud said: Muhammad ibn al-Sabah ibn Sufyan told us, Abd al-Aziz, meaning ibn Abi Hazim, told us, my father told me, on the authority of Sahl, meaning ibn Sa'id, that the Messenger of God, may God bless him and grant him peace, said: **I and the one who looks after an orphan will be like these two in Paradise**, and he joined his middle fingers and the one next to his thumb. **And you do not encourage one another to feed the poor**, meaning they do not command kindness to the poor and needy, nor do they urge one another to do so. **And you devour inheritance**, meaning the inheritance, **devouring all**, meaning from whatever source it came to them, whether lawful or unlawful. **And you love wealth with an excessive love**, meaning very much. Some of them added an obscene amount.

Fath al-Qadir

When He, the Almighty, mentioned that He is watching, He mentioned what indicates the difference in the conditions of His servants when they encounter good and when they encounter evil, and that the aspiration of their eyes and most of their goals is this world, so He said: 15- **But as for man, when his Lord tests him** meaning tests him and tries him with blessings **and honors him and favors him** meaning honors him with money and expands his provision **he says, 'My Lord has honored me'** rejoicing in what he has attained and delighted with what he has been given, not thanking God for that, nor does it occur to him that this is a test for him from his Lord and a trial of his condition and a revelation of what he contains of patience, impatience, gratitude for the blessing and ingratitude for it. What is in His saying: *when* is redundant, and His saying: **and honors him and favors him** is an explanation of the test, and the meaning of **honored me** is that He favors me with what He has given me of money and bestows upon me of blessings due to my greater deserving of that and my being a subject for it, and man is the subject, and its predicate is, so He says, **My Lord Akramna**, and the letter Fa was added to it to include the meaning of the condition and the adverbial phrase between the subject and the predicate, even if it came first in wording, it came after in meaning: that is, as for man, he says, **My Lord, honor me at the time of his trial with bounty.** Al-Kalbi said: Man is the disbeliever, Abi bin Khalaf. Muqatil said: It was revealed about Umayyah bin Khalaf, and it was said that it was

Surat al-Fajr 89:15

But as for man, when his Lord tests him and honors him and blesses him, he says, "My Lord has honored me."

revealed about Utbah bin Rabi'ah and Abi Hudhayfah bin Al-Mughira.

Tafsir al-Baghawi

15- **But as for man, when his Lord tests him with a blessing, then honors him with money and blessings, he says, 'My Lord has honored me,' with what He has given me.**

Tafsir al-Baidawi

15- **As for man** is connected to his saying: **Indeed, your Lord is ever watchful** as if it was said that he is **ever watchful** of the Hereafter, so he only wants to strive for it. As for man, he is only concerned with this world and its pleasures. **When his Lord tests him** tests him with wealth and ease **then honors him and bestows favors** with prestige and money. **He says, 'My Lord has honored me'** favored me with what He has given me, and it is the predicate of the subject, which is *man*. The *fa* is because of the meaning of the condition in *amma*, and the intermediate adverbial phrase in estimating the delay, as if it was said: As for man, he says, **My Lord has honored me** at the time of his test with favors. And likewise his saying:

Surat al-Fajr 89:16

But when He tests him and restricts his provision, he says, **My Lord has humiliated me.**

Tafsir al-Jalalayn

16 - **And when He tests him and restricts his provision, he says, My Lord has humiliated me**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **But if He tests him and restricts his provision**, meaning: But if his Lord tests him with poverty, **and restricts his provision**, meaning: His provision is reduced and made scarce, so his wealth is not increased, nor is it expanded for him. **Then he says, 'My Lord has humiliated me,'** meaning: That person says: My Lord has humiliated me, meaning: He has humiliated me with poverty, and he does not thank God for giving him soundness of his limbs and providing him with well-being in his body.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **But when He tests him and restricts his provision, he says, 'My Lord has humiliated me.'** How quickly the son of Adam disbelieves.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, regarding His statement, **He restricted his provision**, he said: He restricted it.

The reciters differed in their recitation of the statement, **and He restricted his provision for him.** The majority of reciters in the regions recited it with a light *qadara* meaning he became poor, except for Abu Ja'far al-Qari, who recited it with a shaddah **fa qadara**. It was reported on the authority of Abu 'Amr ibn al-'Alaa that he used to say, *qadara*, meaning he would give him what would suffice him, and he would say, **If He had done that to him, he would not have said, 'My Lord has humiliated me.'**

The correct reading for us is to read it with a light pronunciation, as the authoritative reciters have agreed on it.

Tafsir al-Qurtubi

God the Almighty says: **But when He tests him** i.e., tests him with poverty and tries him, **then He restricts** i.e., restricts **his provision** to the extent of what is sufficient. **He says, 'My Lord has humiliated me'** i.e., He has treated me with disgrace. This is the description of the disbeliever who does not believe in the resurrection. For him, honor and disgrace are due to the abundance or scarcity of his share in this world. As for the believer, honor for him is that God honors him with His obedience and guidance, which leads to the share of the Hereafter, and if He gives him plenty

in this world, he praises and thanks Him.

I said: The two verses describe every disbeliever. Many Muslims think that what God has given them is due to their honor and virtue with God, and they may say out of ignorance: If I did not deserve this, God would not have given it to me. Similarly, if someone is miserly with someone, he thinks that it is because he is insignificant before God. The general reading is *fa-qadar* with a light dal. Ibn 'Amir read it with a shaddah, and these are two dialects. The preferred reading is the light one, based on God's statement: **And whoever has restricted his provision** (al-Talaq 65:7). Abu 'Amr said: *and* (qadar) means being miserly. *qadar* with a shaddah means giving someone what is sufficient for him, and if that were done to him, he would not have said **My Lord has humiliated him.** The people of the Two Sanctuaries and Abu 'Amr read *rabbi* with a fathah on the ya' in both instances. The rest made it sukun. Al-Buzi, Ibn Muhaysin, and Ya'qub confirmed the ya' in *akramaan* and *ahanan* in both instances, because it is a noun and should not be deleted. The Medinan scholars confirmed it in the continuous version but not in the pause version, following the Qur'an. Abu Amr chose to keep it in the connected recitation or delete it, because it is the beginning of a verse, and to delete it when stopping due to the script of the Qur'an. The rest chose to delete it, because it occurred in both places without a ya', and the Sunnah is not to deviate from the script of the Qur'an, because that is the consensus of the Companions.

Tafsir Ibn Kathir

God the Almighty says, denouncing the belief of man that if God the Almighty expands his provision to test him in that, he believes that this is from God as an honor for him, but it is not so. Rather, it is a trial and an examination, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** Likewise, on the other hand, if He tests him and tests him and restricts his provision, he believes that this is from God as an insult to him, as God the Almighty said: *No*, meaning the matter is not as he claimed, neither in this nor in that, for God the Almighty gives wealth to whomever He loves and to whomever He does not love, and restricts it to whomever He loves and to whomever He does not love. Rather, the criterion in that is obedience to God in both cases: if he is rich, he should thank God for that, and if he is poor, he should be patient. God the Almighty's saying: **Rather, you do not honor the orphan**, contains an order to honor him, as came in the hadith narrated by Abdullah bin Mubarak on the authority of Saeed bin Abi Ayyub on the authority of Yahya bin Abi Sulayman on the authority of Yazid bin Abi Atab on the authority of Abu Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace: **The best house among the Muslims is the house in which an orphan is treated well, and the worst house among the Muslims is the house in which an orphan is treated badly.** Then he pointed with his finger, **I and the one who takes care of**

Surat al-Fajr 89:16

But when He tests him and restricts his provision, he says, "My Lord has humiliated me."

an orphan will be in Paradise like this.

Abu Dawud said: Muhammad ibn al-Sabah ibn Sufyan told us, Abd al-Aziz, meaning ibn Abi Hazim, told us, my father told me, on the authority of Sahl, meaning ibn Sa'id, that the Messenger of God, may God bless him and grant him peace, said: **I and the one who looks after an orphan will be like these two in Paradise**, and he joined his middle fingers and the one next to his thumb. **And you do not encourage one another to feed the poor**, meaning they do not command kindness to the poor and needy, nor do they urge one another to do so. **And you devour inheritance**, meaning the inheritance, **devouring all**, meaning from whatever source it came to them, whether lawful or unlawful. **And you love wealth with an excessive love**, meaning very much. Some of them added an obscene amount.

Fath al-Qadir

16- **And when He tests him** that is, tests him and treats him as someone who tests him **and restricts his provision** that is, restricts it and does not expand it for him, nor does He expand it for him **then he says, 'My Lord has humiliated me'** that is, He has treated me with disgrace. This is the description of the disbeliever who does not believe in the Resurrection, for he has no honor except this world and the expansion of its pleasures, and no humiliation except missing it and not attaining what he wants of its adornments. As for the believer, honor for him is that God honors him through his obedience and grants him success in the work of the Hereafter. It is possible that it is meant for man in general because of his lack of awareness that what he has attained of good and what he has suffered of evil in this world is only for choice and testing, and that this world as a whole is not worth a mosquito's wing to God, and if it were worth a mosquito's wing, He would not have given the disbeliever among us a drink of water. Nafi' recited with the addition of the ya' in *akramaan* and *ahannan* in connection and deleting them in stopping. Ibn Kathir, in the narration of Al-Bazzi from him, and Ibn Muhaisin and Ya'qub, recited with the addition of them in connection and stopping. The rest recited with the deletion of them in connection and stopping, following the orthography of the Qur'an and to agree with the beginnings of the verses. The original is to add it because it is a noun. Among the deletions is the saying of the poet:

And the one whose age is apparent when he is standing up for it, they deny it

That is, he denied me. The majority read *fa-qadar* with a light *yaa*, while Ibn 'Amir read it with a heavy *yaa*, and these are two dialects. Al-Hamyan and Abu 'Amr read *rabbi* with a fatha on the *yaa* in both cases, while the rest made it sukun.

Tafsir al-Baghawi

16- **And when He tests him**, with poverty, **and restricts his provision**, Abu Ja'far and Ibn 'Amir read **and**

restricts with a shaddah on the dal, while others read it without a shaddah. These are two dialects, meaning He restricts his provision. It was also said that **and restricts** means **and gives him enough to suffice him**. "Then he says, 'My Lord has humiliated me,'" He has humiliated me with poverty. This refers to the unbeliever, for whom honor and humiliation are due to an abundance of money and fortune in this world or a scarcity thereof.

Al-Kalbi and Muqatil said: It was revealed about Umayyah ibn Khalaf al-Jumahi, the infidel.

Tafsir al-Baidawi

16- **And if He tests him and restricts his provision** If the restriction is as for man, if He tests him with poverty and stinginess to balance his counterpart. **He says, 'My Lord has humiliated me'** Because of his limited vision and bad poverty, stinginess may lead to honoring in both abodes, and expansion may lead to intending enemies and being absorbed in the love of this world. That is why He, the Most High, rebuked him for his saying, and deterred him from it by saying:

Surat al-Fajr 89:17

No! Rather, you do not honor the orphan.

Tafsir al-Jalalayn

17 - *No* deterrence, meaning that honor is not in wealth and humiliation is not in poverty, but rather it is in obedience and disobedience, and the infidels of Mecca do not pay attention to that. **Rather, you do not honor the orphan** they do not treat him well despite their wealth or they do not give him his right from the inheritance.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **No, but you do not honor the orphan.** The people of interpretation differed regarding the meaning of His statement *No* in this place, and what He denied thereby. Some of them said: God, the Most High, denied that the reason for his honor was from the one who honored him because of his abundant wealth, and the reason for his humiliation was from the one who humiliated him because of his little wealth.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding His statement, **But when He tests him and restricts his provision, he says, 'My Lord has humiliated me.'** How quickly the son of Adam disbelieves! God Almighty says: No! I do not honor whom I honor with an abundance of this world, nor do I humiliate whom I humiliate with a scarcity of it. Rather, I honor whom I honor with obedience to Me, and I humiliate whom I humiliate with disobedience to Me.

Others said: Yes, He, the Most High, denied that a person would praise his Lord for a blessing without his poverty, and complain of his need. They said: The meaning of the statement is: No, meaning it should not have been like this, but he should have praised Him for both matters, both for his wealth and his poverty.

The more correct of the two opinions on this matter is the opinion we mentioned from Qatada, because his statement, **But you do not honor the orphan**, and the verses that follow it indicate that he only humiliated the one who humiliated because he did not honor the orphan, nor encourage the feeding of the poor, and all the other meanings that he enumerated. And in his clarification of the reason for which he humiliated the one who humiliated, there is clear evidence of the reason for honoring the one who honored, and in his clarification of that following his statement, **But as for man, when his Lord tests him and honors him and blesses him, he says, 'My Lord has honored me.'** **But when He tests him and restricts his provision, he says, 'My Lord has humiliated me.'** This is a clear statement of what he denied in his statement what we have described.

And His statement: **Rather, you do not honor the orphan**, God Almighty says: **Rather**, I have humiliated whomever I have humiliated because he does not honor the orphan. So He made the speech direct to the address, and said: **Rather, you do not honor the orphan**, and for that reason I have humiliated you.

Tafsir al-Qurtubi

The Almighty's statement: *No* is a response, meaning that the matter is not as he thinks, for wealth is not due to His grace, and poverty is not due to His humiliation, but rather poverty and wealth are from My decree and judgment. Al-Farra' said: *No* in this instance means that the servant should not have been like this, but rather he should praise God the Almighty for wealth and poverty. And in the hadith:

(God Almighty says: No, I do not honor those whom I have honored with an abundance of this world, nor do I humiliate those whom I have humiliated with a scarcity of it. Rather, I honor those whom I have honored with My obedience, and I humiliate those whom I have humiliated with My disobedience.)

God the Almighty said: **Rather, you do not honor the orphan** This is a report about what they used to do of denying the orphan his inheritance, and consuming his wealth extravagantly and hastily before they grow up. Abu Amr and Ya'qub read **they honor, they incite, they eat, and they love** with the letter *ya* because the human being was mentioned before, and what is meant by it is the species, so it was expressed in the plural. The rest read it with the letter *ta* in the four verses, addressing and directing them, as if he said that to them as a rebuke and reprimand. He abandoned honoring the orphan by denying him his right, and consuming his wealth as we mentioned. Muqatil said: It was revealed about Qudamah ibn Maz'un who was an orphan under the care of Umayyah ibn Khalaf.

Tafsir Ibn Kathir

God the Almighty says, denouncing the belief of man that if God the Almighty expands his provision to test him in that, he believes that this is from God as an honor for him, but it is not so. Rather, it is a trial and an examination, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** Likewise, on the other hand, if He tests him and tests him and restricts his provision, he believes that this is from God as an insult to him, as God the Almighty said: *No*, meaning the matter is not as he claimed, neither in this nor in that, for God the Almighty gives wealth to whomever He loves and to whomever He does not love, and restricts it to whomever He loves and to whomever He does not love. Rather, the criterion in that is obedience to God in both cases: if he is rich, he should thank God for that, and if he is poor, he should be patient. God the Almighty's saying: **Rather, you do not honor the orphan**, contains an order to honor him, as came in the

Surat al-Fajr 89:17

No! Rather, you do not honor the orphan.

hadith narrated by Abdullah bin Mubarak on the authority of Saeed bin Abi Ayyub on the authority of Yahya bin Abi Sulayman on the authority of Yazid bin Abi Atab on the authority of Abu Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace: **The best house among the Muslims is the house in which an orphan is treated well, and the worst house among the Muslims is the house in which an orphan is treated badly.** Then he pointed with his finger, **I and the one who takes care of an orphan will be in Paradise like this.**

Abu Dawud said: Muhammad ibn al-Sabah ibn Sufyan told us, Abd al-Aziz, meaning ibn Abi Hazim, told us, my father told me, on the authority of Sahl, meaning ibn Sa'id, that the Messenger of God, may God bless him and grant him peace, said: **I and the one who looks after an orphan will be like these two in Paradise,** and he joined his middle fingers and the one next to his thumb. **And you do not encourage one another to feed the poor,** meaning they do not command kindness to the poor and needy, nor do they urge one another to do so. **And you devour inheritance,** meaning the inheritance, **devouring all,** meaning from whatever source it came to them, whether lawful or unlawful. **And you love wealth with an excessive love,** meaning very much. Some of them added an obscene amount.

Fath al-Qadir

And His statement: 17- *No* is a deterrent and rebuke to the person who said what he said in both cases, because God, the Exalted, may expand provision and expand blessings for a person, not to honor him, and restrict it for him, not to humiliate him, but to test and examine him, as mentioned above. Al-Farra' said: *No* in this instance means that the servant should not have been like this, but rather he should praise God for wealth and poverty. Then God, the Exalted, moved from explaining the evil of man's words to explaining his evil deeds, saying: **Rather, you do not honor the orphan.** The shift to the address is for the purpose of rebuking and reprimanding, according to the majority reading, with the superior form. The majority read **you urge**, "you eat, **and** you love" with the superior form as the address in them. Abu Amr and Ya'qub read them with the subjunctive form, and the plural in these verbs is based on the meaning of "human," because what is meant by it is the genus: that is, rather, you have deeds that are uglier than what was mentioned, which is that you neglect honoring the orphan, so you consume his wealth and prevent him from the surplus of your wealth. Muqatil said: It was revealed about Qudamah ibn Maz'un, who was an orphan in the care of Umayyah ibn Khalaf.

Tafsir al-Baghawi

God responded to those who thought that abundant provision was an honor and that poverty was an insult, saying:

17- *No*! I did not afflict him with wealth for his dignity,

nor did I afflict him with poverty for his humiliation. So He informed us that honor and humiliation do not revolve around money and abundant provision, but rather poverty and wealth are based on His decree. So He grants generosity to the disbeliever, not for his dignity, and He grants power to the believer, not for his humiliation. Rather, He honors a person through his obedience and humiliates him through his disobedience.

The people of Hijaz and Basra read *akramni* and *ahanani* with the *ya'* in the connected word. Ibn Kathir and Ya'qub also stop with the *ya'*, while others delete it in the connected word and in the stopped word.

"Rather, you do not honor the orphan." The people of Basra read: "you honor, you prepare, you eat, **and** you love, **with the letter ya.** **Others read it with the letter ta.** You do not honor the orphan" means you do not treat him well. It was also said: you do not give him his rights.

Muqatil said: Qudamah ibn Maz'un was an orphan in the care of Umayyah ibn Khalaf, and he used to deny him his rights.

Tafsir al-Baidawi

17- "No **although his first statement is in agreement with** akramahu **and he did not say** fa-humiliated him and was able to control him" as he said: "fa-humiliated him and was favoured" because generosity is a favour and failing to do so is not an insult. Ibn Amir and the Kufians read "akramanu **and** ahanna **without a ya**" in connection and stopping. Abu Amr said the same and Nafi' agreed with them in stopping and Ibn Amir read "fa-humiliated" with emphasis. "Rather, you do not honour the orphan."

Surat al-Fajr 89:18

And do not encourage one another to feed the poor.

Tafsir al-Jalalayn

18 - **And do not urge** themselves or others **to feed** that is, to feed **the poor**

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **And do not encourage one another to feed the poor.**

The reciters differed in the recitation of this. Abu Ja'far from Medina and the majority of the reciters from Kufa recited **بَالٍ لَا تَهْتُونَ إِلَيْهِ** with the ta' and fat-ha, and maintaining the alif, meaning: nor do they urge one another to feed the poor. Some of the reciters from Mecca and the majority of the reciters from Medina recited it with the ta' and fat-ha, and deleted the alif **لَا تَهْتُونَ** meaning: nor do they order the feeding of the poor. The majority of the reciters from Basra recited **يَهْدُونَ** with the ya' and deleted the alif, meaning: nor do the ones who say when He afflicts him, may God have mercy on him, honor him and bless him, my Lord has honored me, and when He has decreed his provision for him, my Lord has humiliated me, the orphan, **and nor do they urge one another to feed the poor.** And those of Basra we mentioned also recite **يَكْرُمُونَ** and the rest of the letters with it with the ya', as a report from those we mentioned. It has been reported from some of them that they recited **يَهْدُونَ** with the ta' and damma, and maintaining the alif, meaning: nor do they guard.

The correct thing to say about this, in my opinion, is that these are well-known readings in the readings of the regions, I mean the three readings that are correct in meaning, so whichever of them the reader reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **And do not urge one another to feed the poor** meaning, they should not order their families to feed a poor person when they come. The Kufians read **and do not urge one another** with a fat-ha on both ta's because the statement indicates this. This is the preferred choice of Abu Ubaid. It was narrated from hadh, which means urging.

Tafsir Ibn Kathir

God the Almighty says, denouncing the belief of man that if God the Almighty expands his provision to test him in that, he believes that this is from God as an honor for him, but it is not so. Rather, it is a trial and an examination, as God the Almighty said: **Do they think**

that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive. Likewise, on the other hand, if He tests him and tests him and restricts his provision, he believes that this is from God as an insult to him, as God the Almighty said: *No*, meaning the matter is not as he claimed, neither in this nor in that, for God the Almighty gives wealth to whomever He loves and to whomever He does not love, and restricts it to whomever He loves and to whomever He does not love. Rather, the criterion in that is obedience to God in both cases: if he is rich, he should thank God for that, and if he is poor, he should be patient. God the Almighty's saying: **Rather, you do not honor the orphan**, contains an order to honor him, as came in the hadith narrated by Abdullah bin Mubarak on the authority of Saeed bin Abi Ayyub on the authority of Yahya bin Abi Sulayman on the authority of Yazid bin Abi Atab on the authority of Abu Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace: **The best house among the Muslims is the house in which an orphan is treated well, and the worst house among the Muslims is the house in which an orphan is treated badly.** Then he pointed with his finger, **I and the one who takes care of an orphan will be in Paradise like this.**

Abu Dawud said: Muhammad ibn al-Sabah ibn Sufyan told us, Abd al-Aziz, meaning ibn Abi Hazim, told us, my father told me, on the authority of Sahl, meaning ibn Sa'id, that the Messenger of God, may God bless him and grant him peace, said: **I and the one who looks after an orphan will be like these two in Paradise**, and he joined his middle fingers and the one next to his thumb. **And you do not encourage one another to feed the poor**, meaning they do not command kindness to the poor and needy, nor do they urge one another to do so. **And you devour inheritance**, meaning the inheritance, **devouring all**, meaning from whatever source it came to them, whether lawful or unlawful. **And you love wealth with an excessive love**, meaning very much. Some of them added an obscene amount.

Fath al-Qadir

18- **And do not urge one another to feed the poor.** The majority of scholars read *tahādhunu* from **ḡah ala kadha** meaning to tempt him with it, and its object is omitted: meaning do not urge yourselves, or do not urge one another to that, nor command it, nor guide one another to it. The Kufians read *tahādhunu* with a fat-ha on the ta' and the ha' followed by an alif, and its original form is *tahādhunu*, but one of the two ta's was omitted: meaning do not urge one another. Al-Kisa'i, in a narration from him, and Al-Salami read *tahādhunu* with a damma on the ta' from *al-ḡhād*, which means to urge. His statement, **'ala ta'mim al-miskin** is related to *tahādhunu*, which is either a verbal noun, meaning to feed the poor, or a name for the food, and it is with an omitted complement, meaning to provide food to the poor, or to give food to the poor.

Surat al-Fajr 89:18

And do not encourage one another to feed the poor.

Tafsir al-Baghawi

18- **And do not urge one another to feed the poor**, meaning do not order that he be fed. Abu Ja'far and the people of Kufa read: **you urge one another** with the ha' open and an alif after it, meaning do not urge one another to do it.

Tafsir al-Baidawi

18- **And do not encourage the feeding of the poor** meaning, rather, their actions are worse than their words and more indicative of their wasting of money, which is that they do not honor the orphan with spending and charity, and they do not urge their families to feed the poor, let alone others. The Kufians read **and do not encourage**.

Surat al-Fajr 89:19

And you devour inheritance, devouring it completely.

Tafsir al-Jalalayn

19 - **And you devour the inheritance** the inheritance **devouring what** meaning intensely, the important thing is the share of the women and children from the inheritance along with their share of it or with their money

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And you devour the inheritance, devouring it completely.** God Almighty says in His remembrance: And you devour the inheritance, O people, devouring it completely, meaning: devour it intensely, you do not leave anything of it, and it is from their saying, **I gathered what was on the table, so I gathered it completely:** if you ate what was on me, so you finished all of it.

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

Who said that?

Amr bin Saeed bin Yasar Al-Qurashi told me, he said: Al-Ansari told us, on the authority of Ash'ath, on the authority of Al-Hasan, **And you devour the inheritance, devouring it completely.** He said: The inheritance.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you consume the inheritance,** meaning the inheritance. And likewise in His statement: **Consuming what.**

Who said that?

Muhammad bin Saad told me, he said: My father told us, he said: My uncle told us, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And you devour inheritance with a devouring devotion.** He says: You devour with a great devouring.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, regarding his statement, **And you devour inheritance, devouring what it has.** He said: And the share of its owner.

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 ate what** he said: The lam is the side, the wrapping of everything.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He ate it intensely:** meaning intensely.

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, **eating of what,** that he said: eating intensely.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement, **And you devour inheritance, devouring what you find,** he said: The devouring devourer is the one who ate everything he found without asking, so he ate what was his and what was his companion's. They did not give women an inheritance, nor did they give children an inheritance. And he recited, "And they ask you about women. Say, 'God gives you a legal opinion about them and what is recited to you in the Book about orphan women to whom you do not give what is prescribed for them and whom you desire to marry and about the weak among children.'" (An-Nisa': 127) meaning, you do not give them an inheritance either, **devouring what you find,** he eats his inheritance, and everything he does not ask about, and he does not know whether it is permissible or forbidden.

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, **You consume inheritance, devouring it in vain.** He said: **Through it.**

Ibn Abd al-Rahim al-Barqi told me: Amr ibn Abi Salamah al-Basti told us, on the authority of Zuhair, on the authority of Salim, who said: I heard Bakr ibn Abd God say about this verse, **And you devour inheritance, devouring what you have lost.** He said: Devouring means transgression in inheritance, devouring one's inheritance and the inheritance of others.

Tafsir al-Qurtubi

God the Almighty said: **And you devour the inheritance** meaning the inheritance of orphans. Its root is warath from waratha, so they replaced the waw with a ta', as they said in tijajah, takhamah, taka'ah, taw'ada and the like. **Aklan lama** has already been said, meaning intensely, as al-Suddi said. It was said: *lamma* is to gather, from their saying: I ate the food lama if you ate it all, as al-Hasan and Abu Ubaidah said. The root of the lam in Arabic is to gather, it is said: I gathered the thing, I gathered it, and from this it is said: God gathered his scattered matters, meaning he gathered the scattered matters. Al-Nabigha said:

I will not leave a brother who does not blame you for his disheveled hair.

And from this is their saying: Your house is a gathering place, meaning it gathers people, raises them, and brings them together. Al-Marnaq al-Ta'i said, praising Alqamah ibn Saif:

He loved me like a boy and I did not guide him to the Generous and Majestic

Al-Layth said: **Al-Lam means strong gathering, and from it comes a gathered stone and a gathered battalion.** So the eater gathers the tharid, gathers it into mouthfuls and then eats it. Mujahid said: **He eats it in small bites.** Al-Hasan said: He eats his share and the share of others. Al-Hutay'ah said:

If the blame is not followed by his Lord, then may the Most Merciful sanctify those mills.

Meaning that they combine their own share with the share of others in their eating. Ibn Zayd said: It is that when he eats his money, he is touched by the money of others and eats it, without thinking whether he ate from the bad or the good. He said: The polytheists did not leave inheritance to women or children, rather they ate their inheritance with their inheritance, and their heritage with their heritage. It was said: They eat what the dead person accumulated through injustice and he knows that, so he diversifies in eating between what is forbidden and what is permissible. It is permissible to criticize the heir who got the money easily and leisurely, without breaking a sweat, so he spends it extravagantly and eats it generously, combining the desired foods, drinks and fruits, as the idle heirs do.

Tafsir Ibn Kathir

God the Almighty says, denouncing the belief of man that if God the Almighty expands his provision to test him in that, he believes that this is from God as an honor for him, but it is not so. Rather, it is a trial and an examination, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** Likewise, on the other hand, if He tests him and tests him and restricts his provision, he believes that this is from God as an insult to him, as God the Almighty said: *No*, meaning the matter is not as he claimed, neither in this nor in that, for God the Almighty gives wealth to whomever He loves and to whomever He does not love, and restricts it to whomever He loves and to whomever He does not love. Rather, the criterion in that is obedience to God in both cases: if he is rich, he should thank God for that, and if he is poor, he should be patient. God the Almighty's saying: **Rather, you do not honor the orphan**, contains an order to honor him, as came in the hadith narrated by Abdullah bin Mubarak on the authority of Saeed bin Abi Ayyub on the authority of Yahya bin Abi Sulayman on the authority of Yazid bin Abi Atab on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace: **The best house among the Muslims is the house in which an orphan is treated well, and the worst house among the Muslims is the house in which an orphan is treated badly.** Then he pointed with his finger, **I and the one who takes care of an orphan will be in Paradise like this.**

Abu Dawud said: Muhammad ibn al-Sabah ibn Sufyan told us, Abd al-Aziz, meaning ibn Abi Hazim, told us, my father told me, on the authority of Sahl, meaning ibn Sa'id, that the Messenger of God, may God bless him and grant him peace, said: **I and the one who looks after an orphan will be like these two in Paradise**, and he joined his middle fingers and the one next to his thumb. **And you do not encourage one another to feed the poor**, meaning they do not command kindness to the poor and needy, nor do they urge one another to do so. **And you devour inheritance**,

meaning the inheritance, **devouring all**, meaning from whatever source it came to them, whether lawful or unlawful. **And you love wealth with an excessive love**, meaning very much. Some of them added an obscene amount.

Fath al-Qadir

19- **And you devour the inheritance** Its origin is warath, then the taa was replaced with the damma waw, as in the words tijaah and wajah, and what is meant by it is the money of orphans who inherit from their relatives, as well as the money of women, because they did not give inheritance to women and children and they ate their money **eating what** meaning eating heavily, and it was said that the meaning of what they gathered, from their saying: I lammata the food: if you ate it all.

Al-Hasan said: He eats his share and the share of the orphan, and Abu Ubaidah said the same. The origin of lam in the speech of the Arabs is: gathering, it is said that I lammata the thing lammah lamma: I gathered it, and from this is their saying: God lammed sha'tahu: meaning he gathered what was scattered of his affairs, and from this is the saying of Al-Nabigha:

I will not leave a brother who does not blame you for his disheveled hair.

Al-Layth said: "Al-Lam means to gather intensely. From this comes the word 'a gathered stone' and 'a gathered battalion'. The eater gathers the tharid, collects it, and then eats it." Mujahid said: **He fools foolishly.** Ibn Zayd said: **When he eats his own money, he gathers the money of others and eats it, without thinking about what he has eaten of bad and good.**

Tafsir al-Baghawi

19- **And you consume the inheritance**, meaning the inheritance, **consuming it completely**, meaning that he consumes his share and the share of others, and that is because they did not give inheritance to women or children, and they consumed their share.

Ibn Zayd said: The greedy eater is the one who eats everything he finds, without asking whether it is permissible or forbidden. He eats what is his and what is not. It is said: I ate what is on the table, if you go to what is on it and eat it.

Tafsir al-Baidawi

19- **And you consume the inheritance** inheritance, the root of which is *warath*. "Eating what" means combining what is permissible and what is forbidden, for they did not give inheritance to women and children and they ate their shares or they ate what the testator had combined of what was permissible and what was forbidden, knowing that.

Surat al-Fajr 89:20

And you love wealth with an intense love.

Tafsir al-Jalalayn

20 - **And you love money with an intense love** meaning a lot, so they do not spend it. And in the reading with the upper case in the four verbs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **And you love money with an overwhelming love**, and you love to collect money, O people, and to acquire it with an intense, great love, from their saying: The water has accumulated in the pool, meaning it has gathered together. And from this is the saying of Zuhair ibn Abi Salma:

When they reached the blue water, they put down the sticks of the campers.

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And you love wealth with an intense love**, he said: intensely.

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 you love wealth with an excessive love**, meaning they love an abundance of wealth.

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, **a great deal of love**, he said: **A great deal** means **a lot**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you love wealth with an intense love**: meaning, an intense love.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **with abundant love**, that they love an abundance of money.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, regarding His statement, **And you love wealth with an intense love**, he said: *Excessive* means intense.

Tafsir al-Qurtubi

The Almighty said: **And you love wealth with an**

overwhelming love meaning a lot, both its lawful and unlawful aspects. And **a lot** is **a lot**. It is said: **The thing became very large**, meaning it gathered and became plentiful. And from this comes the word **a lot** in a pool: if it gathered and became plentiful. And the poet said:

If you forgive, O God, you forgive a lot, and which servant of yours is there without pain?

Al-Jammah: the place where water collects. Al-Jumum: a well with abundant water. Al-Jumum **with dammah**: the source. It is said: the water has accumulated abundantly in the well and gathered, after what is in it has been drawn out.

Tafsir Ibn Kathir

God the Almighty says, denouncing the belief of man that if God the Almighty expands his provision to test him in that, he believes that this is from God as an honor for him, but it is not so. Rather, it is a trial and an examination, as God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive**. Likewise, on the other hand, if He tests him and tests him and restricts his provision, he believes that this is from God as an insult to him, as God the Almighty said: *No*, meaning the matter is not as he claimed, neither in this nor in that, for God the Almighty gives wealth to whomever He loves and to whomever He does not love, and restricts it to whomever He loves and to whomever He does not love. Rather, the criterion in that is obedience to God in both cases: if he is rich, he should thank God for that, and if he is poor, he should be patient. God the Almighty's saying: **Rather, you do not honor the orphan**, contains an order to honor him, as came in the hadith narrated by Abdullah bin Mubarak on the authority of Saeed bin Abi Ayyub on the authority of Yahya bin Abi Sulayman on the authority of Yazid bin Abi Atab on the authority of Abu Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace: **The best house among the Muslims is the house in which an orphan is treated well, and the worst house among the Muslims is the house in which an orphan is treated badly**. Then he pointed with his finger, **I and the one who takes care of an orphan will be in Paradise like this**.

Abu Dawud said: Muhammad ibn al-Sabah ibn Sufyan told us, Abd al-Aziz, meaning ibn Abi Hazim, told us, my father told me, on the authority of Sahl, meaning ibn Sa'id, that the Messenger of God, may God bless him and grant him peace, said: **I and the one who looks after an orphan will be like these two in Paradise**, and he joined his middle fingers and the one next to his thumb. **And you do not encourage one another to feed the poor**, meaning they do not command kindness to the poor and needy, nor do they urge one another to do so. **And you devour inheritance**, meaning the inheritance, **devouring all**, meaning from whatever source it came to them, whether lawful or unlawful. **And you love wealth with an excessive love**, meaning very much. Some of them added an obscene amount.

Surat al-Fajr 89:20

And you love wealth with an intense love.

Fath al-Qadir

20- **And you love money with an intense love** meaning a great deal of love. **A great deal** means **a lot**. It is said that the water is abundant in the basin, meaning it is plentiful and collects. **A great deal** means the place where water collects.

Tafsir al-Baghawi

20- **And you love money with a great love**, that is, a lot, meaning: you love to collect money and are obsessed with it. It is said: the water in the basin is abundant, if it is plentiful and accumulates.

Tafsir al-Baidawi

20- **And you love money with an intense love** a lot with greed and greed. Abu Amr, Sahl, and Yaqub read **they do not honor except** and **they love** with the letter *ya*, and the rest with the letter *ta*.

Surat al-Fajr 89:21

No! When the earth is pounded to powder, pounded to powder.

Tafsir al-Jalalayn

21 - *No* to deter them from that **when the earth is pounded to powder** shaken until every building on it collapses and becomes devoid of existence

Tafsir al-Suyuti

Tafsir al-Tabari

And by His saying, *No*, He, the Most High, means that this is not how things should be. Then He, the Most High, informed us of their regret for their bad deeds in this world, and their longing for what they did in the past when regret will be of no use to them, so He, the Most High, said, **No! When the earth is pounded to powder**, meaning: when it returns and is shaken with a violent earthquake, and moves one movement after another.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **No! When the earth is pounded to powder**, meaning: It is moved.

Yunus told me, he said: Ibn Wahb told us, he said: Yaharmala bin Imran told me, that he heard Umar, the freed slave of Ghafra, say: If you hear God say, *No*, then He is only saying, **You have lied**.

Tafsir al-Qurtubi

God Almighty says: **No! When the earth is pounded to powder**.

God the Almighty said: *No!* meaning, this is not how things should be. It is a response to their immersion in this world and their accumulation of it, for whoever does that will regret it on the Day when the earth is leveled, and regret will be of no use. *Daka* means breaking and crushing, and it has been mentioned before. That is, the earth was shaken and moved, one movement after another. Al-Zajjaj said: That is, it was shaken, and Fadak crushed some parts of it.

Al-Mubarrad said: That is, it stuck together and its height was lost. It is said: a she-camel *dakaa*, meaning it has no hump, and the plural is *dak*. This has been mentioned in Surah Al-A'raf and Surah Al-Haqqah. They also say: *Dakkah* means *demolished*. He said:

Did someone destroy a cave and it collapsed?

Dakka Dakka means time after time, it was shaken and some parts broke each other, so everything on its

back was broken. It was also said: its mountains and highlands were crushed until they were level. It was also said: it was crushed, meaning it was spread out, so its houses, palaces, mountains, and all its buildings were gone. And from this the word *dukan* was named, because it was spread out. *Dakka* means to flatten the high ground with carpets, and this is the meaning of the saying of Ibn Masoud and Ibn Abbas: the earth was stretched out like a hide.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafs bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaqiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafs. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaqiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaqiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as

No! When the earth is pounded to powder, pounded to powder.

Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master and And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the

presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death**. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

Then the Almighty repeated the deterrence and warning to them, saying: 21- *No!* meaning, this is not how you should act. Then the Almighty resumed, saying: **When the earth is pounded to powder**, and in it is a warning to them after the deterrence and warning. *Dakk* means breaking and pounding, and the meaning

here is that it was shaken and moved, one movement after another. Ibn Qutaybah said: Its mountains were pounded to powder until they were level. Al-Zajaj said: meaning they shook and crushed each other. Al-Mubarrad said: meaning they were spread out and their height was gone. *Walak* said: The high place was brought down by spreading out. We have previously discussed pounding in Surat Al-A'raf and in Surat Al-Ahqaf, and the meaning is that it was pounded time after time. The accusative of the first *Dakkan* is as a verbal noun emphasizing the verb, and the second *Dakka* is an emphasis on the first, as Ibn Asfour said. The accusative case may be in the state of being: that is, in the state of it being crushed time after time, as one says: I taught him arithmetic, chapter by chapter, and I taught him writing, letter by letter. The meaning is: He repeatedly crushed it until it became scattered dust.

Tafsir al-Baghawi

21- *No*, this is not how things should be. Muqatil said: meaning they do not do what they were commanded to do with regard to the orphan and feeding the poor. Then he informed of their longing for what they had done in the past when it would no longer benefit them, so the Almighty said:

If the earth is pounded to the ground, time after time, and everything on its surface is broken, from mountains, buildings, and trees, nothing remains on its surface.

Tafsir al-Baidawi

21- *No* is a deterrent to them from that and a denial of their action and what comes after it is a threat against them. **When the earth is pounded to a pounding** meaning pounded after pounding until it becomes low mountains and hills, or **scattered dust**.

Surat al-Fajr 89:22

And your Lord will come with the angels, rank upon rank.

Surat al-Fajr 89:22

And your Lord will come with the angels, rank upon rank.

Tafsir al-Jalalayn

22 - **And your Lord came** meaning His command **and the angels** meaning the angels **rank upon rank** is a state, meaning lined up or in many ranks.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And your Lord will come with the angels, rank upon rank.** God Almighty says: And when your Lord comes, O Muhammad, with His angels, rank upon rank.

Ibn Bashar narrated to us, saying: Muhammad ibn Ja'far and Abd al-Wahhab narrated to us, saying: Awf narrated to us, on the authority of Abu al-Munhal, on the authority of Shahr ibn Hawshab, on the authority of Ibn Abbas, may God be pleased with him, who said: When the Day of Resurrection comes, the earth will be stretched out like a leather cover, and its width will be increased to such and such, and all creation will be gathered together on one plain, their jinn and their humans. Then, when that day comes, this lowest heaven will be taken away from its inhabitants on the face of the earth, and the inhabitants of the heaven alone will have twice as many jinn and humans as the inhabitants of the earth. When they are scattered over the face of the earth, they will be terrified by them and will say, 'Is our Lord among you?' They will be terrified by what they say and will say, 'Glory be to our Lord! He is not among us!' And He is coming. Then the second heaven will be taken away, and the inhabitants of the second heaven alone will have twice as many jinn and humans as the inhabitants of the lowest heaven and all the inhabitants of the earth. When they are scattered over the face of the earth, the inhabitants of the earth will be terrified by them and will say, 'Is our Lord among you?' They will be terrified by what they say and will say: Glory be to our Lord! He is not with us! And He is coming! Then the heavens will be judged, one by one. Whenever a heaven is judged for its inhabitants, it will be more numerous than the inhabitants of the heavens below it, and more numerous than all the inhabitants of the earth by a factor of two. Then when they are scattered over the face of the earth, the inhabitants of the earth will be terrified by them and say the same to Him, and they will return to them the same, and they will return to them the same, until the seventh heaven is judged. So the inhabitants of the seventh heaven will have more inhabitants than the inhabitants of six heavens, and more numerous than all the inhabitants of the earth by a factor of two. Then God will come to them while the people are kneeling in rows, and a caller will call out: Today you will know who are the companions of the

vineyard. Let those who praise God in every circumstance stand up. They will be strengthened and set out for Paradise. Then a second call will be made: Today you will know who are the companions of the vineyard. Where were their sides turning away from their beds, calling upon their Lord in fear and hope, and spending from what We have provided them? Then he will call out a third time: **You will know today who are the companions of generosity**, meaning those who are not distracted by trade or sale from the remembrance of God, establishing prayer, and giving zakat. Do they fear a Day when hearts and eyes will be overturned? Then they will rise and be directed to Paradise. When three of these are taken, he will emerge from the Fire and look down upon creation. He has two eyes that see and a tongue that speaks clearly. He will say: "I have been entrusted with three of you: with every stubborn tyrant, who will pick them up from the rows as a bird picks up sesame seeds, and will detain them in Hellfire." Then he will call out a third. Awf said: Abu al-Munhar said: "I thought he was saying: 'I have been entrusted with the companions of the pictures, who will pick them up from the rows as a bird picks up sesame seeds, and will detain them in Hellfire.' When three of these are taken, the scrolls will be spread out, the scales will be set up, and creation will be called to account."

Musa bin Abd al-Rahman told me: Abu Usamah told us, on the authority of al-Ajlal, who said: I heard al-Dahhak bin Zahim say: When the Day of Resurrection comes, God will command the lowest heaven with its inhabitants, and the angels in it will descend, and they will surround the earth and whoever is on it, then the second, then the third, then the fourth, then the fifth, then the sixth, then the seventh, and they will be arranged in rows below each other. Then the highest angel will descend on his left side, Hell. When the people of the earth see it, they will call out, and they will not come to any region of the earth except that they will find seven rows of angels, so they will return to the place they were in. This is what God says: **Indeed, I fear for you the Day of Calling * The Day you will turn back, fleeing, having no protector from God** (Ghafir 40:32-33), and this is what God says: **And your Lord will come with the angels, rank upon rank, and Hell will be brought forth that Day** and His statement: "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" (al-Rahman 55:55). 33] This is what God says: **And the heaven will be split open, and that Day it will be fragile, and the angels will be over its sides.** (al-Haqqah 69:16-17)

Abu Kurayb narrated: Abdur-Rahman ibn Muhammad ibn al-Muharibi narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Abi 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, who said: The Messenger of God, may God bless him and grant him peace, said: "You will stand in one place on the Day of Resurrection for a period of seventy years. No one will look at you and no judgment will be passed between you. You will be stopped, and you will weep until your

tears stop, then you will shed tears of blood, and you will weep until it reaches your chins, or you will be restrained and you will groan. Then you will say: 'Who will intercede for us with our Lord, so that He may judge between us?' They will say: 'Who is more deserving of that than your father?' God made his soil and created him with His hand, and breathed into him of His spirit, and made him all a child. Then Adam, may God bless him and grant him peace, will be brought and asked to do that, and he will come. Then the prophets will be brought, one by one, and every time they come to a prophet, he will refuse." The Messenger of God, may God bless him and grant him peace, said: "Until they come to me. When they come to me, I will go out until I come to the examination." Abu Hurayrah said: O Messenger of God, what is the examination? He said: In front of the Throne. So I prostrated, and I remained prostrating until God sent an angel to me, and he took hold of my arm and lifted me up. Then God said to me: Muhammad, and He knows best. I said: Yes. He said: What is the matter with you? I said: O Lord, You promised me intercession, so grant me intercession for Your creation and judge between them. He said: I have accepted your intercession. I will come to you and judge between you. The Messenger of God (blessings and peace of God be upon him) said: So I turned and stood with the people. While we were standing, we heard a loud noise from the sky, and we were stunned. Then the people of the lowest heaven descended with the same number as those on earth, of jinn and humans, until when they came close to the earth, the earth shone with their light, and they took hold of their ranks, and we said to them: Is our Lord among you? They said: No, and He is coming. Then the people of Heaven will descend, twice as many as those who descended from the angels, and twice as many as those who are in it from the jinn and mankind, until when they come near the earth, the earth will shine with their light, and they will take their places. We will say to them, **Is our Lord among you?** They will say, **No, and He is coming.** Then the inhabitants of the heavens descended in a measure of weakness, until the Almighty descended in the shadows of the clouds and the angels, and they had a voice from their glorification, saying: Glory be to the Possessor of the Kingdom and the Sovereignty, Glory be to the Lord of the Throne, the Possessor of the Mighty, Glory be to the Ever-Living Who does not die, Glory be to the One who causes the creation to die and does not die, Glory be to the Holy One, Lord of the angels and the Spirit, Holy is the Bow, Glory be to our Lord, the Most High, Glory be to the Possessor of the Mighty, the Sovereignty, the Pride, the Authority, and the Greatness, Glory be to Him, Forever and Ever. On that day, eight will carry His Throne, and today they are four, their feet on the borders of the lowest earth and the heavens to their sides, and the Throne is on their shoulders. Then God placed His Throne in a place He wanted on the earth, then He calls out with a call that the creation can hear, saying: O company of jinn and mankind, I have listened since the day I created you until this day, I hear your speech, and I see your deeds, so listen to Me, for these are your scrolls and your deeds that are read to you, so whoever finds good, let him praise God, and whoever finds otherwise, let him not. They blame no one but themselves. Then God

commands Hell, and a shining, dark neck emerges from it. Then God says, **Did I not charge you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy?** (Ya-Sin 36:60) until His saying, **This is Hell, which you were promised.** "And separate yourselves this Day, you criminals." (Ya-Sin 36:59-63) So the people will be separated and kneel, and it is about this that God says, **And you will see every nation kneeling, every nation will be called to its record today.** (al-Jathiyah 45:28), and God will judge between His creation, the jinn, mankind, and animals. Indeed, He will punish the jinn with horns, until there is no longer any responsibility for one another, and God will say, **Be dust.** At that time, the disbeliever will say, **Oh, I wish I were dust.** Then God, the Exalted, will judge between the jinn and mankind.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his saying, **And your Lord will come with angels, rank upon rank,** the ranks of angels.

Tafsir al-Qurtubi

The Almighty's saying: **And your Lord has come** meaning His command and His judgment, said Al-Hasan. It is a case of deleting the complement. It was also said: meaning the Lord came to them with great signs, and it is like His saying: **Unless God comes to them in canopies of clouds** (al-Baqarah 2:210) meaning in canopies. It was also said: He made the coming of the signs His coming, to magnify the importance of the signs. From this is His saying, the Almighty, in the hadith:

O son of Adam, I was sick and you did not visit Me, I asked you for water and you did not give Me, I asked you for food and you did not feed Me. And it was said: **And your Lord came** meaning that doubts were removed that day, and knowledge became necessary, just as doubts and suspicions are removed when the thing about which one was doubted comes. The scholars of allusion said: His power became apparent and took control, and God, may He be praised, is not described as moving from one place to another, and how could He move and transition? He has no place or time, and time and age do not apply to Him, because in the application of time to something there is the loss of times, and whoever misses something is powerless.

God Almighty says: **And the angels** meaning the angels. **Row upon row** meaning in rows.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: **No**, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's

prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafs bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaqiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafs. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaqiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaqiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad bin Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the

oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master and And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: **O Messenger of God, how good this is**. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death**. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafa told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin

Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

22- **And your Lord has come** meaning His command and decree came and His signs appeared. It was said that the meaning is that doubts were removed on that day and knowledge was made apparent and became necessary, just as doubt is removed when something that was doubted comes. It was also said that His dominance and authority came, and that He is the only One in command and management, without assigning any of His servants any of that. **And the angels, rank upon rank** is in the accusative case of **rank upon rank** as a state: meaning lined up, or with ranks. Ata' said: He means the ranks of the angels, and the people of each heaven are a row on their own. Ad-Dahhak said: When the people of each heaven descend on the Day of Resurrection, they will be in a row surrounding the earth and everyone in it, so they will be seven rows.

Tafsir al-Baghawi

22- **And your Lord has come**, Al-Hasan said: His command and decree have come. Al-Kalbi said: He descends **and the angels, rank upon rank**, Ata' said: He means the ranks of angels, and the people of each heaven are a separate rank. Ad-Dahhak said: When the people of each heaven descend on the Day of Resurrection, they will be in a rank mixed with the earth and those in it, so there will be seven rank.

Tafsir al-Baidawi

22- **And your Lord has come** meaning the signs of His power and might have appeared, just as is evident when the Sultan is present, with the effects of his majesty and his rule. **And the kings, rank upon rank** according to their stations and ranks.

Surat al-Fajr 89:23

And on that Day Hell will be brought forth. On that Day man will remember, but how will he receive remembrance?

Surat al-Fajr 89:23

And on that Day Hell will be brought forth. On that Day man will remember, but how will he receive remembrance?

Tafsir al-Jalalayn

23 - **And Hell will be brought forth on that Day** It will be led by seventy thousand reins, each rein in the hands of seventy thousand angels that will sigh and enrage. **On that Day** instead of if it is obligatory **man will remember** that is, the disbeliever, what he neglected. **And how will he be reminded?** An interrogative with the meaning of negation, that is, his remembrance of that will not benefit him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And Hell will be brought forth on that Day.** God Almighty says: And God will come and bring forth Hell.

Al-Hasan bin Arafah told us: Marwan Al-Fazari told us, on the authority of Al-Ala' bin Khalid Al-Asadi, on the authority of Shaqiq bin Sala, who said: Abdullah bin Masoud said, regarding His statement, **And Hell will be brought forth on that Day**, he said: It will be brought forth, led by seventy thousand reins, with each rein being seventy thousand angels leading it.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hasan told us, on the authority of Asim bin Bahdal, on the authority of Abu Wa'il: **And Hell will be brought forth on that Day.** He said: It will be brought forth, led by seventy thousand reins, with each rein being led by seventy thousand angels.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr bin Qais told us, on the authority of Qatada, who said: His two sides are Paradise and Hell. He said: When He descends from His Throne to His Chair, to judge His creation. And he recited: **And Hell will be brought forth on that Day.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And Hell will be brought forth on that Day.** He said: It will be brought forth bound.

And His statement: **On that Day man will remember**, God Almighty says: On that Day man will remember his negligence in this world in obeying God and in doing good deeds that bring him closer to Him. **And how will he be reminded?** He says: From what point of view will he be reminded?

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 told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And how will he be reminded?** He said: How will he be?

Tafsir al-Qurtubi

The Almighty said: **And Hell will be brought forth on that Day:** Ibn Mas'ud and Muqatil said: Hell will be led by seventy thousand reins, each rein held by seventy thousand angels, roaring and sighing, until it is placed on the left of the Throne. In Sahih Muslim, on the authority of Abdullah ibn Mas'ud, he said: The Messenger of God, may God bless him and grant him peace, said: **Hell will be brought forth on that Day, with seventy thousand reins, each rein held by seventy thousand angels, pulling it.** Abu Sa'id al-Khudri said:

When the verse, **And Hell will be brought forth on that Day**, was revealed, the color of the Messenger of God (peace and blessings of God be upon him) changed, and it was evident on his face, until he became very angry with his companions. Then he said, **Gabriel recited to me, 'No! When the earth is pounded to powder—the verse—and Hell will be brought forth on that Day.'** Ali may God be pleased with him said: I said, **O Messenger of God, how will it be brought forth?** He said, "It will be brought forth, led by seventy thousand reins, each of which will be led by seventy thousand angels. It will scatter in a manner that, if left alone, would burn up the people of the assembly. Then Hell will appear to me and say, 'What do you and I have to do with you, O Muhammad? God has forbidden your flesh to me.'" Then no one will remain except that he will say, **Myself, myself!** Except Muhammad (peace and blessings of God be upon him), for he will say, **My Lord, my nation! My Lord, my nation!**

God the Almighty says: **On that Day man will remember** meaning he will be admonished and repent. He is the disbeliever, or the one whose concern is mostly this world. **And how will he be reminded?** meaning how will he be admonished and repent when he neglected them in this world. It is also said: What is the benefit of the remembrance? So the omission of the complement must be understood, otherwise there is a contradiction between **On that Day he will remember** and **How will he be reminded?** Al-Zamakhshari said this.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: **No**, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His

creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafs bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafs. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad bin Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawri bin Yazid told us, on the authority of Khalid bin Ma'dan, on the authority of Jubayr bin Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the

oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master and And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death**. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafa told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin

Surat al-Fajr 89:23

And on that Day Hell will be brought forth. On that Day man will remember, but how will he receive remembrance?

Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

23- **And Hell will be brought forth on that Day** That Day is in the accusative case because of the verb **to bring forth**, and the one who takes the place of the subject of Hell. Makki considered it possible that that Day will be the one who takes the place of the subject, but that is not the case. Al-Wahidi said: A group of commentators said: It will be brought forth on the Day of Resurrection, bound by seventy thousand reins, with each rein being seventy thousand angels pulling it until it is placed on the left of the Throne, and there will not remain any close angel or sent prophet who will not kneel, saying, **O Lord, my soul, my soul**. And what this is transmitted from a group of commentators, traced back to the Messenger of God (blessings and peace of God be upon him), will come, God willing. **On that Day man will remember** This That Day is a replacement for the previous That Day: that is, on the day Hell will be brought forth, man will remember. That is, he will be admonished and remember what he missed and regret what he did in this world of disbelief and sins. It was said that his saying: **On that second day** is a substitute for his saying: **When it is crushed** and the factor in both of them is his saying: **Man will remember** "And how will he remember?" meaning, and from where will he remember and take heed? And it was said that it is with the omission of an adjective: meaning, and from where will he benefit from the remembrance? Al-Zajaj said: Repentance is apparent, and from where is the

repentance?

Tafsir al-Baghawi

23- **And Hell will be brought forth on that Day**. Abdullah ibn Mas'ud and Muqatil said regarding this verse: It will be brought forth, led by seventy thousand reins, with each rein being led by seventy thousand angels, raging and roaring until it is erected on the left side of the Throne. **On that Day**, meaning the Day Hell will be brought forth, **man will remember**, he will be admonished and the disbeliever will repent. **But how will he receive remembrance?** Al-Zajaj said: Repentance will be apparent, but how will he receive repentance?

Tafsir al-Baidawi

23- **And Hell will be brought forth on that Day** as God Almighty says: **And Hell will come forth** and in the hadith: **Hell will be brought forth on that Day with seventy thousand reins, and with each rein seventy thousand angels pulling it**. "On that Day" is a substitute for **when the earth and the workers in them are leveled**. "Man will remember" meaning he will remember his sins or he will be admonished because he knows how ugly they are and regrets them. **And how will he remember** meaning what benefit will there be in remembering so that what came before it is not diminished. This is used as evidence for the non-obligation of accepting repentance, because this remembrance is an unacceptable repentance.

Surat al-Fajr 89:24

He says, "Oh, I wish I had sent forth for my life

Tafsir al-Jalalayn

24 - **He says** with his remembrance *O* for the warning **Would that I had presented** goodness and faith **for my** good life in the Hereafter or the time of my life in this world

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "Oh, would that I had sent forth for my life," God Almighty says, informing us of the eagerness of the son of Adam on the Day of Resurrection, and indicating his negligence in performing righteous deeds in this life that would guarantee him eternal life in unending bliss: Oh, would that I had sent forth for my life in this world righteous deeds for this life of mine, after which there is no death, that which would save me from the wrath of God and would make him worthy of His pleasure.

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

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, **On that Day man will remember, but how will he receive remembrance? He will say, 'Oh, would that I had sent forth for my life.'** He said: God knew that he was truthful, there is a long life in which there is no death in which the last thing upon him is death.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Oh, I wish I had sent forth for my life.** By God, there is a long life.

Muhammad bin Aru 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, **Oh, I wish I had sent forth for my life,** he said: The Hereafter.

Tafsir al-Qurtubi

God Almighty says: **He will say, 'Oh, I wish I had sent forth something for my life.'**

That is, in my life. The lam means in. It was also said: that is, I did good deeds for my life, that is, for a life in which there is no death. It was also said: The life of the people of Hell is not pleasant, as if they have no life. So the meaning is: I wish I had done good deeds to be saved from Hell, so I would be among those who have a pleasant life.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

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He says, "Oh, I wish I had sent forth for my life

the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

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Then Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

24- He says, 'Oh, I wish I had sent forth good deeds for my life' The sentence is a resumption of the answer to an implied question, as if it was said: What does a person say? It is also permissible for it to be a badal ishtimal from his saying: He remembers, and the meaning is: He wishes that he had sent forth good deeds and righteous actions. The lam in 'for my life' means for the sake of my life, and what is meant is the life of the hereafter, for it is life in truth, because it is eternal and uninterrupted. It was said that the lam means 'in', and what is meant is the life of this world: that is, 'Oh, I wish I had sent forth righteous deeds during my life in this world so that I might benefit from them today'. The first is more appropriate. Al-Hasan said: By God, he knew that he would experience a long life in which there would be no death.

Tafsir al-Baghawi

24- He says, **'Oh, I wish I had prepared for my life,'** meaning I had prepared goodness and righteous deeds for my life in the Hereafter, meaning for my Hereafter in which there is no death.

Tafsir al-Baidawi

24- He says, **Oh, I wish I had put forth for my life** meaning for this life of mine, or the time of my life in this world, righteous deeds. This wish does not indicate the independence of the servant in his action, for the one who is prevented from doing something may wish for it if it were possible for him.

Surat al-Fajr 89:25

Then on that Day no one will punish with His punishment.

Surat al-Fajr 89:25

Then on that Day no one will punish with His punishment.

Tafsir al-Jalalayn

25 - **On that Day, none will punish** with a broken dhal **His punishment** meaning God *is* (anyone) meaning He will not leave it to anyone else.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On that Day no one will punish as He punishes, nor will anyone bind as He binds.** The reciters of all regions agreed in their recitation of this by breaking the dhal of ya'dhu'dhu' and the tha' of yuthaq, except for Al-Kisa'i, who recited it by opening the dhal and the tha', based on a report narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he recited it like this, but its chain of transmission is weak.

Ibn Hamid told us: Mihran told us, on the authority of Kharijah, on the authority of Khalid Al-Hadha', on the authority of Abu Qilabah, who said: He told me that the Prophet, may God bless him and grant him peace, recited to him: **On that Day no one will punish with His punishment.**

The correct statement in this regard in our view is that it is what the regions read, which is the kasra on the dhal and thā', due to the consensus of the leading reciters on it. If that is the case, then the interpretation of the statement is: On that Day no one will be punished with the punishment of God in this world, and no one will be bound as he will be bound on that Day in this world. And that is how the reciters of that from the people of interpretation interpreted it.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **On that Day no one will punish with His punishment**, and no one will be bound as tightly as God binds.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Ma'ar, on the authority of al-Hasan: **On that Day no one will be punished as He punished.**

Tafsir al-Qurtubi

The Almighty's saying: **On that Day no one will punish with His punishment** meaning no one will punish like the punishment of God, and no one will be bound like His binding. The metaphor refers to God Almighty. This is the opinion of Ibn Abbas and Al-Hasan.

Al-Kisa'i read لا يُعْزِبُ (لا يُعْزِبُ) لا يُعْزِبُ with a fat-ha on the dhal and the tha', meaning no one will be punished in this world like the punishment of God the disbeliever on that Day.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

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Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master** and **And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The**

angel will say this to you at the time of death. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafa told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

25- **On that Day, no one will be punished with His punishment**. That is, on the day that the time mentioned of the circumstances will come to pass, no one will be punished with the punishment of God.

Tafsir al-Baghawi

25- **On that Day, no one will be punished as He punished him**.

Surat al-Fajr 89:25

Then on that Day no one will punish with His punishment.

Tafsir al-Baidawi

25- On that Day no one will be punished as He punished him.

Surat al-Fajr 89:26

And no one can bind him as he binds.

Tafsir al-Jalalayn

26 - And likewise **and no one shall be bound** with a kasra on the tha' **his bondage** and in a reading with a fatha on the dhal and the tha' the pronoun for his punishment and his bondage refers to the disbeliever and the meaning is no one shall be tormented like his torture and no one shall be bound like his bondage

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **And no one will be bound as he is bound.** He said: God knows that this world is torment and bondage, so He said: Then no one will be tormented as he is tormented in this world, and no one will be bound as he is bound in this world.

As for the one who read it with the fat-ha, he directed its interpretation to: On that Day no one will be punished in this world as God will punish on that Day, and no one will be bound in this world as he will be bound on that Day. Some of the later scholars who read it with the fat-ha interpreted it as: On that Day no one will be punished as the disbeliever will be punished, and no one will be bound as the disbeliever will be bound. He said: How can the kasr be permissible, when there is no punisher on that Day except God? This is a wrong interpretation, because the people of interpretation interpreted it differently, despite the consensus of the authoritative reciters to read it with the meaning that the people of interpretation interpreted it with. I do not think that what prompted him to read it like that was his lack of a correct interpretation.

Tafsir al-Qurtubi

And he is not bound as the disbeliever is bound. What is meant is Satan, because the evidence has established that he is the most severely punished of people, due to his crime, so the statement was made general because of the accompanying explanation. And it was said: It is Umayyah ibn Khalaf, who narrated his crime, so the statement was made general because of the accompanying explanation. And it was said: It is Umayyah ibn Khalaf, narrated by Al-Farraa. Meaning that no one is punished like the punishment of this specific disbeliever, and no one is bound with chains and shackles like his, due to his extreme disbelief and stubbornness. And it was said: That is, no one is punished in his place, so no ransom is taken from him. And punishment means binding. And from this is the saying of the poet

After your hundred gifts

It was said: No one who is not an unbeliever will be

punished with the punishment of an unbeliever. Abu Ubaidah and Abu Hatim chose to open the dal and the tha. The ha would be the pronoun for the unbeliever, because it is well-known that no one will be punished with the punishment of God.

Abu Qilabah narrated that the Prophet (peace and blessings be upon him) read the Qur'an with a fat-ha on the dhal and the tha'. It was narrated that Abu Amr returned to the Prophet's (peace and blessings be upon him) reading. Abu Ali said: It is possible that the pronoun refers to the disbeliever according to the reading of the group, meaning that no one is tortured like this disbeliever, so the ha' would refer to the disbeliever. What is meant by *one* are the angels who are in charge of torturing the people of Hell.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafs bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafs. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaiq on the authority of Abdullah, his statement. God the Almighty says: **On**

And no one can bind him as he binds.

that Day man will remember, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment,** meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds,** meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord,** meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants,** meaning among their number, **and enter My Paradise.** This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him.** Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing.** It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise.** This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master** and **And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the

words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing.** He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you.** Then he said: Abu Sa'id Al-Ashji told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing.** Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death.** Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise.** Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Salim bin Ajjan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

26- **And no one shall be bound like his binding** or no one shall undertake the punishment and binding of God except Him, since the matter is entirely His. The two pronouns in both estimations in His punishment and binding are God, the Almighty and Majestic, and this is according to the reading of the majority, *punishes* and *binds* are in the active form. Al-Kisa'i read them in the passive form, so the two pronouns refer to the human being: that is, no one shall be punished like the punishment of that human being, and no one shall be bound like his binding. What is meant by the human being is the disbeliever: that is, no one who is not a disbeliever shall be punished like the punishment of the disbeliever. It was said that it refers to Iblis, and it was said that it refers to Ubayy ibn Khalaf. Al-Farra' said: The meaning is that no one shall be punished like the punishment of this specific disbeliever, and no one shall be bound with chains and shackles like his binding, due to his extreme disbelief and stubbornness. It was said that the meaning is that no one will be tormented in his place, nor will anyone be chained in his place, so no ransom will be taken from him. It is like His statement: **And no bearer of burdens will bear the burden of another.** Torment means torture, and chaining means binding. Abu Ubaid and Abu Hatim chose the reading of Al-Kisa'i. He said: The *ha'* in both instances is a pronoun for the disbeliever, because it is established that no one will be tormented like the torment of God. Abu Ali Al-Farisi said: It is permissible for the pronoun to refer to the disbeliever according to the reading of the group: that is, no one will torment anyone like the torment of this disbeliever.

be punished as they punish him. Al-Kisa'i and Ya'qub read them in the passive form.

Tafsir al-Baghawi

26- **And no one will be bound as he is bound.** Al-Kisa'i and Ya'qub read **no one will be punished.** No one will be punished as he is bound on that day, with the opening of the dhal and the tha', meaning no one will be punished in this world as God punishes on that day, and no one will be bound as he is bound on that day.

It was said: He is a specific man, he is Umayyah ibn Khalaf, meaning that no one will be tortured like this infidel, and no one will be bound like he was bound.

Others read it with a kasra on the dhal and the tha', meaning: No one will be punished in this world as God punishes the disbeliever on that day, and no one will be bound as he is bound, meaning no one among creation will reach the level of God's reach in punishment, and binding is captivity in chains and shackles.

Tafsir al-Baidawi

26- **And no one will bind him as he is bound.** The *ha'* refers to God, meaning that no one will be responsible for God's punishment and binding on the Day of Resurrection except Him, as the whole matter is His, or for man, meaning that no one among the guards will

Surat al-Fajr 89:27

O reassured soul,

Surat al-Fajr 89:27

O reassured soul,

Tafsir al-Jalalayn

27 - **O reassured soul** the secure and believing soul

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Buraidah regarding his statement, **O reassured soul**, that it was revealed about Hamza. And he narrated on the authority of Juwaybir on the authority of Ad-Dahhak on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said, **Whoever buys the well of Ruma to drink from it, God will forgive him.** So Uthman bought it and said, **Would you like to make it a source of water for the people?** He said, *Yes.* So God revealed about Uthman, **O reassured soul.**

Tafsir al-Tabari

And His statement: **O reassured soul, return to your Lord, well-pleased and pleasing.** God Almighty says, informing about what the angels will say to His friends on the Day of al-Qiyamah 75: O reassured soul. By reassured soul, He means the one who is reassured by God's promise that He promised the people of faith in this world of honor in the Hereafter, and so believes in that.

The interpreters differed in their interpretation of this, and some of them said something similar to what we have said.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **O reassured soul**, meaning: the one who believes.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **O reassured soul**: he is the believer whose soul is reassured by what God has promised.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada and al-Hasan, regarding His statement, **O reassured soul**, they said: Reassured by what God has said, and believing in what He has said.

Others said: Rather, the meaning of this is: the one who believes and is certain that God is her Lord, and who submits to His command in what He does to her.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding His statement, **O reassured soul**, he said: The soul that is certain that God is its Lord, and has submitted to His command and obedience.

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, **O reassured soul**, he said: It is certain that God is its Lord, and it submits to His command with all its might.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **O reassured soul**, he said: The soul that is repentant, humble, and fearful, has become certain that God is its Lord, and has submitted to His command with all its might.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **O reassured soul**, he said: It is certain that God is its Lord, and it is steadfast in its desire for His command.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **the one who is content**, he said: the one who is humble and content with God.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **O reassured soul**, he said: The one that has become certain that God is its Lord, and has submitted to His command with all its might.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid: **O reassured soul**, he said: The humble one.

Saeed bin Al-Rabi' Al-Razi told me: Sufyan told us, on the authority of Mansour, on the authority of Mujahid: **O reassured soul**, he said: The one that is certain of meeting God and is prepared for Him.

He mentioned that this is in Abu's reading **O you secure soul.**

He mentioned the story.

Khallad bin Aslam told us: Al-Nadr told us, on the authority of Harun Al-Qari: He said: Hilal told me, on the authority of Abu Saykh Al-Hana'i, regarding Abu's reading: **O soul, secure and reassured.** Al-Kalbi said: **The secure one** in this context means the believing woman.

It was said: This is the angel's saying to the servant when he leaves, giving him good report of his Lord's pleasure with him, and preparing for him the honor He has prepared for him.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Jaafar, on the authority of Saeed, who said: **O reassured soul** was recited.

Tafsir al-Qurtubi

The Almighty's saying: {O reassured soul} After mentioning the state of the one whose concern is this

world and who accuses God of making him rich or poor. He mentioned the state of the one whose soul is reassured by God, so he submits to His command and puts his trust in Him. It was said: It is from the words of the angels to the friends of God, the Almighty. The reassured soul is the calm and certain one, certain that God is its Lord, so it submits to that, as said by Mujahid and others. Ibn Abbas said: Meaning the one reassured by God's reward. And from him: the believing woman. Al-Hasan said: The believing woman with certainty. And from Mujahid also: The one satisfied with God's decree, the one who knows that what missed her could not have befallen her, and that what befell her could not have missed her. Muqatil said: The one who is secure from God's punishment. And in the version of Ubayy ibn Ka'b: {O secure and reassured soul}. And it was said: The one who acts with certainty in what God promised in His Book. Ibn Kaysan said: The reassured soul here: The sincere one. Ibn Ata' said: The knowledgeable one is the one who cannot be patient without it for the blink of an eye. It was also said: The one who is reassured by the remembrance of God Almighty. Its explanation:

Those who have believed and whose hearts are assured by the remembrance of God (Ar-Ra'd: 28). It was said: reassured by faith, believing in the resurrection and reward. Ibn Zayd said: reassured because it is given good report of Paradise at death, at the resurrection, and on the Day of Resurrection. Abdullah ibn Buraydah narrated on the authority of his father that he meant the soul of Hamzah. The correct view is that it is general and applies to every faithful, sincere, and obedient soul. Al-Hasan al-Basri said: When God Almighty wants to take the soul of His believing servant, the soul is reassured by God Almighty, and God is reassured by it. Abdullah ibn Amr ibn al-As said: When a believer dies, God sends two angels to him, and with them a gift from Paradise, and they say to it: Come out, O reassured soul, well-pleased and pleasing, and with God well-pleased with you. Come out to a spirit and fragrance, and a Lord who is pleased and not angry. So it comes out like the most fragrant scent of musk that anyone has smelled from his nose on the face of the earth. And he mentioned the hadith. Sa'id ibn Jubayr said:

A man recited in the presence of the Prophet, may God bless him and grant him peace, **O reassured soul**. Abu Bakr said, **How beautiful this is, O Messenger of God!** The Prophet, may God bless him and grant him peace, said, **The angel will say it to you, O Abu Bakr**. Sa'id ibn Jubayr said:

Ibn Abbas died in Taif, and a bird, the likes of which had never been seen before, came and entered his coffin, and was never seen coming out of it. When he was buried, this verse was recited on the edge of the grave - it is not known who recited it: **O reassured soul, return to your Lord, well-pleased and pleasing.**

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to**

powder, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafsa bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaqiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafsa. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaqiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaqiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His**

bonds, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master and And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death**. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafa told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave,

and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

When the Almighty finished narrating the conditions of the wretched, He mentioned some of the conditions of the happy, saying: 27- **O reassured soul**. The reassured soul is the one that is calm and certain of faith and the Oneness of God, and has reached the snow of certainty such that no doubt or suspicion mingles with it. Al-Hasan said: It is the believing, certain soul. Mujahid said: It is the one satisfied with God's decree, knowing that what missed it could not have befallen it, and that what befell it could not have missed it. Muqatil said: It is the one who is safe and reassured. Ibn Kaysan said: It is the one who is reassured by the remembrance of God. It was also said: It is the one who is sincere. Ibn Zayd said: It is the one who is reassured because she is given good tidings of Paradise at death and at the resurrection.

Tafsir al-Baghawi

God Almighty says: 27- **O reassured soul**, referring to what God Almighty has promised to the one who

believes in what He has said. Mujahid said: **The reassured soul** is the one who is certain that God Almighty is her Lord and is patient and submits to His command and obedience.

Al-Hasan said: The believing woman who is certain. Atiyah said: The one who is satisfied with the decree of God Almighty. Al-Kalbi said: The one who is safe from the punishment of God.

It was said: The one who is reassured by the remembrance of God. Its al-Sharh 94:His saying, **And their hearts are reassured by the remembrance of God.**

Tafsir al-Baidawi

27- **O tranquil soul** meaning that it is tranquilized by the remembrance of God, for the soul ascends in the chain of causes and effects to the Necessary in and of itself, so it is aroused without knowing Him and is independent of others through Him, or to the truth such that no doubt disturbs it, or to the security that is not aroused by fear or sadness, and both have been recited with it.

Surat al-Fajr 89:28

Return to your Lord, well-pleased and pleasing to Him.

Surat al-Fajr 89:28

Return to your Lord, well-pleased and pleasing to Him.

Tafsir al-Jalalayn

28 - **Return to your Lord** This will be said to her at death, meaning return to His command and will *satisfied* with the reward *pleasing* to God with your work, meaning combining the two descriptions, which are two states, and it will be said to her on the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

His saying, **Return to your Lord, well-pleased and pleasing**, was in the presence of the Prophet, may God bless him and grant him peace. Abu Bakr said, **This is good**. The Messenger of God, may God bless him and grant him peace, said, **The angel will say it to you at the time of death**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih: **Return to your Lord, well-pleased and pleasing**. He said this at the time of death. **Then enter among My servants**. He said this on the Day of Resurrection.

Others said about this:

Abu Kuraib narrated to us, saying: Ibn Yaman narrated to us, on the authority of Usama bin Zaid, on the authority of his father, regarding His statement, **O reassured soul**, he said: It is like being given good tidings of Paradise at the time of death, on the Day of Assembly, and at the Resurrection.

And His saying, **Return to your Lord**, the people of interpretation differed in its interpretation. Some of them said: This is report from God, may He be glorified, about what the angels said to the soul of the believer about the resurrection, to warn it that it would return to the body of its owner. They said: What is meant by *return* here is its owner.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: The reassured souls will return to the bodies on the Day of Resurrection.

Tafsir al-Qurtubi

God Almighty says: **Return to your Lord, well-pleased and pleasing**. Ad-Dahhak narrated:

It was revealed about Uthman ibn Affan **may God be pleased with him** when he stopped the well of Ruma. It was also said that it was revealed about Khubayb ibn Adi, whom the people of Mecca crucified and turned his face toward Medina, but God changed his face toward the Qiblah. And God knows best.

The meaning of **to your Lord** is to your companion and your body. This was stated by Ibn Abbas, Ikrimah, and Ata'. Al-Tabari also favored this view, and his evidence is the reading of Ibn Abbas **so enter among My servant** in the sense of monotheism, as God will command the souls to return to their bodies tomorrow. Ibn Mas'ud read it **in the body of My servant**. Al-Hasan said: Return to the reward and honor of your Lord. Abu Salih said: The meaning is: Return to God.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafs bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafs. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin

Khalid on the authority of Shaqiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master and And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the

words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death**. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mursal.

Then Ibn Abi Hatim said: Al-Hasan bin Arafa told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise**. Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

28- **Return to your Lord** meaning return to God

Surat al-Fajr 89:28

Return to your Lord, well-pleased and pleasing to Him.

pleased with the reward He has given you *pleasing* to Him. It was also said that it was said that it was said that it was said that it was said that it was to His appointed time, and it was also said that it was to His command. Ikrimah and Ata' said: The meaning of **Return to your Lord** is to the body you were in, and Ibn Jarir preferred this. This is indicated by the reading of Ibn Abbas, **So enter into My servant** in the singular, but the first is more appropriate.

Lord be satisfied with you.

Tafsir al-Baidawi

28- **Return to your Lord** to His command or His appointment of death. This is indicated by the statement of the one who said: The souls were present before the bodies in the world of holiness or resurrection, *satisfied* with what they were given, *pleasing* to God Almighty.

Tafsir al-Baghawi

They differed about the time of this statement. Some people said: It is said to her at death, and it is said to her:

28- **Return to your Lord**, to God, *satisfied*, with the reward, *satisfied*, with you.

Al-Hassan said: If God wants to take her, she will be reassured by God, satisfied with God, and God will be satisfied with her.

Abdullah ibn Amr said: When a believing servant dies, God the Almighty sends two angels to him and one to him with a gift from Paradise. It is told: Come out, O reassured soul, come out to a spirit and fragrance, and your Lord is pleased with you. So it comes out like the most fragrant musk scent anyone has ever found in his nose, and the angels are in the corners of the heavens saying: A good spirit and a good breeze have come from the earth. So it does not pass by a door except that it is opened for it, nor by an angel except that he prays for it, until it is brought to the Most Merciful and it prostrates. Then it is told to Michael: Take this and place it with the souls of the believers. Then he is commanded to make his grave wider for him, seventy cubits wide and seventy cubits long, and fragrance is sprinkled in it for him. If he has with him something from the Qur'an, its light will suffice him.

And if he does not have a light like the sun in his grave, he will be like a bride, sleeping and none will wake him except the dearest of his family to him. And when the unbeliever dies, God sends two angels to him and sends a piece of filth, the most putrid of all filth and coarsest of all coarse, and it will be said: O wicked soul, come out to Hell and a painful punishment, and your Lord is angry with you.

Abu Saleh said about His statement: **Return to your Lord, well-pleased and pleasing**, he said: This is when she leaves this world, and when the Day of Resurrection comes, it will be said: **Enter among My servants and enter My Paradise.**

Others said: It will only be said to her at the time of al-Qiyamah 75: Return to your Lord, meaning to your Master and your body. Then God will command the souls to return to the bodies. This is the opinion of Ikrimah, Ata', and Ad-Dahhak, and the narration of Al-Awfi on the authority of Ibn Abbas.

Al-Hasan said: Its meaning is: Return to the reward and honor of your Lord, satisfied with God for what He has prepared for you, pleasing Him, and may your

Surat al-Fajr 89:29

So enter among My servants.

Tafsir al-Jalalayn

29 - **So enter among** the group of *My* righteous servants.

Tafsir al-Suyuti

Tafsir al-Tabari

I was told 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, **Then enter among My servants**, that God will command the souls on the Day of Resurrection to return to the bodies and come to God as He created them the first time.

Ibn Abd al-A'la told us: Al-Mu'tar told us, on the authority of his father, on the authority of Ikrimah, regarding this verse, **Return to your Lord, well-pleased and pleasing**, referring to the body.

Others said: Rather, this is said to her at the time of death.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih: **Return to your Lord, well-pleased and pleasing**. He said: This is about death. **Then enter among My servants**. He said: This is the Day of Resurrection.

The more correct of the two opinions on this matter is the one we mentioned on the authority of Ibn Abbas and Ad-Dahhak, that this will only be said to them when the souls are returned to the bodies on the Day of Resurrection, based on the meaning of His statement, **So enter among My servants and enter My Paradise**.

The interpreters differed about the meaning of this. Some of them said: It means: So enter among My righteous servants, and enter My Paradise.

Mention who said that.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Then enter among My servants**, he said: Enter among My righteous servants, **and enter My Paradise**.

Others said: The meaning of this is **So enter into My obedience and enter My Paradise**.

Who said that?

Abu Kurayb told us: We were told by Wakee', on the authority of Na'im bin Damdam, on the authority of Muhammad bin Zahim, the brother of Ad-Dahhak bin Muzahim: **So enter among My servants** meaning: in My obedience. **And enter My Paradise** meaning: in My mercy.

Some of the Arab scholars from Basra interpreted the meaning of his saying, **So enter among My servants** as: So enter My party.

Some of the Arab scholars from Kufa interpreted this verse, **O reassured soul**, as meaning faith and belief in reward and futility. **Return to your Lord**, the angels say to them when they have been given their books in their right hands. **Return to your Lord**, to what God has prepared for you of reward. He said: It could be that you say to them something similar to this: They intend to return from this world to this place of return. He said: And you say to the man, **Who are you?** He says, **From Mudari**, so you say, **Be from Taymimi or Qaysi**, meaning you are from one of these two. *So be* is a connection. Likewise, returning is a connection, because one has returned to the Resurrection. So the command is in the sense of report, as if he said, **O soul, you are satisfied and pleasing**.

It was narrated on the authority of some of the predecessors that he used to recite this: **So enter among My servants, and enter My Paradise**.

Who said that?

Ahmad bin Yusuf told me, he said: Al-Qasim bin Salam told us, he said: Hajjaj told us, on the authority of Harun, on the authority of Abaan bin Abi Ayyash, on the authority of Sulayman bin Qatta, on the authority of Ibn Abbas, that he recited it **So enter among My servant** with monotheism.

Khallad bin Aslam told me: Al-Nadr bin Samil told us, on the authority of Harun al-Qari, who said: Hilal told me, on the authority of Abu al-Shaykh al-Hana'i: **So enter among My servant**. And in al-Kalbi's statement: **So enter among My servant, and enter My Paradise**, it means: The soul returns to the body.

The correct reading of this is **So enter among My righteous servants**, meaning: So enter among My righteous servants, to provide the most reliable proof for it from among the reciters.

Tafsir al-Qurtubi

The Almighty's saying: **Then enter among My servants** meaning among the bodies of My servants, the evidence for this is the reading of Ibn Abbas and Ibn Masoud. Ibn Abbas said: This is the Day of Resurrection, and so did Ad-Dahhak. The majority of scholars agree that Paradise is the eternal home which is the dwelling place of the righteous, the home of the righteous and the report. The meaning of **among My servants** is among the righteous among My servants, as He said: **We will surely admit them among the righteous** (Al-Ankaboot 29:9). Al-Akhfash said: **among My servants** meaning among My party, and the meaning is the same, meaning join their ranks.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said:

Surat al-Fajr 89:29
So enter among My servants.

No, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

It is the first of the intercessions and the praised station, as was explained previously in Surat Subhan. The Lord, Blessed and Exalted be He, comes to decide the judgment as He wills, and the angels come before Him, rows upon rows.

And the Almighty's saying: **And Hell will be brought forth that Day**. Imam Muslim bin Al-Hajjaj said in his Sahih: Umar bin Hafs bin Ghiyath told us, my father told us, on the authority of Al-Ala' bin Khalid Al-Kahili, on the authority of Shaiq, on the authority of Abdullah - he is Ibn Mas'ud - who said: The Messenger of God - may God bless him and grant him peace - said: **Hell will be brought forth on that Day, with seventy thousand reins, and with each rein seventy thousand angels pulling it**. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abd Al-Rahman Al-Darimi on the authority of Umar bin Hafs. And he also narrated it on the authority of Abd bin Hamid on the authority of Abu Amir on the authority of Sufyan Ath-Thawri on the authority of Al-Ala' bin Khalid on the authority of Shaiq bin Salamah - he is Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish**

with His punishment, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

Then the commentators differed as to who this verse was revealed to. Ad-Dahhak narrated on the authority of Ibn Abbas: It was revealed about Uthman ibn Affan. Buraydah ibn al-Husaib narrated: It was revealed about Hamza ibn Abdul Muttalib **may God be pleased with him**. Al-Awfi said on the authority of Ibn Abbas: The tranquil souls will be told on the Day of al-Qiyamah 75: **O tranquil soul, return to your Lord** meaning your Master, which is the body that it inhabited in the world, **well-pleased and pleasing**. It was narrated on his authority that he used to recite: **Then enter among My servants and enter My Paradise**. This is what Ikrimah and Al-Kalbi said, and Ibn Jarir chose it, although it is strange. The first interpretation is more apparent because God the Almighty said: **Then they will be returned to God, their True Master** and **And that our return is to God** meaning to His judgment and to stand before Him. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman bin Abdullah Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **O reassured soul, return to your Lord, well-pleased and pleasing**. He said: It was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: **This will be said to you**. Then he said: Abu Sa'id Al-Ashj told us, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, who said: I recited in the presence of the Prophet, may God bless him and grant him peace: **O reassured soul, return to your Lord, well-pleased and pleasing**. Abu Bakr, may God be pleased with him, said: This is good. The Prophet, may God bless him and grant him peace, said to him: **The angel will say this to you at the time of death**. Ibn Jarir narrated it in the same way on the authority of Abu Kurayb on the authority of Ibn Yaman, and this is a good mural.

Then Ibn Abi Hatim said: Al-Hasan bin Arafa told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that

had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise.**

Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing, And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

Al-Hafiz Ibn Asakir narrated in the biography of Rawahah bint Abi Amr Al-Awza'i on the authority of her father: Sulayman bin Habib Al-Maharibi told me: Abu Umamah told me that the Messenger of God, may God bless him and grant him peace, said to a man: "Say: O God, I ask You for a soul that is content with You, that believes in meeting You, is pleased with Your judgment, and is satisfied with Your giving." Then he narrated on the authority of Abu Sulayman bin Wabar that he said: This hadith of Rawahah is one of its parts, the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

29- **So enter among My servants** meaning among the group of My righteous servants, and be among them and join their ranks.

Tafsir al-Baghawi

29- **So enter among My servants**, meaning with My servants in My Paradise. It was also said: among My righteous, obedient, chosen servants, similar to: **And admit me, by Your mercy, among Your righteous servants.**

Tafsir al-Baidawi

29- **So enter among My servants** among My righteous servants.

Surat al-Fajr 89:30
And enter My Paradise

Surat al-Fajr 89:30

And enter My Paradise

Tafsir al-Jalalayn

30 - **And enter My Paradise** with them

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **And enter my Paradise.**

Tafsir al-Qurtubi

And enter My Paradise with them.

Tafsir Ibn Kathir

God Almighty tells us about the great horrors that will occur on the Day of Resurrection, as He Almighty said: *No*, meaning truly, **when the earth is pounded to powder**, meaning the earth and mountains are trampled, smoothed, and leveled, and the creation rises from their graves to their Lord, **and your Lord comes**, meaning to decide the judgment among His creation, after they seek His intercession through the master of the sons of Adam, Muhammad, may God's prayers and peace be upon him, after they ask the messengers of resolve one after the other, and all of them say: I am not the one who can do that until the turn comes to Muhammad, may God's prayers and peace be upon him, and he says: **I am for it, I am for it**, so he goes and intercedes with God Almighty that he come to decide the judgment, and God Almighty intercedes for him in that.

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Abu Wa'il - on the authority of Abdullah bin Mas'ud, his statement, and he did not trace it back to the Prophet. And this is how Ibn Jarir narrated it on the authority of Al-Hasan bin Arfa on the authority of Marwan bin Mu'awiyah Al-Fazari on the authority of Al-Ala' bin Khalid on the authority of Shaqiq on the authority of Abdullah, his statement. God the Almighty says: **On that Day man will remember**, meaning his deeds and what he did in the past and present of his life. **But how will the remembrance benefit him?** "He will say, 'Oh, would that I had sent forth [something] for my life.'" That is, he will regret what he did in the past of sins if he was a sinner, and he will wish that he had done more good deeds if he was an obedient person, as Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Abdullah told us, meaning Ibn al-Mubarak, told us, Thawr ibn Yazid told us, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Muhammad ibn Abi 'Umaira, who was one of the companions of the Messenger of God, may God bless him and grant him peace, who said: If a servant were to fall on his face from the day he was born until he dies, in obedience to God, he would despise him on the Day of Resurrection, and he would wish that he were returned to this world so that he could have more reward and recompense.

God the Almighty said: **On that Day, no one will punish with His punishment**, meaning, no one will be more severely punished than God's punishment of those who disobey Him, **nor will anyone be bound with His bonds**, meaning, no one will grip and bind with His bonds more tightly than the angels of Hell for those who disbelieve in their Lord, the Almighty and Majestic. This applies to the criminals among creation and the oppressors. As for the pure and reassured soul, which is the one that is calm, steadfast, and revolves around the truth, it will be said to it: **O reassured soul, * Return to your Lord**, meaning to His proximity, His reward, and what He has prepared for His servants in His Paradise. *Well-pleased*, meaning in itself, *satisfied*, meaning it has been pleased with God and He has been pleased with it and has pleased it. **And enter among My servants**, meaning among their number, **and enter My Paradise**. This will be said to it at the time of death and on the Day of Resurrection as well, just as the angels give good tidings to the believer at his death and when he rises from his grave, so it is here.

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Then Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Marwan bin Shuja' Al-Jazari told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: Ibn Abbas died in Taif, and a bird came that had never been seen in its form and entered his coffin, then it was not seen coming out of it. When he was buried, this verse was recited on the edge of the grave, and it is not known who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise.** Al-Tabarani narrated it on the authority of Abdullah bin Ahmad, on the authority of his father, on the authority of Marwan bin Shuja', on the authority of Salim bin Ajlan Al-Aftas, and he mentioned it. Al-Hafiz Muhammad bin Al-Mundhir Al-Harawi, known as Shukr, mentioned in his book, *Al-Aja'ib*, on the authority of Qubath bin Razin Abu Hashim, who said: "I was taken prisoner in the land of the Romans, so the king gathered us and presented his religion to us on the condition that whoever refused would be beheaded. Three apostatized, and the fourth came and refused, so his head was beheaded and thrown into a river there. It sank into the water, then it floated on the surface of the water and looked at those three and said: 'O so-and-so, O so-and-so, O so-and-so,' calling them by their names. God Almighty said in His Book: 'O reassured soul, return to your Lord, well-pleased and pleasing. And enter among My servants, And enter My Paradise.' Then it sank into the water. He said: The Christians were about to convert to Islam, and the king's throne fell, and those three returned to Islam. He said: A ransom came from the Caliph Abu Ja'far Al-Mansur, so we were saved."

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the last part of the interpretation of Surat Al-Fajr, and to God be praise and thanks.

Fath al-Qadir

30- And enter My Paradise with them. It was said that she will be told to return to her Lord when she leaves this world, and she will be told: Enter among My servants and enter My Paradise on the Day of Resurrection. What is meant by the verse is every reassured soul in general, and this does not contradict its being revealed for a specific soul, so the consideration is the generality of the wording, not the specificity of the reason.

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **devouring what**, he said: **a great deal.** And regarding his statement, **a great deal of grain**, he said: **very much.** And Ibn Jarir narrated on his authority, **devouring what**, he said: **very much.** And Ibn Jarir and Ibn Abi Hatim also narrated on his authority, regarding his statement, **when the earth is pounded to powder**, he said: **it is moved.** Muslim, al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Mas'ud, who said: The Messenger of God (blessings and peace of God be upon him) said: **Hell will be brought forth on that Day with seventy thousand reins, with each rein seventy thousand angels pulling it.** And Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **and how will he be remembered?** He said: **How will he be?** And Ibn Abi Hatim narrated on his authority, regarding his statement, **on that Day no one will be punished** *verse*, he said: **No one will be punished with the punishment of God, and no one will be bound with the bonds of God.** Ibn Abi Hatim, Ibn Mardawayh, and Al-Dhiyali in Al-Mukhtara also narrated from him regarding the statement of God, **O reassured soul**, he said: the believing one. **Return to your Lord**, he said: to your body. He said: "This verse was revealed while Abu Bakr was sitting, so he said: O Messenger of God, how good this is. He said: This will indeed be said to you." Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Abu Nu'aym in Al-Hilyah narrated a similar mursal from Sa'id bin Jubayr. Al-Hakim Al-Tirmidhi narrated a similar mursal from Abu Bakr Al-Siddiq in Nawadir Al-Usul. Ibn Mardawayh narrated from Ibn Abbas regarding the statement of God, **O reassured soul**, the one who believes. Ibn Jarir also narrated from him regarding the verse, he said: the souls will be returned to the bodies on the Day of Resurrection. Ibn Abi Hatim also narrated from him regarding the statement of God, **Return to your Lord, well-pleased**, he said: with what you have been given of reward, **well-pleased** with its deeds, **and enter among My servants**, the believers. Ibn Abi Hatim and Al-Tabarani narrated on the authority of Saeed bin Jubair who said: Ibn Abbas died in Taif, and a bird that had never been seen before came and entered his coffin, then did not come out of it. When he was buried, this verse was recited on the edge of the grave, but we do not know who recited it: **O reassured soul, * Return to your Lord, well-pleased and pleasing * And enter among My servants * And enter My Paradise.** Abu Nu'aym narrated a similar verse in Al-Dala'il on the

Surat al-Fajr 89:30
And enter My Paradise

authority of Ikrimah.

Tafsir al-Baghawi

30- **And enter My Paradise.** Some scholars of allusion said: O soul content with the world, return to God by abandoning it. Returning to God is taking the path to the Hereafter.

Saeed bin Jubair said: Ibn Abbas, may God be pleased with him, died in Taif, and I attended his funeral. A bird came, the likeness of which we had never seen before, and entered his coffin. We did not see it come out of it. When he was buried, this verse was recited on the edge of the grave, and we do not know who recited it: **O reassured soul, return to your Lord, well-pleased and pleasing, and enter among My servants, and enter My Paradise.**

Tafsir al-Baidawi

30- **And enter My Paradise** with them or in the group of those brought near, so that you may be illuminated by their light, for the sacred jewels are like facing mirrors, or enter the bodies of My servants from which you have departed, and enter the abode of My reward that I have prepared for you.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Fajr during the first ten nights will be forgiven, and whoever recites it during the other days, it will be a light for him on the Day of Resurrection.**

Surat al-Balad 90:1

I swear by this country

Tafsir al-Jalalayn

1 - *La* is redundant I **swear by this country** Mecca

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: I swear, O Muhammad, by this city, which is Mecca. And the scholars of interpretation said the same.

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, **I swear by this city**, meaning: Mecca.

Abu Kurayb told us, he said: Waki' told us, he said: On the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **I swear by this city**, he said: Mecca.

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **I swear by this city**. He said: The Sacred City.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **I swear by this city**. He said: Mecca.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Mu'ammal, on the authority of Qatada: **I swear by this city**. He said: The city is Mecca.

Suwar bin Abdullah told us, Qabil: Yahya bin Saad told us, on the authority of Abdul Malik, on the authority of Ata', regarding his statement, **I swear by this city**, meaning Mecca.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, regarding God's statement, **I swear by this city**, he said: Mecca.

Tafsir al-Qurtubi

Meccan by consensus. It has twenty verses.

The Almighty's statement: **I swear by this city** may be that *la* is redundant, as mentioned previously in **I swear by the Day of Resurrection** (al-Qiyamah 75:1), as stated by Al-Akhfash. That is, I swear, because He said: **and this city** (al-Tin 95:3), so how can he deny swearing by it when he swore by it? The poet said:

I remembered Laila, and I felt a deep sense of longing, and my heart almost broke.

That is, it is interrupted, and the letter *la* is a connective, and from this is the saying of the Most High: **What prevented you from prostrating when I commanded you?** (al-A'raf 7:12), as evidenced by the saying of the Most High in *Sad*: **What prevented you from prostrating?** (Sad: 75). Al-Hasan, Al-A'mash and Ibn Kathir read *la-aqsam* without an alif after the lam as confirmation. Al-Akhfash also permitted it to have the meaning of *ala*. It was said: It is not a negation of an oath, but rather it is like the Arabs saying: No, by God, I would not have done such-and-such in this city if you were not in it after leaving it. This was narrated by Makki. Ibn Abi Nujayh narrated it on the authority of Mujahid, who said: *la* is a response to them. This is the preferred opinion of Ibn Al-Arabi, because he said: **As for those who said that it is a response, it is a statement that has no response, because the meaning is correct and the wording and intent are possible.** It is a response to the words of those who denied the resurrection and then began the oath. Al-Qushayri said: His saying *la* is a response to what the person mentioned in this surah, who was deceived by the world, imagined. That is, the matter is not as he thinks, that no one will be able to do it. Then he began the oath. **The city:** is Mecca, they agreed on it. That is, I swear by the sacred city in which you are, for the honor you have bestowed upon me and my love for you. Al-Wasiti said: That is, we swear to you by this city which you have honored with your place in it while alive, and your blessing while dead, meaning Medina. The first is more correct, because the surah was revealed in Mecca by consensus.

Tafsir Ibn Kathir

Interpretation of Surat Al-Balad

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

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, not to refute them. I swear by this city. Shabib ibn Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Sa'id ibn Jubayr, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you.** Qatadah said, **and you are a resident of this city**, meaning you are in it without any difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day.** This is the meaning that they said, and the hadith that is agreed upon to be authentic is also narrated in it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone**

Surat al-Balad 90:1
I swear by this country

seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission.

God the Almighty said: **And a father and that which he begot.** Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'd and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright, like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?**

And like the saying of God the Almighty: **Indeed, We created man in the best stature.** Ibn Abi Najih, Jurayj, and 'Ata' said on the authority of Ibn 'Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship**, and she breastfed him with hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** *Liver* in hardship and seeking his livelihood. Ikrimah said: in hardship and length. Qatadah said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship.** He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship.** He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he

struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship.** He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance.**} meaning, the son of Adam says, **I have spent wealth in abundance**, meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his

hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands**. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands**, he said: **The two breasts**. And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

It is said that Surat La Aqsum consists of twenty 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: Surat Al-I swear by this city was revealed in Mecca. Ibn Mardawayh narrated a similar narration on the authority of Ibn Az-Zubayr.

His saying: 1- **I do not swear** is an extra *la*, and the meaning is I swear **by this country**. We have already discussed this in the interpretation of **I do not swear by the Day of Resurrection**. Among the extra *la* in speech other than in an oath is the poet's saying:

I remembered Laila, and I felt a sense of longing, and my heart almost didn't crack.

That is, it cracks. And from that is His statement: **What prevented you from prostrating?** That is, from prostrating. Al-Wahidi said: The commentators agreed that this is an oath by the Sacred City, which is Mecca. The majority read **I swear**, but Al-Hasan and Al-A'mash read **I swear** without an alif. It was said that it is a negation of the oath, and the meaning is: I do not swear by this city if you are not in it after you leave it. Mujahid said: There is no response to the one who denies the resurrection, then he began by saying **I swear**, and the meaning is: The matter is not as you think, but the first is more appropriate. The meaning is: I swear by the Sacred City in which you are residing.

Al-Wasiti said: What is meant by the city is Medina, and while it is contrary to the consensus of the commentators, it is also refuted by the fact that the surah was revealed in Mecca, not Medina.

Tafsir al-Baghawi

1- **I do not swear**, meaning I swear, **by this country**, meaning Mecca.

Tafsir al-Baidawi

1- **I swear by this country**.

Surat al-Balad 90:2
And you are a resident of this country

Surat al-Balad 90:2

And you are a resident of this country

Tafsir al-Jalalayn

2 - **And you** O Muhammad **are permitted** to fight in this country, so God fulfilled this promise to him on the day of the conquest. So the sentence is an interjection between what is sworn by and what is connected to it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And you are a resident of this city** means: in Mecca. God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And you, O Muhammad, are a resident of this city, meaning Mecca. He says: You are permitted to do in it whoever you want to kill, and take captive whoever you want to take captive. All of that is yours. It is said from it: He is permitted, and he is permitted, and he is forbidden. He is forbidden, and he is a place, and he is forbidden. And He made us permissible, and He made us forbidden.

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 you are a resident of this city**, meaning by that the Prophet of God, may God bless him and grant him peace. God made it permissible for him on the day he entered Mecca to kill whomever he wanted and spare whomever he wanted. So on that day he killed Ibn Khatal in a fit of rage while holding on to the curtains of the Kaaba. So it was not permissible for anyone after the Messenger of God, may God bless him and grant him peace, to kill in it someone forbidden by God. So God made permissible for him what he did to the people of Mecca. Have you not heard that God said about the sanctity of the sanctuary, **And Hajj to the House is a duty owed to God by those who can afford the expenses for one's expenses** (Al Imran 3:97) meaning by the people the people of the Qiblah.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And you are abiding in this country**. He said: Whatever you do, you are absolved from the matter of fighting.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And you are permitted to do this city**. He said: Whatever he did in it for an hour was permitted to the Messenger of God, may God bless him and grant him

peace.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **And you are a resident of this country**. He said: It is permissible for him to do whatever he wants in it.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, **And you are permitted to do this in this country**. He said: It was made permissible for the Prophet, may God bless him and grant him peace. He said: Do whatever you wish in it.

Musa bin Abdul Rahman told me: Husayn Al-Ja'fi told us, on the authority of Za'idah, on the authority of Mansur, on the authority of Mujahid, regarding the statement of God, **And you are absolved from this city**, he said: You are absolved from what you did in it.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **And you are permitted to do this in this country**. He said: God has made permissible for you, O Muhammad, whatever you do in this country, meaning Mecca.

Hamad 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 you are a resident of this country**, he said: You will not be held accountable for what you do in it, and you will not be held accountable for what people do in it.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And you are a resident of this country**, meaning you are free from embarrassment and sin.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And you are a resident of this country**. He said: And you are a resident of it, you are not sinful.

Yunus told us, he said: Ibn Wahb delayed us, he said: Ibn Yazid said, regarding His statement, **And you are permitted to enter this city**, he said: No one was permitted to enter it except the Prophet, may God bless him and grant him peace. Everyone who was in it was forbidden, it was not permissible for them to fight in it, nor to violate its sanctity, so God made it permissible for His Messenger, so he fought the polytheists in it.

Suwar bin Abdullah told us: Yahya bin Saeed told us, on the authority of Abdul Malik, on the authority of Ata', **And you are permitted to enter this country**. He said: God made Mecca sacred. It was not permitted to any prophet except your prophet for an hour of the day.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding his statement, **And you are residing in this city**, meaning Muhammad, saying: You are residing in the sanctuary, so kill if you wish, or leave it.

Tafsir al-Qurtubi

The Almighty's statement: **And you will be abiding in this city** means in the future, like His statement: **Indeed, you will die, and indeed, they will die** (al-Ramzah: 30). Similar expressions are broad in the speech of the Arabs. You say to someone you promise honor and love: You are honored and loved. This is broad in the speech of God, because future conditions are like present and observable conditions. Sufficient for you is conclusive evidence that it refers to the future, and that interpreting it as a present is impossible: that the surah is agreed to be Meccan before the conquest. Mansur narrated from Mujahid: **And you will be abiding** meaning: Whatever you do in it, you are absolved. Ibn Abbas said the same: It was made permissible for him on the day of Mecca to kill whomever he wanted, so he killed Ibn Khatal, Muqays ibn Subabaah, and others. It was not permissible for anyone to kill anyone there after the Messenger of God (peace and blessings of God be upon him). Al-Suddi narrated: You are absolved from killing whoever fought you. Abu Salih narrated from Ibn Abbas: It was made permissible for him for an hour of a day, then it was closed and forbidden until the Day of Resurrection, and that was on the day of the conquest of Mecca. It was proven that the Prophet, may God bless him and grant him peace, said:

(God made Mecca sacred on the day He created the heavens and the earth, so it is sacred until the Hour comes. It was not lawful for anyone before me, and it will not be lawful for anyone after me. It was only lawful for me for an hour of a day.) This hadith has been mentioned previously in Surah Al-Ma'idah. Ibn Zayd said: No one was lawful in it except the Prophet, may God bless him and grant him peace. It was also said: And you are residing in it and it is your place. It was also said: And you are doing good in it, and I am pleased with you in it. The linguists mentioned that it is said: A man who is lawful and lawful and a place, a man who is forbidden and a place, and a man who is forbidden and forbidden. Qatadah said: You are a resident in it: you are not sinful. It was also said: It is praise for the Prophet, may God bless him and grant him peace, meaning that you are not committing in this country what is forbidden for you to commit, knowing from you the right of this House, not like the polytheists who commit disbelief in God in it. Meaning, I swear by this venerated House whose sanctity you have known, so you are residing in it and respecting it, not committing in it what is forbidden for you. Shurahbil ibn Sa'd said: **And you are a resident in this country** meaning that they forbid Mecca from killing game in it. Or they support a tree with it, and then they consider it permissible to expel you and kill you.

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr

said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission**.

God the Almighty said: **And a father and that which he begot**. Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'd and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

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him the two Najds the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd**. Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands**. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands**, he said: **The two breasts**. And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

And the sentence of his statement: 2- **And you are residing in this country** is parenthetical, and the meaning is: I swear by this country.

Tafsir al-Baghawi

2- **And you are permissible**, that is, lawful, **in this country**, doing in it what you want of killing and capturing, and you are not liable for the sins of the

people there. God Almighty made Mecca lawful for His Prophet, may God bless him and grant him peace, on the day of the conquest, until he fought and killed and ordered the killing of Ibn Khatal, while he was clinging to the curtains of the Kaaba, and Muqays ibn Subaba and others. He made the blood of some people lawful and the blood of others unlawful, and said: Whoever enters the house of Abu Sufyan is safe. Then he said: God made Mecca unlawful on the day He created the heavens and the earth, and it was not lawful for anyone before me and it will not be lawful for anyone after me. It was only made lawful for me for an hour of a day, so it is unlawful by the sanctity of God until the Day of Resurrection.

Meaning: When God Almighty swore by Mecca, this indicated its great value and sanctity. So He promised His Prophet, may God bless him and grant him peace, that He would make it permissible for him so that he could fight in it and conquer it at his hands. This is a promise from God Almighty that He would make it permissible for him.

Shurahbil bin Saad said: The meaning of his statement, **And you are a resident of this country**, is: They forbid killing game there, but they consider it permissible to expel you and kill you?

Tafsir al-Baidawi

2- **And you are a resident of this city**. God Almighty swore by the Sacred City and restricted it to the residence of the Messenger, may God bless him and grant him peace, in it, to show more of His favor, and to indicate that the honor of the place is in the honor of its people. It was said that **a resident** means that it is permissible for you to wander around in it, just as it is permissible for hunting to wander around in other places, or it is permissible for you to do whatever you want in it for an hour of the day, so it is a promise of what was made permissible for him in the year of the conquest.

Surat al-Balad 90:3
And a father and what he begot

Surat al-Balad 90:3

And a father and what he begot

Tafsir al-Jalalayn

3 - **And the father** meaning Adam **and what he begot** his offspring and what has the meaning of whom

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And by a father and what he begot**, God Almighty says: So He swears by a father and by his son whom he begot.

Then the people of interpretation differed about the meaning of that from the father and what he gave birth to. Some of them said: What is meant by the father is every father, and what he gave birth to is every barren woman who did not give birth.

Who said that?

Abu Kurayb told us: Ibn Atiyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas: **And a father and what he begot**. He said: The father is the one who gives birth, and what he begot is the barren woman who has no children.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas: **And the father and what he gave birth to**. He said: The barren woman and the one who gives birth.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Al-Nadr bin Arabi, on the authority of Ikrimah: **And the father and what was born**, he said: the barren woman and the one who gives birth.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father, on the authority of Ibn Abbas: **And a father and what he begot**. He said: It is the father and his son.

Others said: He meant by that: Adam and his son.

Who said that?

Zakariya bin Yahya bin Abi Zaida 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, **And a father and what he begot**. He said: The father is Adam, and what he begot is his son.

Muhammad bin Amr told me: Abu Asim told us: Isa told us. And Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **and a father and what he fathered**, he said: his son.

Bishr told us: Yazid told us: Saeed told us, on the

authority of Qatada: **And a father and what he begot**. He said: Adam and what he begot.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And a father and what he begot**. He said: Adam and what he begot.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Ibn Abi Khalid, on the authority of Abu Salih, regarding his statement, **And a father and what he begot**, he said: Adam and what he begot.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say, regarding His statement, **and a father and what he begot**, he said: The father is Adam, and what he begot is his son.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, regarding his statement, **and a father and what he begot**, he said: Adam and what he begot.

Yunus bin Abdul-A'la told me: Muhammad bin Ubaid told us on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement, **And a father and what he begot**, he said: Father and what he begot.

Others said: What he meant by that was: Abraham and what he had born.

Who said that?

Muhammad bin Musa Al-Harshi told me, he said: Jaafar bin Sulayman told us, he said: I heard Abu Imran Al-Joni reading **and a father and what he begot**. He said: Abraham and what he begot.

The correct statement about this is what was said by those who said: God swore by every parent and his parent, because God is general in every parent and what is born. It is not permissible to make this specific except with a proof that must be accepted from a report or reason. There is no report that specifies this, nor is there proof that must be accepted specifically in this regard. So it is general in its generality as it is general in its generality.

Tafsir al-Qurtubi

God the Almighty says: **And a father and what he begot**. Mujahid, Qatadah, Ad-Dahhak, Al-Hasan, and Abu Salih said: **And the father** of Adam, peace be upon him. **And what he begot** means and what descended from his children. He swore by them because they are the most amazing creation of God the Almighty on the face of the earth, because of what they possess of clarity, speech, and management, and among them are the prophets and those who call to God the Almighty. It was also said: It is an oath by Adam and the righteous among his descendants. As for the unrighteous, they are as if they were cattle. It was also said: The father is Abraham. And what he begot are his descendants. As for the unrighteous, they are as if they were cattle. It was also said: The

father is Abraham. And what he begot are his descendants. This was said by Abu Imran Al-Jawni. Then it is possible that He means all of his descendants. It is possible that He means the Muslims among his descendants. Al-Farra' said: *Ma* is suitable for people, as in His statement: **What is good for you** (An-Nisa' 4:3), and as in His statement: **And He created the male and the female** (Al-Layl 72:3), and He is the Creator of the male and the female. It was said: *Ma* with what follows it is in the position of a verbal noun, meaning **and a parent** and his childbirth, as in His statement: **And the heaven and He who constructed it** (Ash-Shams 48:5). Ikrimah and Sa'id Jubayr said: **And a parent** means the one for whom a child is born. **And what was born** means the barren woman who does not have children, and Ibn Abbas said the same. *Ma* according to this is a negation, and this is far-fetched, and it is not correct except by implying the relative pronoun, meaning **and a parent** and **and what was born**, and that is not permissible according to the Basrans. It was said: It is general for every parent and every child, as stated by Atiyyah Al-Awfi. Its meaning was also narrated from Ibn Abbas, and this is the test of Al-Tabari. Al-Mawardi said: It is possible that the parent is the Prophet, peace and blessings be upon him, since he was mentioned previously, and **and what was born of his female slave**, because of his statement, peace be upon him:

I am to you in the position of a father, I teach you." So he swore by him and his nation after he swore by his country, exaggerating the honor of him, peace be upon him.

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission.**

God the Almighty said: **And a father and that which he begot**. Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'id and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright, like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?** And like the saying of God the Almighty: **Indeed, We created man in the best stature**. Ibn Abi Najih, Jurayj, and 'Ata' said on the authority of Ibn 'Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship**, and she breastfed him with hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** *Liver* in hardship and seeking his livelihood. Ikrimah said: in hardship and length. Qatadah said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship**. He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship**. He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship**. He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with

Surat al-Balad 90:3 And a father and what he begot

matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance**.} meaning, the son of Adam says, **I have spent wealth in abundance**, meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullāh Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn

Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatadah narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands**, he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

3- "And by a father and that which he begot. Indeed, We created man into toil." This sentence was interrupted between them, and the meaning is: And among the hardships is that someone like you, whose sanctity is great to Me, would be made permissible in this country just as hunting is made permissible outside the sanctuary. Al-Wahidi said: Permissibility, lawful, and place of abode are one and the same, and it is the opposite of forbidden. God made Mecca permissible for His Prophet, may God bless him and grant him peace, on the day of the conquest until he fought. The Prophet, may God bless him and grant him peace, said: "It was not permissible for anyone before me, and it will not be permissible for anyone after me. It was only permissible for me for an hour of a day." He said: The meaning is that when God mentioned the oath by Mecca, this indicated its great value despite it being sacred. So He promised His Prophet, may God bless him and grant him peace, that He would make it permissible for him until he fought in it and conquered it through his hand. This is a promise from God Almighty that He would make it permissible for him so that he would be permissible in it. End quote. So the meaning is: And you will be permissible in this country in the future, as in His statement: **Indeed, you will die, and indeed, they will die.** Mujahid said: The meaning is that whatever you do in it, you are permissible. Qatadah said: You are residing in it and you are not sinful: meaning that you are not committing in this land what is forbidden for you to commit, unlike the polytheists who commit disbelief and sins therein. It was said that the meaning is: I do not swear by this land while you are residing in it and it is your place. According to the view that /a is a negative particle that is not redundant,

the meaning would be: I do not swear by it while you are residing in it, so you are more deserving of being sworn to. According to the view that it is redundant, the meaning would be: I swear by this land where you are residing as an honor to you and to glorify your status because it has become great and noble by your residency in it, and has increased over and above what it was of honor and greatness. However, this is if it is established in the Arabic language that the word *hal* comes with the meaning of *hal*, and just as it is permissible for the sentence to be parenthetical, it is permissible for it to be in the accusative case as a state, **and a father and that which he begot** is in apposition to *al-balad*. Qatada, Mujahid, Ad-Dahhak, Al-Hasan and Abu Salih said: **And the father** means Adam, **and what was born** means and what was born from his children. He swore by them because they are the most amazing thing that God created on the face of the earth because of what they possess of eloquence, intellect and management, and among them are prophets, scholars and righteous people. Abu Imran Al-Jawni said: The father is Abraham, and what was born are his offspring. Al-Farra' said: *Ma* refers to people, like His statement: **what is good for you**. It was also said that the father is Abraham, and the offspring is Ishmael and Muhammad, peace be upon him. Ikrimah and Sa'id ibn Jubayr said: **And the father** means the one to whom children are born, and **what was born** means the barren woman who does not have children. It is as if they made *ma* a negative, but this is far-fetched. This is not correct except by implying the relative pronoun: that is, and the father and what was born. Implying the relative pronoun is not permissible according to the Basrans. Atiyah Al-Awfi said: It is general and applies to every parent and offspring of all animals, and this is the preferred opinion of Ibn Jarir.

Tafsir al-Baghawi

3- **And the father and what he begot**, meaning Adam, peace be upon him, and his descendants.

Tafsir al-Baidawi

3- **And the father** is in apposition to **this country** and the father is Adam or Abraham, peace be upon them. **And what was born** is his offspring or Muhammad, peace be upon him. The indefiniteness is for emphasis and preferring *what* over *whom* for the meaning of astonishment as in his saying **And God knows best what you have placed**.

Surat al-Balad 90:4
Indeed, We created man into hardship.

Surat al-Balad 90:4

Indeed, We created man into hardship.

Tafsir al-Jalalayn

4 - **Indeed, We created man** the species **in hardship** of fatigue and distress, enduring the calamities of this world and the hardships of the heat.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, We created man into hardship**. This is the answer to the oath.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The oath **Indeed, We created man into hardship** occurred here.

The commentators differed in their interpretation of this. Some of them said: It means: We created the son of Adam in hardship, distress, and fatigue.

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Indeed, We created man into hardship**, meaning: into fatigue.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Sa'id told us, on the authority of Mansur Ibn Zadhan, on the authority of Al-Hasan, that he said regarding this verse, **Indeed, We created man into hardship**, meaning: in hardship.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We created man into hardship**. When he was created in difficulty, the son of Adam encounters nothing but the struggles of the affairs of this world and the hereafter.

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 burden of life**, he said: The burden of the affairs of this world and the hereafter.

Some of them said: He created a creation whose creation we did not create at all.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Ali bin Rifa'ah, who said: I heard Al-Hasan say: God did not create a creation that endures what the son of Adam endures.

He said: We were told by Wakee', on the authority of Ali bin Rifa'ah, who said: I heard Saeed bin Abi Al-Hasan say: **Indeed, We created man in hardship**. He said: He suffers the calamities of this world and the hardships of the Hereafter.

He said: We were told by Wakee', on the authority of Al-Nadr, on the authority of Ikrimah, who said: **Indeed, We created man into hardship**. He said: In hardship.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Indeed, We created man into hardship**. He said: In hardship.

He said: Mahran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: In the hardship of his livelihood, his burden, his life, and the growth of his teeth.

He said: Mahran told us, on the authority of Sufyan, Mujahid said, **Man is in a state of suffering**. He said: The severity of his teeth coming out.

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, **Man is in hardship**, he said, *hardship*.

Others said: This means that he was created erect and of moderate height.

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 into hardship**, he said: in an erect position, and it is said: in hardship.

Ibn Al-Muthanna told us: Harami bin Ammarah told us: Shu'bah told us: Ammarah told me, on the authority of Ikrimah, regarding His statement, **Indeed, We created man into toil**, he said: In an upright position, meaning stature.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, **Indeed, We created man into toil**. He said: Upright.

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 Mansur, on the authority of Ibrahim, the same.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abdullah bin Shaddad, regarding his statement, **Indeed, We created man into toil**, he said: Of moderate stature. Abu Saleh said: Of moderate stature.

Yahya bin Dawud Al-Wasiti told us: Yahya bin Saeed Al-Qattan told us, on the authority of Ismail, on the authority of Abu Saleh: **We created man in toil**. He said: Standing.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh saying: Ubaid narrated to us, who said: I heard Ad-Dahhak say, regarding His statement, **in a liver**, that He was created erect on two legs. No

animal was created with His creation.

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Mujahid: **Indeed, We created man into toil.** He said: In hardship.

Others said: Rather, the meaning of this is that he was created in heaven.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said in his Qulūlah, **Indeed, We created man in toil.** He said: In the sky, that is called the toil.

The most correct of the sayings is the one that says: The meaning of this is that he was created to struggle with money and deal with it, so his saying **in struggle** means: in hardship.

We said that this is more correct, because this is what is known in the speech of the Arabs as meanings of the liver, and from it is the saying of Labid bin Rabi'ah:

Ain Hala, I cried for Arbid when we stood up and the opponents stood up in the liver

Tafsir al-Qurtubi

God Almighty says: **We have certainly created man into hardship.**

Here ends the section, and this is its answer. And God can swear by whatever He wills of His creations to glorify them, as mentioned above. And man here is the son of Adam. **In hardship** means in hardship and difficulty from struggling in this world. The root of the word *kabd* is hardship. And from it is the word *takadum* to clot of milk: it thickened, curdled and became intense. And from it is the word *kabd liver*, because it is blood that thickened and became intense. And it is said: I struggled with this matter: I endured its intensity. Labid said:

Oh eye, why did you not cry for Arbad when we and our opponents rose up in grief?

Ibn Abbas and Al-Hasan said: **in hardship** meaning in hardship and fatigue. It was also narrated from Ibn Abbas: in hardship from his pregnancy, birth, breastfeeding, teething, and other conditions. Ikrimah narrated from him that he said: upright in his mother's womb. The liver means straightness and uprightness. This is a blessing upon him in creation. God, the Most High, did not create an animal in its mother's womb except bent over on its face, except for the son of Adam, for he is upright, and this is the opinion of Al-Nakha'i, Mujahid, and others. Ibn Kaysan: upright with his head in his mother's womb, then when God permits him to emerge from his mother's womb, he turns his head to his mother's feet. Al-Hasan said: he endures the calamities of this world and the hardships of the hereafter. It was also narrated from him: he endures gratitude for ease and endures patience in hardship, because he is never devoid of one of the two. It was narrated by Ibn Umar. Yaman said: God did not create a creation that endures what the son of Adam endures, and despite that, he is the weakest of

creation. Our scholars said: The first thing he suffers is the cutting of his umbilical cord. Then, when he is swaddled and tied up, he suffers distress and fatigue. Then he suffers breastfeeding, and if he misses it, it will be lost. Then he suffers the growth of his teeth and the movement of his tongue. Then he suffers weaning, which is more severe than slapping. Then he suffers circumcision, pains and sorrows. Then he suffers the teacher and his kindness, the tutor and his policy, the professor and his prestige. Then he suffers the work of marriage and hastening it. Then he suffers the work of children, servants and soldiers. Then he suffers the work of houses and building palaces. Then old age and decrepitude, weakness of the knee and foot, in calamities whose number is many, and misfortunes whose mention would take too long, such as headaches, toothaches, conjunctivitis, grief of debt, toothaches and earaches. He suffers hardships in wealth and soul, such as beatings and imprisonment. Not a day goes by without him suffering hardship and difficulty. Then death comes after all of that. Then the questioning of the King, the pressure and darkness of the grave, then the resurrection and presentation to God, until he is settled, either in Paradise or Hell. God the Most High said: **Indeed, We created man into toil.** If it were up to him, he would not have chosen these hardships. This indicates that he has a Creator who planned him and decreed these conditions for him, so let him obey His command. Ibn Zayd said: The human being here is Adam. And His saying: **in toil** means in the middle of the sky. Al-Kalbi said: This was revealed about a man from the Banu Jumah, who was called Abu Al-Ashdayn. He used to take a leather skin and put it under his feet, saying: **Whoever removes me from him will have such and such.** But he would pull it ten times until it was torn apart, but his feet would not move. He was one of the enemies of the Prophet (peace and blessings of God be upon him). And regarding him, the verse: **Does he think that no one will have power over him?** was revealed, meaning because of his strength. It was narrated on the authority of Ibn Abbas. **In Kabd** means severe, meaning severe in character, and he was one of the strongest men of Quraysh. And so was Rukana bin

Hashim ibn Abdul Muttalib, who was an example of bravery and severity. It was said: **In a liver**, meaning bold of heart, thick of liver, with a weak constitution and lowly substance. Ibn Ata': In darkness and ignorance. Al-Tirmidhi: Neglecting what concerns him, preoccupied with what does not concern him.

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu

Indeed, We created man into hardship.

Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you.** Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day.** This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission.**

God the Almighty said: **And a father and that which he begot.** Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'd and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright, like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?** And like the saying of God the Almighty: **Indeed, We created man in the best stature.** Ibn Abi Najih, Jurayj, and 'Ata' said on the authority of Ibn 'Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship**, and she breastfed him with

hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** *Liver* in hardship and seeking his livelihood. Ikrimah said: in hardship and length. Qatadah said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship.** He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship.** He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship.** He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance.**} meaning, the son of Adam says, **I have spent wealth in abundance**, meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And**

We showed him the two Najds he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands,** he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

4- Indeed, We created man into toil. This is the answer to the oath, and man is this human species, and liver: hardship and difficulty. It is said I suffered the matter: I endured its severity, and man continues to struggle with the world and endure its hardships until he dies. The origin of liver is severity, and from it the word **to harden** milk: if it becomes thick and intense, and it is said **a man's liver is pain**: if his liver is in pain, then it is used for every severity and hardship, and from it the saying of Abu Al-Asbagh:

I have a cousin who, if people were in trouble, would still be holding back arrows and throwing them at me.

Al-Hasan said: He endures the calamities of this world and the hardships of the Hereafter. He also said: He

endures gratitude for prosperity, and endures patience in adversity. He is never without one of the two. Al-Kalbi said: This verse was revealed about a man from Banu Jumah called Abu Al-Ashdayn. He used to take a leather skin and put it under his feet and say: Whoever removes me from him will have such-and-such. He would pull it ten times until it was torn apart but his feet would not move. He would put it under his feet and say: Whoever removes me from him will have such-and-such. He would pull it ten times until it was torn apart but his feet would not move. He was one of the enemies of the Prophet, may God bless him and grant him peace.

Tafsir al-Baghawi

4- Indeed, We created man into toil. Al-Walibi narrated on the authority of Ibn Abbas: **In hardship.** Al-Hasan said: He endures the calamities of this world and the hardships of the Hereafter. Qatada said: **In hardship, and you will not find him except struggling with the affairs of this world and the Hereafter.**

Saeed bin Jubair said: In hardship. Ata' said on the authority of Ibn Abbas: In hardship during his pregnancy, birth, breastfeeding, weaning, weaning, livelihood, life and death.

Amr ibn Dinar said: When his teeth grow. Yaman said: God did not create a creation that struggles with the son of Adam, and yet he is the weakest of creation. The root of the word *liver* is: hardship.

Mujahid, Atiyah, and Ad-Dahhak said: It means upright and of moderate height, and everything created walks in a prone position. This is the narration of Muqsam on the authority of Ibn Abbas. The root of the word *liver* is: straightness and uprightness.

Ibn Kaysan said: His head is upright in his mother's womb, and when God gives him permission to come out, his head turns to his mother's feet.

Muqatil said: In the liver, meaning in strength.

It was revealed about Abu Al-Ashdayn, whose name was Asid bin Kalda Al-Jumahi. He was a strong and powerful man who would place a piece of Ukaz leather under his feet and say: **Whoever removes me from him will get such and such.** It was impossible for it to be removed from under his feet except by cutting it off, and the place where his feet were left would remain.

Tafsir al-Baidawi

4- Indeed, We created man into hardship. Toil and hardship from the man's liver, if his liver is in pain, and from it is the struggle, and man is not ceased to be in hardships, the beginning of which is the darkness of the womb and its narrowness and its end is death and what comes after it, and it is a consolation for the Messenger, may God bless him and grant him peace, from what he was suffering from the Quraysh, and the pronoun in **Does he think** refers to some of them who were suffering from more, or slackening like Abu

Surat al-Balad 90:4

Indeed, We created man into hardship.

Al-Ashd bin Kalada, for he would spread out a leather skin of Ukaz under his feet and ten would pull it until it broke and his feet would not move, or for each one of them or for the human being.

Surat al-Balad 90:5

Does he think that no one can overcome him?

Tafsir al-Jalalayn

5 - **Does a man think** that the strong one of Quraysh, who is Abu al-Ashd ibn Kalda, thinks that his strength is *that* is a lightened form of the heavy one and its subject is deleted, meaning that **no one will be able to overcome him** and God is able to do it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Does he think that no one will have power over him?** It was mentioned that this was revealed regarding a specific man from Banu Jumah, who was called Abu al-Ashdayn, and he was strong. So the Most High said: Does this strong man, with his strength and power, think that no one will conquer him and overcome him? But God is the One who will conquer him and subdue him.

Tafsir al-Qurtubi

God Almighty says: **Does he think that no one will have power over him?** That is, does the son of Adam think that God Almighty will not punish him?

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say**

that God gave permission to His Messenger but did not give you permission.

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created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance**.} meaning, the son of Adam says, **I have spent wealth in abundance**, meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of

al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatadah narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands**, he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

And in it was revealed 5- **Does he think that no one will have power over him?** meaning because of his strength, and the meaning of **in a liver** in this case is: in a strong nature, and it was said that the meaning of **in a liver** is that he is bold of heart and hard of liver. **Does he think that no one will have power over him?** meaning that the son of Adam thinks that no one will have power over him and that no one will take revenge on him, or Abu al-Ashdayn thinks that no one will have power over him, and *that* is the lightened form of the heavy form, and its subject is a pronoun of an implied matter.

Tafsir al-Baghawi

5- **Does he think**, meaning Abu Al-Ashdayn, from his strength, **that no one will be able to overcome him**, meaning: He thinks from his strength that God Almighty will not be able to overcome him. It was said: He is Al-Walid bin Al-Mughirah.

Tafsir al-Baidawi

5- **No one will be able to do anything to him.** So he will take revenge on him.

Surat al-Balad 90:6

He says, **I have wasted a great deal of wealth.**

Tafsir al-Jalalayn

6 - **He says I have destroyed** a lot of wealth due to my enmity towards Muhammad.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **He says I wasted a lot of money** This very cold person says: I wasted a lot of money, in the custom of Muhammad, peace and blessings be upon him, and I spent it on it, and he is lying in what he says. It is an action from the verb *talbadd*, which means to pile up some of it on top of others, and it is said from it: *labad* on the ground, *yalbad*: if he stuck to it.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **Money that is abundant** means by **money that is abundant**.

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, **Mala Labada** he said: A lot.

Yunus told me, he said: Ibn Wahb told us, he said: Muslim told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **I have destroyed wealth in abundance**, he said: A great deal of wealth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **I have wasted a great deal of wealth** means a great deal.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **much is not to be missed**. He said, **Much is missed**.

The reciters differed in their recitation of this. The majority of the reciters of the regions recited it as **mala labda** with a light *ba*, and Abu Jaafar recited it with a heavy *ba*.

The correct pronunciation is to pronounce it lightly, as the evidence is unanimously agreed upon.

Tafsir al-Qurtubi

God Almighty says: **He says, 'I have squandered'** meaning I have spent. **A great deal of wealth** meaning a great deal of it collected together.

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission**.

God the Almighty said: **And a father and that which he begot**. Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'd and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim

He says, "I have wasted a great deal of wealth."

al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright, like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?** And like the saying of God the Almighty: **Indeed, We created man in the best stature.** Ibn Abi Najih, Jurayj, and 'Ata' said on the authority of Ibn 'Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship,** and she breastfed him with hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** *Liver* in hardship and seeking his livelihood. Ikrimah said: in hardship and length. Qatada said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship.** He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship.** He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship.** He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance.**} meaning, the son of Adam says, **I have spent wealth in abundance,** meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him

peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaquub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands,** he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

Then God the Almighty informed us about this man's statement, saying: 6- **He will say, 'I have spent a great deal of wealth,'** meaning, a great deal of it accumulated on top of one another. Al-Layth said: Wealth accumulated is wealth that is not feared to perish due to its great amount. Al-Kalbi and Muqatil said: He says, **I have spent a great deal of wealth in enmity towards Muhammad.** Muqatil said: This was revealed about Al-Harith ibn Amir ibn Nawfal: He sinned, so he sought a fatha from the Prophet (peace and blessings of God be upon him), who ordered him to atone. He said, **My wealth has been spent on atonements and expenses since I entered the religion of Muhammad.** The majority of scholars read *labdan* with a damma on the lam and a fatha on the ba with a shaddah. Abu Ubaidah said: Labda is a verb from talbid, which means a great deal of wealth piled up on top of one another. Al-Zajaj said: It is a verb for abundance. It is said that a man has smashed a lot, if he smashes a lot. Al-Farra' said: The singular form is labdah, and the plural is labd. This has been explained previously in Surah Al-Jinn.

Tafsir al-Baghawi

6- **He says I have wasted,** meaning I have spent, **a lot of money,** meaning a lot of it on top of each other, from the lapping, in enmity towards Muhammad, may God bless him and grant him peace. Abu Ja'far read *labdan* with a shaddah on the *ba* on the plural of *labd*, like *rak'* and *rak'a*, and the others read it with a light *labdah* on the plural of *labdah*, and it was said on the singular like *qathm* and *hataam*.

Tafsir al-Baidawi

6- **He says** meaning at that time. **I spent a lot of money,** from the word *talabad* which means to gather something, and what is meant is what he spent for fame and boasting, or enmity towards the Messenger, may God bless him and grant him peace.

Surat al-Balad 90:7

Does he think that no one sees him?

Surat al-Balad 90:7

Does he think that no one sees him?

Tafsir al-Jalalayn

7 - **Does he think that that no one sees him** in what he spends and knows its value? And God knows its value and that it is not something that he does much of, and He will reward him for his bad action.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Does he think that no one saw him?** God Almighty says: Does this person who says **I have wasted wealth in abundance** think that no one saw him while he was spending what he claims he spent?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **Does he think that no one sees him?** O son of Adam, you are responsible for this money: from where you acquired it and where you spent it.

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: **Does he think** meaning does he think **that no one saw it** meaning that no one witnessed it "? Rather, God the Almighty knew that about him, so he was lying in his statement: I destroyed it and he did not spend it. Abu Hurairah narrated that the servant will stand and be asked, "What did you do with the wealth that I provided you with? **He will say**, I spent it and gave it in zakat. **It will be said**, It is as if you only did that so that it would be said, 'He was generous,' and that was said. Then he will be ordered to the Fire." Sa'id narrated from Qatadah: You will be asked about your wealth: from where you gathered it and how you spent it? Ibn Abbas said: Abu al-Ashdayn used to say, "I spent a lot of wealth in enmity towards Muhammad," and he was lying about that. Muqatil said: This was revealed about al-Harith ibn Amir ibn Nawfal. He sinned and sought a fatwa from the Prophet (peace and blessings of God be upon him), who ordered him to make expiation. He said, "My wealth has been lost in expiations and expenses since I entered the religion of Muhammad." This statement of his could be a sign of his extravagance in what he spent, in which case it would be out of his transgression, or regret over it, in which case it would be out of his remorse. Abu Ja'far read **mālā labadan** with a shaddah on the ba' and a fathah, on the plural of labad, like rak'ī' and rak'ū, sājid and sujūd, shahīd and shahād, and the like. Mujahid and

Hamīd read it with a damma on the ba' and the lam, and a lightened one, the plural of labūd. The rest read it with a damma on the lam and a kasrah and a fathah on the ba', and a lightened one. Hamīd read it with a damma on the ba' and labdah, which means that which is matted, meaning abundance. This has already been discussed in Surah al-Jinn. It was narrated that the Prophet (peace and blessings of God be upon him) used to read *ayhisab* with a damma on the seen in both cases. Al-Hasan said: He says, I have wasted a lot of money, so who will hold me accountable for it? Let me count it. Does he not know that God is able to hold him accountable, and that God, the Almighty, sees his deeds?

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission**.

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companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright, like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?** And like the saying of God the Almighty: **Indeed, We created man in the best stature.** Ibn Abi Najih, Jurayj, and 'Ata' said on the authority of Ibn 'Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship**, and she breastfed him with hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** "Liver" in hardship and seeking his livelihood. Ikrimah said: in hardship and length. Qatada said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: "Indeed We created man into hardship." He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: "Indeed We created man into hardship." He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: "Indeed We created man into hardship." He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance.**} meaning, the son of Adam says, **I have spent wealth in abundance**, meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early

Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

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Surat al-Balad 90:7

Does he think that no one sees him?

authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

7- "Does he think that no one saw him?" That is, does he think that no one saw him? Qatada said: Does he think that God, the Exalted, did not see him or ask him about his money, from where he earned it, and where he spent it? Al-Kalbi said: He was lying and did not spend what he said, so God said: Does he think that God did not see that from him, whether he did it or did not do it, whether he spent it or not?

Tafsir al-Baghawi

7- **Does he think that no one sees him?** Saeed bin Jubair and Qatada said: Does he think that God does not see him, and does not ask him about his money, where he acquired it from, and where he spent it?

Al-Kalbi said: He was lying when he said he spent such and such, and he did not spend all of what he said. He said: Does he think that God Almighty did not see that from him and thus know the amount of his spending?

Tafsir al-Baidawi

7- **Does he think that no one sees him** when he was spending or after that and asks him about it, meaning that God Almighty sees him and rewards him, or finds him and holds him accountable for it. Then He explained that by saying:

Surat al-Balad 90:8

Have We not made for him two eyes?

Tafsir al-Jalalayn

8 - **Have We not made** a question of confirmation, meaning, We made **for him two eyes**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did We not give this speaker, I **have wasted wealth in abundance**, two eyes with which to see God's proofs against him, a tongue with which to express himself as he intended, and two lips, as a blessing from Us to him?

Bishr urged us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Have We not made for him two eyes?**

Tafsir al-Qurtubi

Then he enumerated His blessings upon him and said: **Did We not give him two eyes** with which he could see?

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission**.

God the Almighty said: **And a father and that which he begot**. Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'd and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright, like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?** And like the saying of God the Almighty: **Indeed, We created man in the best stature**. Ibn Abi Najih, Jurayj, and 'Ata' said on the authority of Ibn 'Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship**, and she breastfed him with hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** *Liver* in hardship and seeking his livelihood. Ikrimah said: in hardship and length. Qatadah said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship**. He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship**. He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship**. He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with

matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?" He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance**.} meaning, the son of Adam says, **I have spent wealth in abundance**, meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?"} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?" meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn

Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands**, he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

Then God Almighty mentioned the blessings He bestowed upon them so that they might take heed. He said: 8- **Did We not give him two eyes** with which he could see?

Tafsir al-Baghawi

Then he reminded him of his blessings so that he might consider them, and said:

8- **Did We not give him two eyes?**

Tafsir al-Baidawi

8- **Did We not give him two eyes** with which he could see?

Surat al-Balad 90:9

and a tongue and two lips

Tafsir al-Jalalayn

9 - And tongue and lips

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And a tongue and lips** are blessings from God that are evident, and He acknowledges them to you so that you may thank Him.

Tafsir al-Qurtubi

The Almighty said: **And a tongue** with which to speak. **And two lips** with which to cover a gap. The meaning is: We are able to resurrect him and count his deeds. Abu Hazim said:

The Prophet, may God bless him and grant him peace, said: "God Almighty said: 'O son of Adam, if your tongue contests with you concerning that which I have forbidden you, I have aided you with two layers, so close your eyes. If your sight contests with you concerning that which I have forbidden you, I have aided you with two layers, so close your eyes. If your private parts contest with you concerning that which I have forbidden you, I have aided you with two layers, so close your eyes.'" The word *lip* is originally *shafha*, but the *ha* was dropped from it. Its diminutive is *shafīha*, and the plural is *shafaha*. It is also said *shafahat* and *shafawwat*, but the *ha* is more correct and the *waw* is more general, likening it to years. Al-Azhari said: **This is said as a lip in connection and as a lip**, with the *ta* and the *ha*. Qatada said: **The blessings of God are apparent, and He makes you feel satisfied with them until you are grateful.**

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it**

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Surat al-Balad 90:2 and a tongue and two lips

al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship**. He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship**. He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship**. He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

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Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the

authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd**. Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands**. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands**, he said: **The two breasts**. And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

9- **And a tongue** with which he speaks, **and two lips** with which he covers his mouth. Al-Zajaj said: The meaning is, **Did we not do to him what indicates that God is able to resurrect him?** The *lām* of the word *lip* has been omitted, and its root is *shufha lip*, as evidenced by its diminutive form, *shuffha*.

Tafsir al-Baghawi

9- **And a tongue and lips**. Qatada said: The blessings of God are evident, and He confirms them to you so that you may be grateful. It was stated in the hadith: "God Almighty says: Son of Adam, if your tongue disputes with you regarding something that I have forbidden you, then I have helped you with it with two layers, so close your eyes. If your sight disputes with you regarding something that I have forbidden you, then I have helped you with it with two layers, so close your eyes. If your private parts dispute with you

regarding something that I have forbidden you, then I have helped you with it with two layers, so close your eyes."

Tafsir al-Baidawi

9- **And a tongue** with which he translates his conscience. **And two lips** with which he covers his mouth and uses them to help him speak, eat, drink, and other things.

Surat al-Balad 90:10

And We showed him the two ways.

Surat al-Balad 90:10

And We showed him the two ways.

Tafsir al-Jalalayn

10 - **And We showed him the two ways** We showed him the path of good and evil.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We showed him the two ways**, God Almighty says: And We showed him the two ways, and Najd is a way in a high place.

The people of interpretation differed about the meaning of that. Some of them said: What is meant by that is: We find good and we find evil, as He said: **Indeed, We showed him the way, be he grateful or ungrateful** (al-Insan 76:3)

Who said that?

Abu Kuraib told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Asim, on the authority of Zur, on the authority of Abdullah: **And We guided him to the two ways**. He said: Good and evil.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, similarly. Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Mundhir, on the authority of his father, on the authority of Ar-Rabi' ibn Khathim, who said: They are not breasts.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, and Ibn Hamid told us, he said: Hakam told us, he said: Imran told us all, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, **And We guided him to the two ways**, he said: Najd is good and Najd is evil.

Ibn Al-Muthanna told us: Hisham bin Abdul-Malik told us: Shu'bah told us: Asim told me: I heard Abu Wa'il say: Abdullah used to say about **And We guided him to the two ways**: Najd is good and Najd is evil.

Ali told me: Abu Saleh told us: Muawiyah told us on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And We guided him to the two ways**, meaning: guidance and misguidance.

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 guided him to the two ways**, meaning: the path of good and evil.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **And We guided him to the**

two ways, he said: good and evil.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abdullah ibn al-Rabi' ibn Khathim, on the authority of Abu Burdah, who said: Al-Rabi' ibn Khathim passed by us, so we asked him about this verse: **And We guided him to the two ways**. He said: They are not breasts.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, who said: Good and evil.

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 We showed him the two ways**, he said: The path of good and evil.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And We guided him to the two ways**, the way of good and the way of evil.

Imran bin Musa told us, he said: Abdul-Warith told us, he said: Yunus told us on the authority of Al-Hasan, he said: The Messenger of God, may God bless him and grant him peace, said: "They are two Najds, one is good and the other is evil. But the evil Najd is not more beloved to you than the good Najd."

Mujahid bin Musa told us, he said: Yazid bin Harun told us, he said: Atiyah Abu Wahb told us, he said: I heard Al-Hasan say: The Messenger of God, may God bless him and grant him peace, said: "Behold, there are only two Najds: the Najd of good and the Najd of evil. So what makes the Najd of evil more beloved to you than the Najd of good?"

Ibn Al-Muthanna told us: Hisham bin Abdul-Malik told us: Shu'bah told us, on the authority of Habib, on the authority of Al-Hasan, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan say, **And We showed him the two ways**. He said: He told us that the Prophet of God, may God bless him and grant him peace, used to say, "O people, they are only the two ways: the way of good and the way of evil. So the way of evil has not been made more beloved to you than the way of good."

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **And We guided him to the two Najds**. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, they are only the two Najds: the Najd of good and the Najd of evil. So the Najd of evil has not been made more beloved to you than the Najd of good."

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, **And We showed him the two**

ways, he said: The Prophet, may God bless him and grant him peace, said: **They are only two ways, so He has not made the evil way more beloved to you than the good way.**

Yunus told me, he said: Ibn Wahb delayed us, he said: Ibn Zayd said, in his statement, **And We guided him to the two ways**, he is a highwayman of good and evil, and he recited the statement of God, **Indeed, We guided him to the way** (al-Insan 76:3).

Others said: Rather, the meaning of this is: And We guided him to the two breasts: the two paths of milk with which he is nourished, and on which his flesh and body grow.

Who said that?

Abu Kurayb told us, he said: Waki' told us, he said: Isa bin Uqal told us, on the authority of his father, on the authority of Ibn Abbas, **And We guided him to the two ways**. He said: They are the two breasts.

Ibn Hamid told us: Mihran told us, on the authority of Al-Mubarak bin Mujahid, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: The breasts.

The more correct of the two opinions on this matter in our view is the opinion of those who said: He meant by that the path of good and evil, because we do not know of any opinion on this matter other than the two opinions that we have mentioned. And the breasts, even if the path is milk, then when God Almighty enumerated His blessings upon the servant in His saying, "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way" (al-Insan 76:2-3), He only enumerated His guidance of him to the path of good among His blessings. So too is His saying, **And We guided him to the two ways**.

Tafsir al-Qurtubi

The Almighty says: **And We showed him the two ways** meaning the two paths: the way of good and the way of evil. That is, We made them clear to him through the messengers We sent. The way is the high road. This is the opinion of Ibn Abbas, Ibn Masoud, and others. Qatada narrated that he said:

It was mentioned to us that the Prophet, may God bless him and grant him peace, used to say: "O people, they are only the two Najds: Najd al-Khair and Najd al-Shar. So why do you make Najd al-Shar more beloved to you than Najd al-Khair?" It was narrated on the authority of Ikrimah who said: The two Najds are the two breasts. This is the opinion of Saeed bin al-Musayyab and al-Dahhak, and it was narrated on the authority of Ibn Abbas and Ali, may God be pleased with them, because they are like the two paths for the life and livelihood of the child. So Najd means the height, and the plural is Najoud, and from it it was named *Najd*, for its height from the lowlands of Tihamah. So Najd: the two high paths. Imru' al-Qais said:

Two teams, one of them is from Batn Nakhal and the other is from Qat'a Najd Kabkab.

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you**. Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day**. This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission**.

God the Almighty said: **And a father and that which he begot**. Ibn Jarir said: Abu Kurayb told us, Ibn Atiyyah told us, on the authority of Sharik, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God the Almighty's saying: **And a father and that which he begot**, the father who gives birth and that which he begot, the barren woman who has no children. Ibn Abi Hatim narrated it from the hadith of Sharik, who is Ibn Abdullah, the judge. Ikrimah said: the barren father and that which he begot, the one who gives birth. It was narrated by Ibn Abi Hatim. Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa'id ibn Hubayr, As-Suddi, Al-Hasan Al-Basri, Khasif, Shurahbil ibn Sa'd and others said: By father he means Adam and that which his son begot. This view of Mujahid and his companions is good and strong, because when God the Almighty swore by the Mother of Cities, which is the mother of dwellings, He swore after that by the inhabitant, which is Adam, the father of mankind, and his son. Abu Imran Al-Jawni said: It is Abraham and his offspring. It was narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir preferred that it is general for every father and his son, and it is also open to interpretation.

And the saying of God the Almighty: **Indeed, We created man in toil** was narrated on the authority of Ibn Mas'ud, Ibn 'Abbas, 'Ikrimah, Mujahid, Ibrahim al-Nakha'i, Khaithamah, al-Dahhak, and others, meaning upright. Ibn 'Abbas added in a narration on his authority: upright in his mother's womb. The liver is straightness and uprightness. The meaning of this statement is that We created him straight and upright,

like the saying of God the Almighty: **O man, what has deceived you concerning your Lord, the Generous? Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you?**

And like the saying of God the Almighty: **Indeed, We created man in the best stature.** Ibn Abi Najih, Jurayj, and `Ata' said on the authority of Ibn `Abbas: **In toil** means in the severity of creation. Have you not seen him? And he mentioned his birth and the emergence of his teeth. Mujahid said: **In toil** means a sperm, then a clot, then a lump of flesh, he struggles with creation. Mujahid said: It is like the saying of God the Almighty: **His mother carried him with hardship and gave birth to him with hardship,** and she breastfed him with hardship and his livelihood was with hardship, so he struggles with that. Sa'id ibn Jubayr said: **Indeed, We created man in toil** *Liver* in hardship and seeking his livelihood. Ikrimah said: in hardship and length.

Qatada said: in difficulty. Ibn Abi Hatim said: Ahmad bin Issam told us, Abu Asim told us, Abdul Hamid bin Jaafar told us, I heard Muhammad bin Ali Abu Jaafar al-Baqir ask a man from the Ansar about the statement of God the Most High: **Indeed We created man into hardship.** He said: in his standing and uprightness. Abu Jaafar did not object to him. It was narrated on the authority of Abu Mawdud that I heard al-Hasan recite this verse: **Indeed We created man into hardship.** He said: he struggles with a matter of this world and a matter of the Hereafter. In another narration: he struggles with the hardships of this world and the hardships of the Hereafter. Ibn Zayd said: **Indeed We created man into hardship.** He said: Adam was created in the heaven and that was called the liver. Ibn Jarir chose that what is meant by that is struggling with matters and their difficulties.

God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance,**} meaning, the son of Adam says, **I have spent wealth in abundance,** meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have

given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands,** he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be grateful." Or ungrateful.

Fath al-Qadir

10- **And We showed him the two high ways.** Najd: the road is high. The commentators said: We showed him the path of good and the path of evil. Al-Zajjaj said: The meaning is, did we not make known to him the path of good and the path of evil, showing him the two high roads. Ikrimah, Saeed bin Al-Musayyab, and Al-Dahhak said: Najd: the two breasts because they are like the two roads for the child's life and livelihood, and the first is more appropriate. The origin of Najd is the high place, and its plural is Najoud, and from it Najd was named because of its height above the lowlands of Tihamah, so Najd is the two high roads, and from it the saying of Imru' Al-Qais:

Two teams, one of them is the Batn Nakhal tribe, and the other is the Najd Kabkab tribe.

Tafsir al-Baghawi

10- **And We showed him the two ways**, most of the commentators said: the path of good and evil, truth and falsehood, guidance and misguidance, like His statement: **Indeed, We showed him the way, be he grateful or ungrateful.** Muhammad bin Ka'b said on the authority of Ibn Abbas: **And We showed him the two ways**, he said: the two breasts, and this is the statement of Sa'id bin Al-Musayyab and Al-Dahhak, and the way is a path in a height.

Tafsir al-Baidawi

10- **And We showed him the two ways** the path of good and evil, or the two breasts, and its origin is a high place.

Surat al-Balad 90:11
So he did not cross the pass

Surat al-Balad 90:11

So he did not cross the pass

Tafsir al-Jalalayn

11 - *No* Why didn't he **storm the obstacle** cross it?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So he did not take the steep path**, God Almighty says: So he did not climb the steep path, cross it, or go over it. And He mentioned that the steep path is a mountain in Hell.

Who said that?

Muhammad bin Al-Muthanna told us, he said: Yahya bin Katheer told us, he said: Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **So do not attempt the steep path**, he said: A steep path in Hell.

Omar bin Ismail bin Mujalid told me: Abdullah bin Idris told us, on the authority of his father, on the authority of Atiyah, on the authority of Ibn Omar, regarding his statement, **So he did not attempt the steep path**, meaning a mountain in Hell.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **So do not attempt the steep path**, he said: Hell.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, his statement, **So do not attempt the difficult path**, is that it is a difficult path, so attempt it in obedience to God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So do not take the steep path**. He said: The Fire has a steep path before the bridge.

Ibn Bashar told us, he said: Wahb ibn Jarir told us, he said: My father told us, he said: I heard Yahya ibn Ayoub narrating on the authority of Yazid ibn Abi Habib, on the authority of Shu'ayb ibn Zur'ah, on the authority of Hanas, on the authority of Ka'b, that he said: **So do not attempt the steep path**. He said: It is seventy degrees in Hell.

He singled out his statement, **So he did not storm the pass**, by mentioning the word *la* only once. The Arabs rarely single it out in a statement in such a place, until they repeat it with another statement, as He said, **Neither did he believe nor did he pray** (Al-Qiyamah 29:31), and **nor will there be any fear concerning them, nor will they grieve** (Al-Baqarah 2:112). He did that in this place, as the meaning of the end of the statement is sufficient, so as not to repeat it again. That is when he explains storming the pass, he says, **The freeing of**

a slave, or the feeding on a day of famine, an orphan near of kin, or a needy person covered with dust, then he was among those who believed. So he explained that with three things, so it was as if he was at the beginning of the statement, saying, **So he did not do this or that.** Ibn Zayd interpreted that to mean, **Why not?** And whoever interprets it in this way has no need to claim that there is something omitted in the statement.

The report was mentioned on the authority of Ibn Zayd:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and he recited the words of God, **So he did not attempt the steep path.** He said: Why did he not take the path from which there is salvation and goodness? Then he said, **And what will make you know what the steep path is?**

Tafsir al-Qurtubi

God the Almighty says: **And why did he not storm the pass** meaning, why did he not spend the money that he spent in enmity against Muhammad, why did he not spend it storming the pass and be safe! Storming means throwing oneself into something without deliberation. It is said: **He threw himself into the matter** meaning he threw himself into it without deliberation. A horse throws its rider into it face to face if he throws it. Throwing oneself into something means entering it without deliberation. Al-Qahmah **with the letter dammah** is a destructive event and a severe drought. It is said: **The Bedouins were afflicted with al-Qahmah** meaning they were afflicted with drought and entered the countryside. Al-Qahmah means the difficult parts of the road. Al-Farra' and Al-Zajaj said: The word *la* is mentioned once, and the Arabs rarely use *la* alone with a past tense verb in such a situation, until they repeat it in another statement, like God the Almighty's saying: **And neither did they believe, nor did they pray** [Al-Qiyamah 31], **And there is no fear concerning them, nor will they grieve** (Al-Baqarah 2:62). Rather, they singled it out because the end of the speech indicates its meaning. It is possible that His statement, **Then he was among those who believed**, is in place of repetition, as if he said, **He neither stormed the pass nor believed.** It was said: It is in the manner of a supplication, like His statement, **He neither escaped nor was safe.** His statement, the Most High, **And what will make you know what the pass is?** Sufyan ibn Uyaynah said: Everything in which He said, **And what will make you know?** He informed about it, and everything in which He said, **And what will make you know?** He did not inform about it. He said: The meaning of **And did not storm the pass** is that he did not storm the pass, like the statement of Zuhayr:

He had turned his back on the woman he was hiding, but he neither showed her nor advanced her.

That is, he did not show it or advance. This is what Al-Mubarrad and Abu Ali said: *La* means did not. Al-Bukhari mentioned it from Mujahid. That is, he did not cross the obstacle in this world, so there is no need to repeat it. Then he explained the obstacle and riding

it, saying: **freeing a slave** and so on, thus explaining aspects of financial closeness. Ibn Zayd and a group of commentators said: The meaning of the statement is a question whose meaning is denial, meaning: Why did he not cross the obstacle, or why did he not cross the obstacle? He says: Why did he not spend his money in denial, meaning: Why did he not cross the obstacle, or why did he not cross the obstacle? He says: His money is in freeing slaves and feeding the hungry, so that he can cross the obstacle, so that it would be better for him than spending it in enmity against Muhammad, peace and blessings be upon him. Then it was said: Crossing the obstacle here is a metaphor, meaning, do the great matters bear in his spending his money in obedience to his Lord and belief in Him. This is only appropriate for the statement of one who interprets **So let him not storm the obstacle** as a supplication, meaning that he who does not spend his money on such and such will not be saved or safe. It was said that the enormity, weight, and severity of sins were likened to an obstacle. So if someone frees a slave and does righteous deeds, his example will be like someone who storms the obstacle, which are the sins whose ascent to the obstacle is seven thousand years, and whose descent is seven thousand years. Al-Hasan and Qatadah said: It is a steep obstacle in Hellfire before the bridge, so storm it in obedience to God. Mujahid, Al-Dahhak, and Al-Kalbi said: It is the path that is struck over Hellfire like the edge of a sword, a journey of three thousand years, easy, ascending, and descending. Storming it for the believer is like the distance between the afternoon prayer and the evening prayer. It was also said: Storming it is the length of time it takes to pray the obligatory prayer. It was narrated from Abu Al-Darda' that he said: Behind us is an obstacle, the people are saved from it the lightest of them. It was also said that Hellfire itself is the obstacle. Abu Raja' narrated from Al-Hasan that he said: We have been informed that no Muslim frees a slave except that it will be his ransom from the Hellfire. On the authority of Abdullah ibn Umar, he said: **Whoever frees a slave, God the Almighty will free a limb of his for every limb of hers.** In Sahih Muslim, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, he said: **Whoever frees a slave, God will free a limb of his for every limb of hers from the Fire, even his private parts with his private parts.** In Tirmidhi, on the authority of Abu Umamah and other companions of the Prophet, may God bless him and grant him peace, he said: "Any Muslim man who frees a Muslim man, his release from the Fire will be equivalent to every limb of his for every limb of his, and any Muslim woman who frees a Muslim woman, her release from the Fire will be equivalent to every limb of hers for every limb of hers." He said: This is a good, authentic, rare hadith. It was said: The obstacle is a summary of the horror of the presentation. Qatadah and Ka'b said: It is a fire before the bridge. Al-Hasan said: By God, it is a very difficult obstacle: the struggle of man against his self, his desires, and his enemy, Satan. Some of them recited:

I have been afflicted with four who shoot arrows at me and set traps for me.

Satan, the world, my soul and desires. How can I hope to escape from them?

Oh God, help me with forgiveness, for I have come to hope for no one but You for them.

Tafsir Ibn Kathir

This is an oath from God, the Blessed and Exalted, by Makkah, the Mother of Cities, when its inhabitants are in a state of ihram, to draw attention to its great status when its people are in a state of ihram. Khasif said on the authority of Mujahid, **I swear by this city**, there is no response to them. I swear by this city. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **I swear by this city**, meaning Makkah, **and you are a resident of this city**, meaning you, O Muhammad, it is permissible for you to encounter it. This is also narrated on the authority of Saeed bin Jubair, Abu Salih, Atiyyah, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd. Mujahid said, **Whatever you acquire there is permissible for you.** Qatadah said, **and you are a resident of this city**, meaning you are in it without difficulty or sin. Al-Hasan Al-Basri said, **God made it permissible for him for an hour of the day.** This is the meaning they said, and the hadith agreed upon to be authentic was narrated with it. "This country was made sacred by God on the day He created the heavens and the earth. It is sacred by God's sanctity until the Day of Resurrection. No one may cut its trees or seclude themselves in it. It was only made lawful for me for one hour of a day, and today its sanctity has returned to what it was yesterday. So let the witness inform the absent." And in another version: **If someone seeks permission to fight the Messenger of God, then say that God gave permission to His Messenger but did not give you permission.**

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God the Almighty says: {Does he think that no one has power over him?} Al-Hasan Al-Basri said: meaning, **Does he think that no one has power over him** takes his money. Qatadah said: {Does he think that no one has power over him?} He said: The son of Adam thinks that he will not be asked about this money, how he acquired it, and where he spent it. Al-Suddi said: {Does he think that no one has power over him?} God the Almighty said: {He will say, **I have spent wealth in abundance,**} meaning, the son of Adam says, **I have spent wealth in abundance,** meaning, a lot. This was said by Mujahid, Al-Hasan, Qatadah, Al-Suddi, and others. {Does He think that no one sees him?} Mujahid said: meaning, does he think that God the Almighty does not see him? Others among the early Muslims said the same. God the Almighty says: {Have We not made for him two eyes?} meaning with them he sees. **And a tongue** meaning with which he speaks, expressing what is in his mind. **And two lips** meaning with which he speaks, to help him speak, eat food, and to beautify his face and mouth.

Al-Hafiz Ibn Asakir narrated in the biography of Abu al-Rabi' al-Dimashqi on the authority of Makhul who said: The Prophet, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, I

have bestowed upon you great blessings, the number of which you cannot count nor be able to thank for. Among the blessings I have bestowed upon you is that I have given you two eyes with which to look and have given them coverings. So look with your eyes at what I have made lawful for you, and if you see what I have forbidden, close their coverings. I have given you a tongue and given it a covering, so speak what I have commanded you and made lawful for you. If what I have forbidden is presented to you, then close your tongue. I have given you a vagina and a veil, so offer with your vagina what I have made lawful for you, and if what I have forbidden is presented to you, then let down your veil. O son of Adam, you cannot bear My wrath nor can bear My vengeance." **And We showed him the two Najds** the two paths. Sufyan al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who is Ibn Mas'ud. **And We showed him the two Najds** he said: good and evil. This is how it was narrated on the authority of Ali, Ibn Abbas, Mujahid, Ikrimah, Abu Wa'il, Abu Salih, Muhammad Ibn Ka'b, al-Dahhak, and Ata' al-Khurasani, among others. Abdullah Ibn Wahb said: Ibn Lahi'ah informed me on the authority of Yazid Ibn Abi Habib, on the authority of Sinan Ibn Sa'd, on the authority of Anas Ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **They are two Najds, and the evil Najd has not been made more beloved to you than the good Najd.** Sinan Ibn Sa'd is the only one to narrate it, and it is also said Sa'd Ibn Sinan. Ibn Ma'in authenticated him, and Imam Ahmad, al-Nasa'i, and al-Jawzajani said: He is a fabricator of hadith. Ahmad said: I abandoned his hadith due to his confusion. He narrated fifteen fabricated hadiths, all of which I do not know of a single hadith that resembles his hadith, the hadith of al-Hasan - meaning al-Basri - but does not resemble the hadith of Anas. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: **And We showed him the two highlands.** He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "O people, indeed the two highlands are Najd al-Khair and Najd al-Shar. So what has been made Najd al-Shar is more beloved to you than Najd al-Khair." And this is how Habib bin Al-Shaheed, Muammar, Yunus bin Ubayd, and Abu Wahb narrated it on the authority of Al-Hasan, without a chain of transmission. And this is how Qatada narrated it without a chain of transmission. Ibn Abi Hatim said: Ahmad bin Issam Al-Ansari told us, Abu Ahmad Al-Zubayri told us, Isa bin Affan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And We showed him the two highlands,** he said: **The two breasts.** And something similar was narrated on the authority of Al-Rabi' bin Khathim, Qatadah, and Abu Hazim. And Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Wakee', on the authority of Isa bin Uqal, with this chain of transmission. Then he said: The correct statement is the first one, and similar to this verse is the words of God the Almighty: "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, whether he be

grateful." Or ungrateful.

Fath al-Qadir

11- **So he did not storm the obstacle.** Storming is: throwing oneself into something without consideration. It is said: he threw himself into the matter qahooman, meaning he threw himself into it without consideration. Throwing oneself into something means entering it without consideration. Whoever throws himself into something with the dammah means destroying. The obstacle is originally the path in the mountain, named thus because of the difficulty of traversing it. It is an example that God, the Almighty, gave to struggle against the self, desires, and Satan in righteous deeds, so He made him like the one who struggles to climb the obstacle. Al-Farraa and Al-Zajaj said: God, the Almighty, mentioned here not once, and the Arabs rarely use not with the past tense verb in such a situation until they repeat it in another statement like His saying: **So he neither believed nor prayed.** He only mentioned it here because the end of the statement indicates its meaning. So it is possible that His saying: Then he was among those who believed, standing in place of repetition, as if He said: So he did not storm the obstacle, nor did he believe. Al-Mubarrad and Abu Ali Al-Farsi said: "In 'la' here means 'lam': that is, he did not storm the obstacle. Something similar to that was narrated from Mujahid, so there was no need for repetition. From this is the saying of Zuhair:

He had hidden his side, but neither revealed it nor advanced it.

That is, he did not show it or advance it. It was said that it is a supplication like their saying: "There is no escape." Abu Zayd and a group of commentators said: The meaning of the speech here is a question that means denial, meaning: Why did he not storm the obstacle? Or why did he not storm the obstacle?

Tafsir al-Baghawi

11- **Why did he not take the difficult path?** He says: Why did he not spend his money on what is permissible, such as freeing slaves and feeding the hungry, so that it would be better for him than spending it on enmity towards Muhammad, may God bless him and grant him peace? This is the statement of Ibn Zayd and a group.

It was said: **He did not storm the obstacle**, meaning he did not storm it or go beyond it. Storming means entering into a difficult matter. The mention of the obstacle here is an example that God gave to struggle against the self, desires, and Satan in righteous deeds. He made him like the one who takes it upon himself to climb the obstacle. He says: He did not burden himself with the hardship of freeing a slave or feeding him. This is the meaning of what Qatada said.

It was said: He likened the weight of sins on the one who commits them to an obstacle, so if he frees a slave and feeds people, it is as if he has stormed the obstacle and crossed it.

It was narrated on the authority of Ibn Omar: This pass

is a mountain in Hell.

Al-Hasan and Qatada said: It is a steep obstacle in Hell before the bridge, so cross it in obedience to God Almighty.

Mujahid, Ad-Dahhak and Al-Kalbi said: It is a path that is struck across Hell like the edge of a sword, a journey of three thousand years, easy, ascending and descending. On its sides are hooks and snipes like the thorns of the Sa'dan tree. Some will escape as a Muslim, some will escape scratched, and some will be thrown upside down into the Fire. Some people will pass like a flash of lightning, some like a violent wind, some like a horseman, some like a running man, some like a walking man, some like a crawling man, some like a slipping one, some like a slipping one, and some like a falling one.

Ibn Zayd said: He says, **Why didn't he take the path that leads to salvation?**

Tafsir al-Baidawi

11- **So he did not storm the obstacle** meaning he did not thank those hands by storming the obstacle, which is entering into a difficult matter, and **the obstacle** is the path in the mountain. He borrowed it as the Almighty interpreted it with regard to release and feeding in His saying:

Surat al-Balad 90:12

And what can make you know what the Aqaba is?

Surat al-Balad 90:12

And what can make you know what the Aqaba is?

Tafsir al-Jalalayn

12 - **And what would make you know** I would inform you **what the obstacle is** that he is storming to magnify its importance. The sentence is an interjection between the reason for crossing it by saying:

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And what will make you know what the obstacle is?** God Almighty says: And what will make you know, O Muhammad, what the obstacle is?

Then He, the Most High, explained to him what the obstacle was, what the escape from it was, and what the reason for storming it was. He said: Storming it and cutting it frees a neck from slavery and the captivity of servitude.

Yaqoub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, **And what will make you know what the Aqaba is?** He said: It was mentioned to us that no Muslim frees a Muslim slave, except that it is his ransom from the Fire.

Bishr told us: Yazid told us: Sa'i told us, on the authority of Qatada, regarding his statement, **And what will make you know what the difficult path is? * The freeing of a slave.** It was mentioned to us that the Prophet of God, may God bless him and grant him peace, was asked about slaves, which one has the greatest reward? The one with the greatest price.

Bishr narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatadah, he said: Salim bin Abi Al-Ja'd narrated to us, on the authority of Adan bin Abi Talhah, on the authority of Abu Nujayh, he said: I heard the Messenger of God, peace and blessings be upon him, say: "Any Muslim who frees a Muslim man, God will make the ransom for every bone of his atonement a bone of the one he frees from the Fire. And any Muslim woman who frees a Muslim woman, God will make the ransom for every bone of hers a bone of the one she frees from the Fire." He said: Saeed narrated to us, on the authority of Qatadah, on the authority of Qays Al-Jadhami, on the authority of Uqbah bin Amir Al-Juhani, that the Messenger of God, peace and blessings be upon him, said: **Whoever frees a believing slave, she will be his ransom from the Fire.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And what will make you know what the Aqaba is?** Then he told about storming it and said: **Free a slave or feed.**

The reciters differed in reading this. Some of the reciters of Mecca and the majority of the reciters of Basra read it, on the authority of Ibn Abi Ishaq. Among the Kufians: Al-Kisa'i read it as **freeing a slave or feeding**. Abu Amr ibn Al-Ala' used to provide evidence, but what I have heard about him is his statement, **Then he was among those who believed** (al-Balad 90:17). It is as if its meaning was with him: He did not free a slave, nor did he feed, then he was among those who believed. The majority of the reciters of Medina, Kufa and Ash-Sham read it as **freeing a slave** with the addition, and **or feeding** with the form of a verbal noun.

The reward for saying this is that they are two well-known readings, each of which has been recited by scholars of recitation and an understood interpretation. Whichever one the reciter recites, he is correct. If it is recited as a verb, its interpretation is: **So he did not storm the steep path**, "No, he freed a slave," or **No, he fed**, "Then he was among those who believed." **And what will make you know what the steep path is?** expresses amazement and glorification. This reading is better expressed in Arabic, because feeding is a noun, and His saying, **Then he was among those who believed** is a verb, and the Arabs prefer to return nouns to nouns like them, and verbs to verbs. If the revelation had come, **Then if he was among those who believed**, it would have been better and more similar to feeding and freeing from then it was. That is why I said, **Freeing a slave or feeding** has more meaning in Arabic than the other, even though the other has a well-known meaning, and its meaning is to imply that *then* is received, as Tarafa ibn al-Abd said:

Oh you who deter! I am preparing for battle and witnessing pleasures. Will you make me immortal?

Meaning: O you who forbid me to attend the battle. And in His saying **that I bear witness** there is clear evidence that it is conjoined with another like it, which came before it, and that is the reason for its permissibility. And if the speech is directed in this way then his saying **freeing a slave * or feeding** is an explanation of his saying **And what will make you know what the difficult path is?** As if it was said: And what will make you know what the difficult path is? It is freeing a slave.

Tafsir al-Qurtubi

God Almighty said: **And what will make you know what the steep path is?**

There is an ellipsis in it, meaning, **And what will make you realize what storming the pass is?** This is to emphasize the importance of adhering to the religious command, and the address is to the Prophet (peace and blessings of God be upon him), to teach him how to storm the pass. Al-Qushayri said: "And interpreting 'the pass' as referring to the pass of Hell is far-fetched, since no one in this world has stormed the pass of Hell, unless it is interpreted to mean, 'Why not make himself capable of storming the pass of Hell tomorrow?'" Al-Bukhari preferred the statement of Mujahid: that he

did not storm the pass in this world. Ibn al-Arabi said: "And he chose that because he said after that in the second verse: 'And what will make you realize what is the 'Aqaba'? Then in the third verse he said: 'The freeing of a slave,' and in the fourth verse: 'Or feeding on a day of famine,' then in the fifth verse he said: 'An orphan near of kin,' then in the sixth verse he said: 'Or a needy person in dust.' These deeds can only be done in this world. The meaning is: So he did not do in this world anything that would make it easy for him to cross the pass in the Hereafter."

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm meaning he entered the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding**. Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding**. The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina**.

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the

Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him**.

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of Kathir ibn Murrah, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

Another chain of transmission Ahmad said: Hashim bin Al-Qasim told us, Al-Faraj told us, Luqman told us, on the authority of Abu Umamah, on the authority of Amr bin Abasa. Al-Salami said: I said to him: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace, in which there is no deficiency or error. He said: I heard him say: "Whoever has three children born to him in Islam and they die before they reach puberty, God will admit him into Paradise by virtue of His mercy towards them. Whoever grows old in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow in the way of God, whether it reaches the enemy or misses, it will be as if he freed a slave. Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his. Whoever spends two pairs in the way of God, then Paradise has eight gates and God will admit him from whichever gate he wishes." These are good, strong chains of transmission, and praise be to God.

Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

And what can make you know what the Aqaba is?

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a believing slave, it is his ransom from the Fire.** Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsah bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one

with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

Then God Almighty explained the obstacle, saying: 12- **And what will make you know what the obstacle is?** That is, what will make you know what it is to cross it?

Tafsir al-Baghawi

Then he explained what they are, saying:

12- And what will make you know what the obstacle is?

What is storming the obstacle? Sufyan ibn Uyaynah said: Everything that is said, **And what will make you know**, has been described, but whatever is said, **And what will make you know**, has not been described.

Tafsir al-Baidawi

12- And what can make you know what the obstacle is?

Surat al-Balad 90:13

Freeing a neck

Surat al-Balad 90:13

Freeing a neck

Tafsir al-Jalalayn

13 - **Freeing a neck** from slavery by freeing it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **Freeing a slave.**

Tafsir al-Qurtubi

The Almighty said: **Freeing a slave.** Freeing her: releasing her from captivity. It was also said: from slavery. In the hadith: **And freeing a slave is to help with its price** from the hadith of Al-Bara', and it was mentioned before in Surat Al-Bara'ah. Freeing: is removing the shackles, and slavery is a shackle. The enslaved is called a slave, because in slavery he is like a captive tied around his neck. And its neck is called freeing the prisoner from captivity. Hassan said:

How many prisoners we have freed without a price, and how many forelocks we were masters of

Uqbah bin Amir Al-Juhani narrated that the Messenger of God, may God bless him and grant him peace, said:

Whoever frees a believing slave, it will be his ransom from the Fire. Al-Mawardi said: It is possible, secondly, that he meant freeing his slave and saving his soul by avoiding sins and performing acts of obedience. Goodness is not impossible from this interpretation, and it is more likely to be correct.

Second: The Almighty's statement: **A slave.** Asbagh said: A disbelieving slave with a price is better for emancipation than a believing slave with a small price, "based on the statement of the Prophet, peace and blessings be upon him, when he was asked, 'Which slave is best?' He said: 'The one with the highest price, and the most precious to its owners.'" Ibn al-Arabi said: "What is meant in this hadith is: from the Muslims, based on the statement of the Prophet, peace and blessings be upon him: 'Whoever emancipates a Muslim man' and 'Whoever emancipates a believing slave.'" What Asbagh mentioned is a coincidence, but rather he is looking at reducing wealth, and looking at the emancipation of the slave for worship and freeing him up for monotheism is more appropriate."

Third: Manumission and charity are among the best deeds. Abu Hanifa reported that manumission is better than charity. His two companions reported that charity is better. The verse is more indicative of Abu Hanifa's view, as manumission is given precedence over charity. Al-Sha'bi reported that a man who has surplus money to spend on his relatives should spend it on a relative or free a slave. He said: A slave is better,

because the Prophet (peace and blessings of God be upon him) said: **Whoever God frees for each of its limbs a limb from the Fire.**

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered **the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding.** Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding.** The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina.**

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him.**

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of

Kathir ibn Murrah, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

Another chain of transmission Ahmad said: Hashim bin Al-Qasim told us, Al-Faraj told us, Luqman told us, on the authority of Abu Umamah, on the authority of Amr bin Abasa. Al-Salami said: I said to him: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace, in which there is no deficiency or error. He said: I heard him say: "Whoever has three children born to him in Islam and they die before they reach puberty, God will admit him into Paradise by virtue of His mercy towards them. Whoever grows old in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow in the way of God, whether it reaches the enemy or misses, it will be as if he freed a slave. Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his. Whoever spends two pairs in the way of God, then Paradise has eight gates and God will admit him from whichever gate he wishes." These are good, strong chains of transmission, and praise be to God.

Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.**

Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said:

Whoever frees a believing slave, it is his ransom from the Fire. Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a**

believer - for those, their effort is ever appreciated and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

13- **Freeing a neck** means freeing a neck and freeing it from the shackles of slavery. You have freed everything you release, including: freeing a pledge, and freeing a book. God Almighty has made it clear that the obstacle is this mentioned proximity by which one is saved from the Fire. Al-Hasan and Qatadah said: It is a steep obstacle in the Fire below the bridge, so storm it in obedience to God. Mujahid, Ad-Dahhak, and Al-Kalbi said: It is the path that is struck over Hell like the edge of a sword. Ka'b said: It is a fire below the bridge. It was said that there is an omission in the

speech: What would make you know what storming the obstacle is? Abu Omar, Ibn Kathir, and Al-Kisa'i read **freeing a neck** as a past tense verb and placed *neck* in the accusative case as the object. This is how they read **He fed** as a past tense verb. The rest read *faka* and **aw it'aam** as two sources and *raqqan* as a genitive with the addition of the source to it. So according to the first reading, the two verbs are a substitute for *aqtahama* or an explanation of it, as if it was said: **So do not fakaam nor wa at'aam.** Fakaam in origin means: to loosen the shackles. Emancipation was called fakaam because slavery is like a shackle, and the enslaved person was called a neck because he is like a captive tied around his neck by slavery.

Tafsir al-Baghawi

13- Untying a neck.

Tafsir al-Baidawi

13- Untying a neck.

Surat al-Balad 90:14

or feeding on a day of severe hunger

Tafsir al-Jalalayn

14 - or feeding on a day of famine famine

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **Or feeding on a day of famine**, as the Most High said: **And what will make you know what it is?** (al-Qari'ah 101:10) Then he said: **A blazing fire.** (al-Qari'ah 101:11), explaining his statement: **And his mother is the abyss.** (al-Qari'ah 101:9) Then he said: **And what will make you know what the abyss is?** It is a blazing fire.

His saying **or feed on a day of famine** means: or feed on a day of famine, and the hungry one is the one who is hungry.

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 **or feed on a day of famine**: a day of famine.

Al-Hasan bin Arafa told us: Khalid bin Hayyan Al-Raqi Abu Yazid told me, on the authority of Jaafar bin Barqan, on the authority of Ikrimah, regarding the words of God **or feed on a day of famine**, he said: a day of famine.

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 a day of famine**, he said: Hunger.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement **or feed on a day of famine** means: a day on which food is desired.

Abu Kurayb told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Uthman Al-Thaqafi, on the authority of Mujahid, on the authority of Ibn Abbas, **On a day of famine**. He said: Famine.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Uthman ibn al-Mughira, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **On a day of famine**, that he said: Famine.

Tafsir al-Qurtubi

The Almighty said: **Or feeding on a day of famine** meaning famine. Famine means panic. And the hungry person is the one who is hungry. Al-Hasan read **or feeding on a day of famine** with an alif in *that*. Abu Ubaidah recited:

If you were a neighbor, O son of Qais bin Asim, you would not have spent the night full while your neighbor was hungry.

Feeding people is a virtue, and it is better than famine, which is hunger. Al-Nakha'i said about the Almighty's statement: **Or feeding on a day of severe hunger**, that he said: On a day when food is scarce. It was narrated that the Prophet, may God bless him and grant him peace, said:

One of the reasons for mercy is feeding a hungry Muslim.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered **the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding.** Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding.** The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina.**

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this

servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him**.

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of Kathir ibn Murrâh, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

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Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which

there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a believing slave, it is his ransom from the Fire.** Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by

At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and

by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

14- **Or feeding on a day of famine.** Famine is hunger, and saghb is hunger. Al-Raghib said: It is said from this that a man became famished, saghban and saghuban, so he is saghib and saghban, and masghbah is a verbal noun derived from it. Abu Ubaidah recited:

If you were free, O son of Qais bin Asim, you would not have satiated yourself while your neighbor was hungry.

Al-Nakha'i said: **On a day of famine**, meaning when food is scarce.

Tafsir al-Baghawi

14- **Freeing a slave * or feeding**, Ibn Kathir, Abu Amr, and Al-Kisa'i read: *free* with a fatha on the kaf, **a slave** in the accusative case, or *feed* with a fatha on the hamza and the mim in the past tense. The others read *free* with a dhammah on the kaf, **a slave** in the genitive case, **or feeding** with a kasrah on the hamza, so an alif comes after the 'ayn, and a dhammah on the mim with a tanween as a verbal noun.

By freeing a slave, he meant to set it free and set it free. Whoever frees a slave, his ransom will be from the Fire.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far bin Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abdullah bin Saleh told us, Al-Layth bin Sa'd told me, Ibn Al-Haad told me, on the authority of Umar bin Ali bin Hussein, on the authority of Saeed bin Marjana, who said: I heard him narrating on the authority of Abu Hurairah, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his, until He frees his private parts with his private parts.'"

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Muhammad bin Katheer Al-Abdi told us, Isa bin Abdul Rahman Al-Salami told us, on the authority of Talha bin Masraf Al-Yami, on the authority of Abdul Rahman bin Awsaja, on the authority of Al-Bara' bin Azib, who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question: Free a soul and set a slave free. I said: Isn't that one thing? He said: No. Freeing a soul means that you are alone in freeing it, and setting a slave free means that you help with its price, and a gift means being generous, and spend on an unjust

Surat al-Balad 90:14

or feeding on a day of severe hunger

relative. If you are not able to do that, then feed the hungry and give drink to the thirsty, and enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

Akrima said: His statement: **Freeing a slave** means freeing a slave from sins through repentance. **Or feeding on a day of famine** means famine. It is said: **Saghb yasghb saghban** if he became hungry.

Tafsir al-Baidawi

14- **Or feeding on a day of famine.**

Surat al-Balad 90:15

An orphan of near kinship

Tafsir al-Jalalayn

15 - an orphan of close kinship

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **An orphan of near relation** means: Or he fed on a day of famine a young child who has no father from among his relatives, and he is the orphan of near relation, and by **of near relation** he meant: the relative.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said regarding his statement, **an orphan of near kinship**, he said: of kinship.

Tafsir al-Qurtubi

The Almighty said: **of close kinship** meaning kinship. It is said: So-and-so is my kin and my close relative. This teaches you that charity given to relatives is better than charity given to non-relatives, just as charity given to an orphan who has no guardian is better than charity given to an orphan who can find someone to take care of him. Linguists say: He is called an orphan because of his weakness. It is said: A man becomes orphaned: if he is weak. They mentioned that an orphan among people is from the father's side, and among animals is from the mother's side. This has been fully discussed in Surah Al-Baqarah. Some linguists said: An orphan is one whose parents die. Qays ibn Al-Mulawwah said:

I complain to God about the loss of Layla, just as an orphan complains to God about the loss of his parents.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered **the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding.** Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then

between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding.** The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina.**

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him.**

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of Kathir ibn Murrah, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

Another chain of transmission Ahmad said: Hashim bin Al-Qasim told us, Al-Faraj told us, Luqman told us, on the authority of Abu Umamah, on the authority of Amr bin Abasa. Al-Salami said: I said to him: Tell us a

Surat al-Balad 90:15

An orphan of near kinship

hadith that you heard from the Messenger of God, may God bless him and grant him peace, in which there is no deficiency or error. He said: I heard him say: "Whoever has three children born to him in Islam and they die before they reach puberty, God will admit him into Paradise by virtue of His mercy towards them. Whoever grows old in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow in the way of God, whether it reaches the enemy or misses, it will be as if he freed a slave. Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his. Whoever spends two pairs in the way of God, then Paradise has eight gates and God will admit him from whichever gate he wishes." These are good, strong chains of transmission, and praise be to God.

Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a believing slave, it is his ransom from the Fire.** Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative.

If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions**

of the right hand, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

15- **An orphan of kinship** meaning a relative. It is said: So-and-so is my relative and close to me. The orphan in origin means the weak. It is said: A man becomes orphaned: if he is weak. The orphan, according to the linguists, is the one who has no father. It was said: He is the one who has neither a father nor a mother. From this is the saying of Qais bin Al-Mulawwah:

I complain to God about the loss of Layla, just as an orphan complains to God about the loss of his parents.

Tafsir al-Baghawi

15- **An orphan who is close to you**, meaning one who is related to you. He means an orphan who is related to you.

Tafsir al-Baidawi

15- **An orphan of near kin.**

Surat al-Balad 90:16
or a poor person in distress

Surat al-Balad 90:16

or a poor person in distress

Tafsir al-Jalalayn

16 - **Or a poor person covered with dust** stuck to the dust due to his poverty. In the reading instead of the two verbs, there are two raised sources, the first of which is added to the neck and the second is nunated, so it is understood that before the obstacle he stormed, and the aforementioned reading explains it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Or a poor person covered with dust**. The people of interpretation differed in the interpretation of his saying **covered with dust**. Some of them said: By that he meant: someone who clings to the dust.

Who said that?

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, who said: Al-Mughirah told me, on the authority of Mujahid, on the authority of Ibn Abbas: **Or a poor person covered with dust**. He said: The one who has no shelter except dust.

Mutraf bin Muhammad Al-Dhabi told us, he said: Abu Asim told us, he said: Shu'bah told us, on the authority of Al-Mughirah, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Hisin, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Or a poor person covered with dust**, he said: The one who is covered only by dust.

Zakariya bin Yahya bin Abi Zaida told me: Abu Asim told us, on the authority of Shu'bah, on the authority of Al-Mughirah, on the authority of Mujahid, on the authority of Ibn Abbas: **He who is covered with dust** means: He who has no protector but dust.

Ibn Hamid told us: Jarir told me, on the authority of Mughira, on the authority of Mujahid, on the authority of Ibn Abbas: **A poor man covered in dust**. He said: The one who has no shelter except dust.

He said: Jarir told us, on the authority of Mansour, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Or a poor person covered in dust**, he said, **The poor person** means the one lying in the dust.

Abu Hasin told me, he said: Abdullah bin Ahmad bin Yunus told us, he said: Abthar told us, on the authority of Hasin, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Or a poor**

person covered with dust, he said: The one who has nothing to protect him from the dust.

Yaqub told me, he said: Hisham told us, he said: Hasin and Al-Mughira both told us, on the authority of Mujahid, on the authority of Ibn Abbas, that he said regarding His statement, **Or a poor person covered with dust**, he said: He is one who is stuck to the dust due to extreme poverty.

Ibn Hamid told us: Hakam told us, on the authority of Amr ibn Abi Qais, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas: **Or a poor person covered with dust**. He said: Dust thrown on the road by the sweeper.

Abu Kuraib told us: Talq bin Ghannam told us, on the authority of Zaidah, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas: **Or a poor person covered with dust**. He said: He is the poor person lying in the dust on the road.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Hussain, on the authority of Mujahid: **Or a poor person covered with dust**. He said: The one who is thrown to the ground, who is not protected by anything but the dust.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Hisayn, on the authority of Mujahid, on the authority of Ibn Abbas: **Or a poor person covered with dust**. He said: He is one who is stuck to the ground, with nothing of the dust protecting him.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Hisin and Uthman ibn al-Mughira, on the authority of Mujahid, on the authority of Ibn Abbas: **Or a poor person covered with dust**. He said: The one who has nothing to protect him from the dust.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **that which is covered in dust**, he said: fallen in the dust.

Abu Kurayb told us, he said: We were told by Wakee', on the authority of Ja'far bin Burqan, he said: Ikrimah heard, **Or a poor person covered with dust**, he said: One who clings to the ground out of need.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Ikrimah, regarding his statement: **Or a poor person covered with dust**, he said: Dust sticking to the ground.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Uthman ibn al-Mughira, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The one who is thrown on the road and has no home but the dust.

Others said: Rather, he is the one in need, whether he is stuck to the dirt or not. They said that it is from their saying: **A man is in the dirt** if he is poor.

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, **Or a poor person covered with dust**, he said: One in dire need.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Ikrimah, regarding his statement, **Or a poor person covered with dust**, he said: He is the one who has no money.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Or a poor person covered with dust**, he said: in need, dust means the needy.

Others said: Rather, he is the one with many children who have become stuck to the ground due to hardship and severe need.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Or a poor man covered with dust**, meaning: a poor man with children and dependents, with no kinship between you and him.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, regarding his statement: **Or a poor person covered with dust**, he said: One with a family.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Or a poor person covered with dust**. We used to say that the one covered with dust is the one with dependents who has nothing.

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, **Or a poor person covered with dust**, "one with children clinging to the ground," from poverty and hardship.

The most correct of the sayings on this matter is the saying of the one who said: He meant by it: or a poor person who has been covered in dust from the poor and the needy, because that is the apparent meaning of it. And his saying **covered with dust** is *maf'ala* from the word *tarab* dirt of a man: if he is covered in dust.

Tafsir al-Qurtubi

God the Almighty said: **Or a poor person covered with dust** meaning he has nothing, as if he is stuck to the dust due to poverty, he has no shelter but the dust. Ibn Abbas said: He is the one thrown on the road, who has no home. Mujahid: He is the one who is not protected from the dust by clothing or anything else. Qatada said: He is the one with a family. Ikrimah: The indebted. Abu Sinan: The one with hardship. Ibn Jubayr: The one who has no one. Ikrimah narrated from Ibn Abbas: The

one covered with dust is the one who is far from his homeland, meaning the stranger who is far from his homeland. Abu Hamid Al-Kharzanji said: Dust here: from *tarīb*, which is a severe condition. It is said *tarāb*: if he becomes poor. Al-Hudali said:

Whenever a guest came to our land, we would shed the blood of our people in the soil of the country.

Ibn Kathir, Abu Amr and Al-Kisa'i read: **فَكَأَ وَ أَطْأَ** with a fatha on the kaf, as a past tense verb. **عَرَقَ قَبَّةً** in the accusative case because it is a direct object. **أَوْ أَطْأَ** with a fatha on the hamza and a nasb on the meem, without an alif, as a past tense verb as well, because of the statement: **Then he was among those who believed**. This is more problematic with **فَكَأَ وَ أَطْأَ**. The rest read: **فَكَأَ** in the nominative case, as a verbal noun for **فَكَأَ** in the genitive case with the addition. **أَوْ أَطْأَ** with a kasra on the hamza and an alif and a dhamma on the meem and a tanween on it as a verbal noun as well. Abu Ubaid and Abu Hatim chose it because it is an explanation of the statement of God the Almighty: **And what will make you know what the pass is?** Then He informed him and said: **FRAGARQABA * OR ITAAM** meaning: storming the pass: FARAGAR QABA or ITAAM. Whoever reads it in the accusative case, it is based on the meaning, i.e., neither freeing a slave nor feeding on a day of great severity, so how can one cross the pass? Al-Hasan and Abu Raja' read: **ذَا مَسِغٍ** as an adjective for **يَوْمٍ**. It is permissible to read the accusative as an attribute of the position of the preposition and the noun, because his saying: **on the day** is an adverbial phrase in the accusative position, so it is a description of it in meaning but not in wording.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered **the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding**. Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding**. The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a**

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or a poor person in distress

believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina.

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him.**

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of Kathir ibn Murrah, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

Another chain of transmission Ahmad said: Hashim bin Al-Qasim told us, Al-Faraj told us, Luqman told us, on the authority of Abu Umamah, on the authority of Amr bin Abasa. Al-Salami said: I said to him: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace, in which there is no deficiency or error. He said: I heard him say: "Whoever has three children born to him in Islam and they die before they reach puberty, God will admit him into Paradise by virtue of His mercy towards them. Whoever grows old in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow in the way of God, whether it reaches the enemy or misses, it will be as if he freed a slave.

Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his. Whoever spends two pairs in the way of God, then Paradise has eight gates and God will admit him from whichever gate he wishes." These are good, strong chains of transmission, and praise be to God.

Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a believing slave, it is his ransom from the Fire.** Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.**

Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the

language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

16- **Or a poor person in a state of dust** meaning he has nothing as if he is stuck to the dust due to his poverty, and he has no shelter except the dust. It is said that a man is covered in dust, if he becomes so poor that he sticks to the dust due to hardship. Mujahid said: He is the one who is not protected from the dust by clothing or anything else. Qatadah said: He is the one with dependents. Ikrimah said: He is the one in debt. Abu Sinan said: He is the one with hardship. Ibn Jubayr said: He is the one who has no one. Ikrimah said: He is the one whose land is far from his homeland, and the first is more appropriate. From this is the saying of Al-Hudhali:

Whenever a guest came to our land, we would shed the blood of our people in the soil of the country.

The majority of scholars read **dhi masghaba** as an adjective for *day*, and *yatim* as the object of *ittaam*. Al-Hasan read **dhi masghaba** in the accusative case as the object of *ittaam*, meaning they feed **dhi masghaba**, and *yatim* as a substitute for it.

Tafsir al-Baghawi

16- **Or a poor person covered in dust**, who has been covered in dust due to his poverty and hardship. Mujahid said on the authority of Ibn Abbas: He is the one who has been thrown in the dust, with nothing protecting him. Dusty is the source of dust, which means he becomes poor.

Tafsir al-Baidawi

16- **Or a poor person covered with dust** because of the struggle of the soul in them and the multiplicity of what is intended by them, the good occurrence, not the location of lam, as it is almost never repeated, since the meaning is: neither freeing a slave nor feeding an orphan or a poor person. And famine, proximity, and dust are Mafa'ilat from saghb if he is hungry and close in lineage and taraba if he is poor, and Ibn Kathir, Abu Amr and Al-Kisa'i read the freeing of a slave as a substitution of *iqama* and the saying of God the

Surat al-Balad 90:16
or a poor person in distress

Almighty: **And what will make you know what the difficult obstacle is** is an objection meaning that you do not know its difficulty and reward.

Surat al-Balad 90:17

Then he was among those who believed and enjoined patience and enjoined mercy.

Tafsir al-Jalalayn

17 - **Then there were** in apposition to stormed, and then is for order in the mention, and the meaning is that at the time of storming there were **among those who believed and advised one another** advised one another **to patience** in obedience and from disobedience **and advised one another to mercy** mercy towards creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then this one who said, **I have destroyed wealth in abundance** was among those who believed in God and His Messenger, so he believed with them as they believed. **And they enjoined upon one another patience** meaning: And among those who enjoined upon one another patience over what befell them for the sake of God. **And they enjoined upon one another compassion** meaning: And they enjoined upon one another compassion.

Muhammad bin Sinan Al-Qazzaz told us, he said, Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas, **And enjoin one another to compassion**, he said: compassion for people.

Tafsir al-Qurtubi

The Almighty's statement: **Then he was among those who believed** means: He would not take the difficult path of freeing a slave, or feeding the poor on a day of famine, until he was among those who believed, that is, they were truthful, because the condition for the acceptance of acts of obedience is belief in God. Belief in God after spending is of no benefit, rather the act of obedience must be accompanied by faith. God Almighty said about al-Munafiqun 63: **And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and in His Messenger** (al-Tawbah 9:54). Aisha said:

O Messenger of God, during the pre-Islamic period, Ibn Jud'an maintained family ties, fed the poor, freed the captives, freed slaves, and carried camels on his back for the sake of God. Did that benefit him at all? He said: **No, for he never said, 'O my Lord, forgive me my sin on the Day of Judgment.'** It was also said: **Then he was among those who believed**, meaning he did these things while he was a believer, then he remained a believer until his death. Similar to the words of God the Almighty: **And indeed, I am Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** (Ta-Ha: 82) It was

also said that the meaning is, **Then he was among those who believe that this is beneficial for them with God the Almighty.** It was also said: He performed these acts of worship for the sake of God, then he believed in Muhammad, may God bless him and grant him peace. Hakim ibn Hizam said after he converted to Islam:

O Messenger of God, we used to perform acts of worship during the Age of Ignorance, so do we have any of them? He, peace be upon him, said: **I have become Muslim in accordance with the good I did before.** It was also said that *then* has the meaning of *and*, meaning that this man who had been freed and was fed abundantly was among those who believed. **And they enjoin one another** means they enjoined one another **to be patient** in obeying God, and avoiding disobeying Him, and in the face of the calamities and misfortunes that befell them. **And they enjoin one another to compassion** meaning to have compassion on creation, because if they do that, they will have compassion on the orphan and the poor.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm meaning he entered the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding.** Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding.** The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina.**

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had

Surat The Country: 17

Then he was among those who believed and enjoined patience and enjoined mercy.

freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him**.

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Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

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said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

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And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain

of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called *Daqa'a*. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by

God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

17- **Then he was among those who believed** is in apposition to the negated particle *la*, and *then* was used to indicate the gradual nature of faith and the exaltation of its position. It is evidence that these acts of devotion are only beneficial with faith. It was said that the meaning is: Then he was among those who believed that this is beneficial for them. It was also said that the meaning is that he brought these acts of devotion for the sake of God. **And they enjoin one another to patience** is in apposition to *believed*: that is, they enjoined upon one another to be patient in obeying God, and in refraining from disobeying Him, and in the face of the calamities and misfortunes that befell them. **And they enjoin one another to compassion** that is, to have mercy on God's servants, for if they do that, they will have mercy on the orphan and the poor, and they will increase their good deeds by giving charity and the like.

Tafsir al-Baghawi

17- **Then he was among those who believed**, indicating that this closeness only benefits with faith. It was said: *Then* has the meaning of *and*, "and they enjoin one another," they enjoined one another, **to be patient**, in fulfilling God's obligations and commandments, **and they enjoin one another to compassion**, to be compassionate toward people.

Tafsir al-Baidawi

17- **Then he was among those who believed** is in apposition to *stormed*, or *released* with *then* because faith is far removed from emancipation and feeding in rank due to its independence and the condition of all other acts of obedience to it. **And they enjoin one another** and they enjoined one another **to patience** in obeying God Almighty. **And they enjoin one another to mercy** with mercy upon His servants, or with the requirements of God Almighty's mercy.

Surat al-Balad 90:18

Those are the companions of the right hand.

Surat al-Balad 90:18

Those are the companions of the right hand.

Tafsir al-Jalalayn

18 - *Those* who are described with these attributes **are the companions of the right hand** the right.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Those are the companions of the right hand**, means: Those who did these actions that I mentioned, such as freeing slaves, feeding orphans, and other things, are the companions of the right hand, who will be taken on the Day of Resurrection to the right hand and into Paradise.

Tafsir al-Qurtubi

The Almighty says: **Those are the companions of the right hand** meaning they are given their books in their right hands, as stated by Muhammad ibn Ka'b al-Qurazi and others. Yahya ibn Salam said: Because they are given a right hand for themselves. Ibn Zayd said: Because they were taken from the right side of Adam. It was also said: Because their position is on the right, as stated by Maimun ibn Mihran.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered the **steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding**. Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding**. The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the

authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina.**

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him**.

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of Kathir ibn Murrah, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

Another chain of transmission Ahmad said: Hashim bin Al-Qasim told us, Al-Faraj told us, Luqman told us, on the authority of Abu Umamah, on the authority of Amr bin Abasa. Al-Salami said: I said to him: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace, in which there is no deficiency or error. He said: I heard him say: "Whoever has three children born to him in Islam and they die before they reach puberty, God will admit him into Paradise by virtue of His mercy towards them. Whoever grows old in the way of God, it will be a light

for him on the Day of Resurrection. Whoever shoots an arrow in the way of God, whether it reaches the enemy or misses, it will be as if he freed a slave. Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his. Whoever spends two pairs in the way of God, then Paradise has eight gates and God will admit him from whichever gate he wishes." These are good, strong chains of transmission, and praise be to God.

Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a believing slave, it is his ransom from the Fire.** Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim

Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors

Surat al-Balad 90:18

Those are the companions of the right hand.

are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

And the reference in his saying: 18- *those* is to the relative pronoun in consideration of its being described by the aforementioned attributes **those are the companions of the right hand** meaning the companions of the right side, or the companions of the right hand, or those who are given their books in their right hands, and other things have been said that we have mentioned previously in Surat Al-Waqi'ah.

Tafsir al-Baghawi

18- **Those are the companions of the right.**

Tafsir al-Baidawi

18- **Those are the companions of the right hand** the right or the right.

Surat al-Balad 90:19

And those who disbelieve in Our verses are the companions of the left.

Tafsir al-Jalalayn

19 - **And those who disbelieve in Our verses are the companions of the left** the north.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And those who disbelieve in Our signs** means: And those who disbelieve in Our proofs, Our signs, and Our arguments from the Books, the Messengers, and other than that. **They are the companions of the left** means: They are the companions of the left on the Day of Resurrection who will be taken to the left. We have already explained the meaning of the left, and why the left is called the left, previously, so there is no need to repeat it here.

Tafsir al-Qurtubi

God Almighty says: **And those who disbelieve in Our verses**, meaning the Qur'an.

They are the people of the left side meaning they take their books from their left sides, as Muhammad ibn Ka'b said. Yahya ibn Salam: because they are unlucky towards themselves. Ibn Zayd: because they took from the left side of Adam. Maymun: because their position is on the left.

I said: These statements can be reconciled by saying that the companions of the right are the companions of Paradise, and the companions of the left are the companions of Hellfire. God Almighty said: **And the companions of the right - what are the companions of the right? * In thornless lote trees** (al-Waqi'ah 56:27-28) and He said: **And the companions of the left - what are the companions of the left? * In scorching wind and scalding water** (al-Waqi'ah 56:41-42). And what was like it.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered **the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you**

know what the 'Aqaba is? Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding**. Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding**. The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina**.

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And those who disbelieve in Our verses are the companions of the left.

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Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a believing slave, it is his ransom from the Fire.** Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of

God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsa bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness, whether male or female, while he is a believer** (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever**

does not have mercy on our young and recognize the rights of our old is not one of us.

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

19- **And those who disbelieve in Our verses** meaning the Qur'an, or what is more general than it, so the verses of revelation and the verses of creation that point to the Creator, glory be to Him, are included. **They are the companions of the left** meaning the companions of the left, or the companions of bad luck, or those who are given their books in their left, or other than what was mentioned above.

Tafsir al-Baghawi

19- **And those who disbelieve in Our verses are the companions of the left.**

Tafsir al-Baidawi

19- **And those who disbelieve in Our signs** in what We have established as evidence of the truth from the Book and the argument or the Qur'an. **They are the companions of the left** the left or the bad luck. The repetition of mentioning the believers with the demonstrative pronoun and the disbelievers with the pronoun is a matter that is not hidden.

Surat al-Balad 90:20
Upon them is a closed fire.

Surat al-Balad 90:20

Upon them is a closed fire.

Tafsir al-Jalalayn

20 - **Upon them is a closed fire** with a hamza and a waw as an applied substitute

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **A closed fire will be upon them**, God Almighty says: The fire of Hell will be closed upon them on the Day of Resurrection. It is said from this: I closed it and I closed 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, regarding his statement, **upon them is a closed fire**, he said: closed.

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, **Upon them is a closed fire**. He said: Closed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Upon them is a closed fire**, meaning: sealed, God closed it over them, so there is no light in it, no relief, and no exit from it until the end of eternity.

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 about *closed*: closed upon them.

Tafsir al-Qurtubi

God Almighty says: **Upon them is a closed fire**. The meaning of *closed* is closed and sealed.

He said:

My camel yearns for the mountains of Mecca, and the gates of Sana'a are closed to it.

It was said: It is ambiguous, no one knows what is inside it. Linguists say: I closed the door and I shut it, meaning I locked it. So whoever says I closed it, the noun is **the closure**, and whoever says I shut them, the noun is the closure. Here, and in **the hamza**. The rest are without a hamza. They are two languages. Abu Bakr bin Ayyash said: We have an imam who uses a hamza in *mu'ssaddah*, so I want to cover my ears

when I hear him.

Tafsir Ibn Kathir

Ibn Jarir said: Umar ibn Ismail ibn Mujalid told me, Abdullah ibn Idris told us, on the authority of his father, on the authority of Abu Atiyah, on the authority of Ibn Umar, regarding the words of God Almighty: **And he did not storm** meaning he entered **the steep path**, he said: A mountain in Hell. Ka'b al-Ahbar said: **And he did not storm the steep path** means seventy degrees in Hell. Al-Hasan al-Basri said: **And he did not storm the steep path** meaning a steep path in Hell. Qatada said: It is a steep steep path, so storm it in obedience to God Almighty. Qatada said: **And what will make you know what the 'Aqaba is?** Then God the Almighty informed about storming it, saying: **The freeing of a slave * Or feeding**. Ibn Zayd said: **Then why did he storm the 'Aqaba?** That is, why did he not take the path that leads to salvation and goodness? Then between them, God the Almighty said: **And what will make you know what the 'Aqaba is? The freeing of a slave * Or feeding**. The 'freeing of a slave' was read as an addition, and it was read as a verb with the subject pronoun and the slave as its object, and both readings have similar meanings. Imam Ahmad said: Ali ibn Ibrahim told us, Abdullah - meaning ibn Sa'id ibn Abi Hind - told us, on the authority of Ismail ibn Abi Hakeem, the client of the family of Az-Zubayr, on the authority of Sa'id ibn Marjana that he heard Abu Hurairah say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, so that he frees a hand, a foot, and a vagina**.

Ali ibn al-Husayn said: Did you hear this from Abu Hurayrah? Saeed said: Yes. Then Ali ibn al-Husayn said to his servant, the most knowledgeable of his servants: Call Mutarrif. When he stood in front of him, he said: Go, you are free for the sake of God. It was narrated by al-Bukhari, Muslim, al-Tirmidhi and al-Nasa'i through various chains of narration on the authority of Saeed ibn Marjana. Muslim has it that this servant, whom Ali ibn al-Husayn Zayn al-Abidin had freed, had been given ten thousand dirhams for him. Qatada narrated on the authority of Salim ibn Abi al-Ja'd on the authority of Ma'dan ibn Abi Talhah on the authority of Abu Nujayh who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Any Muslim who frees a Muslim man, God will make the repayment of every bone of his a bone of his freed from the Fire. And any woman who frees a Muslim woman, God will make the repayment of every bone of hers a bone of hers freed from the Fire." Narrated by Ibn Jarir in this manner. This Abu Nujayh is 'Umar ibn 'Abasah al-Sulami **may God be pleased with him**.

Imam Ahmad said: Haywah ibn Shuraih told us, Baqiyah told us, Bajir ibn Saad told me, on the authority of Khalid ibn Ma'dan, on the authority of Kathir ibn Murrah, on the authority of Amr ibn Abasa, that he told them that the Prophet, may God bless him

and grant him peace, said: "Whoever builds a mosque to remember God in it, God will build for him a house in Paradise. Whoever frees a Muslim soul, it will be his ransom from Hellfire. Whoever turns gray in Islam, it will be a light for him on the Day of Resurrection."

Another chain of transmission Ahmad said: Al-Hakam bin Nafi' narrated to us, Jarir narrated to us, on the authority of Salim bin Amir, that Shurahbil bin As-Samat said to Amr bin Abasa 80: Tell us a hadith in which there is no exaggeration or forgetfulness. Amr said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it will be his release from the Fire, limb for limb. Whoever turns gray in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow, whether it hits or misses, it will be as if he freed a slave from the children of Ishmael." Abu Dawud and An-Nasa'i narrated some of it.

Another chain of transmission Ahmad said: Hashim bin Al-Qasim told us, Al-Faraj told us, Luqman told us, on the authority of Abu Umamah, on the authority of Amr bin Abasa. Al-Salami said: I said to him: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace, in which there is no deficiency or error. He said: I heard him say: "Whoever has three children born to him in Islam and they die before they reach puberty, God will admit him into Paradise by virtue of His mercy towards them. Whoever grows old in the way of God, it will be a light for him on the Day of Resurrection. Whoever shoots an arrow in the way of God, whether it reaches the enemy or misses, it will be as if he freed a slave. Whoever frees a believing slave, God will free a limb of his from the Fire for every limb of his. Whoever spends two pairs in the way of God, then Paradise has eight gates and God will admit him from whichever gate he wishes." These are good, strong chains of transmission, and praise be to God.

Another hadith Abu Dawud said: Isa bin Muhammad al-Ramli told us, Damrah told us, on the authority of Ibn Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, who said: We came to Wathilah bin al-Asqa' and said to him: Tell us a hadith in which there is no addition or omission. He became angry and said: One of you may read while his copy of the Qur'an is hanging in his house, adding and subtracting. We said: We only wanted a hadith that I heard from the Messenger of God, may God bless him and grant him peace. He said: "We came to the Messenger of God, may God bless him and grant him peace, regarding a companion of ours who had made Hell obligatory by killing him. He said: Free him, and God will free a limb from Hell for every limb of his." Al-Nasa'i narrated it in this way from the hadith of Ibrahim bin Abi Ubla, on the authority of al-Arif bin Ayyash al-Daylami, on the authority of Wathilah.

Another hadith Ahmad said: Abd al-Samad told us, Hisham told us, on the authority of Qatada, on the authority of Qais al-Judhami, on the authority of Uqba ibn Amir al-Juhani, that the Messenger of God, may God bless him and grant him peace, said: **Whoever frees a Muslim slave, it is his ransom from the Fire.** Abd al-Wahhab al-Khaffaf told us, on the authority of Sa'id, on the authority of Qatada, who said: It was

mentioned to us that Qais al-Judhami told, on the authority of Uqba ibn Amir, that the Messenger of God, may God bless him and grant him peace, said:

Whoever frees a believing slave, it is his ransom from the Fire. Ahmad is the only one to narrate it from this source.

Another hadith Imam Ahmad said: Yahya bin Adam and Abu Ahmad told us: Isa bin Abdul Rahman Al-Bajali from Banu Bajila from Banu Salim told us on the authority of Talha bin Masraf on the authority of Abdul Rahman bin Awsaja on the authority of Al-Bara' bin Azib who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, teach me a deed that will admit me to Paradise. He said: If I have shortened the sermon, then I have overlooked the question. Free a soul and set a slave free. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means helping in setting it free. A gift means being generous, and giving spoils of war to an unjust relative. If you are not able to do that, then feed the hungry, give drink to the thirsty, enjoin what is right and forbid what is wrong. If you are not able to do that, then hold your tongue except for good."

And the saying of God the Almighty: **Or feeding on a day of severe hunger.** Ibn Abbas said: **A day of famine.** This is what Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others said. Famine is starvation. Ibrahim Al-Nakha'i said: **On a day when food is scarce.** Qatadah said: **On a day when food is desired.** And the saying of God the Almighty: **An orphan** means feed on a day like this **an orphan of kinship**, meaning one of his relatives. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi, as it came in the hadith narrated by Imam Ahmad: Yazid told us, Hisham told us, on the authority of Hafsah bint Sirin, on the authority of Salman ibn Amir, who said: I heard the Messenger of God (blessings and peace of God be upon him) say: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." It was narrated by At-Tirmidhi and An-Nasa'i, and this is a saheeh chain of transmission. And the saying of God the Almighty: **Or a needy person in dust** means one who is poor and in extreme poverty, stuck to the dust, and it is also called Daqa'a. Ibn Abbas said: **This one who is lying on the road, who has no home or anything to protect him from the dust.** In another narration, he is the one who is stuck to the dirt due to poverty and need and has nothing. In another narration, he is the one who has far from the soil. Ibn Abi Hatim said: He means the stranger from his homeland. Ikrimah said: He is the poor, indebted, and needy. Saeed bin Jubair said: He is the one who has no one. Ibn Abbas, Saeed, Qatadah, and Muqatil bin Hayyan said: He is the one with dependents. All of these are close in meaning.

God the Almighty says: **Then he was among those who believed** meaning, then, despite these beautiful and pure descriptions, he was a believer in his heart, seeking reward for that from God the Almighty, as God the Almighty says: **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated** and God the Almighty says: **Whoever does righteousness,**

Surat al-Balad 90:20
Upon them is a closed fire.

whether male or female, while he is a believer (al-An'am 2:17). God the Almighty says: **And enjoin one another to patience and enjoin one another to compassion** meaning, he was among the believing, righteous doers **who enjoin one another to patience in the face of the harm caused by people and to be compassionate towards them** as stated in the noble hadith: "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heaven will have mercy upon you" (al-An'am 2:17). In another hadith: **God will not have mercy on those who do not have mercy on people.** Abu Dawud said: Abu Bakr ibn Abi Shaybah narrated to us, Sufyan narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Ibn Amir, on the authority of Abdullah ibn Amr, who narrated it, he said: **Whoever does not have mercy on our young and recognize the rights of our old is not one of us.**

And the Almighty's saying, **Those are the companions of the right hand**, meaning those who are described with these attributes from the companions of the right hand. Then He said, **And those who disbelieve in Our verses are the companions of the left hand**, meaning the companions of the left hand. **Over them is a closed fire**, meaning it is closed over them, and there is no escape for them from it and no way out of it! Abu Hurairah, Ibn Abbas, Ikrimah, Saeed bin Jubair, Mujahid, Muhammad bin Kaab Al-Qurazi, Atiyyah Al-Awfi, Al-Hasan, Qatadah and Al-Suddi said: *Mu'asaddah* means closed. Ibn Abbas said: The doors are closed. Mujahid said: "Silence the door in the language of the Quraysh means close it. There will be a hadith about that in Surah "Woe to every slanderer and backbiter." Ad-Dahhak said: *Mu'asaddah* means a wall with no door. Qatadah said: *Mu'asaddah* means closed, so there is no light in it, no relief, and no exit from it until the end of time. Abu Imran Al-Jawni said: When the Day of Resurrection comes, God will command every tyrant, every devil, and everyone whose evil people feared in this world to be chained with iron. Then He will command them to Hell and then lock it around them, meaning close it. He said: "By God, their feet will never rest on a firm foundation, and by God, they will never look at the sky therein, and by God, their eyelids will never meet for a wink of sleep, and by God, they will never taste a cool drink therein." Narrated by Ibn Abi Hatim. The last interpretation of Surat Al-Balad, praise and thanks be to God.

Fath al-Qadir

20- **Upon them is a closed fire** meaning closed and sealed. It is said: I closed the door and I locked it if you closed it and closed it. From this comes the poet's saying:

My camel yearns for the mountains of Mecca, and the gates of Sana'a are closed to it.

The majority read *mu'saddah* with a waw. Abu Amr, Hamza, and Hafs read it with a hamza instead of a waw. These are two dialects, but the meaning is the same.

Ibn Jarir and Ibn Mardawayh narrated on the authority

of Ibn Abbas regarding his statement, **I swear by this city**, he said: Mecca. **And you are a resident of this city**, meaning the Prophet (peace and blessings of God be upon him). God made it permissible for him on the day he entered Mecca to kill whomever he wanted and spare whomever he wanted. On that day, Ibn Khatal was killed by force while he was holding onto the curtains of the Kaaba. It was not permissible for anyone after the Prophet (peace and blessings of God be upon him) to do in it a forbidden act that God had forbidden. God made permissible what he did to the people of Mecca. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority regarding his statement, **I swear by this city**, he said: Mecca: **And you are a resident of this city**, meaning that you, O Muhammad, are permitted to fight in it, but not anyone else. Ibn Mardawayh narrated on the authority of Abu Barzah al-Aslami who said: This verse was revealed, **I swear by this city**, he said: It is permissible for him to do in it whatever he wanted. **And by a father and that which he fathered**, he said: By father, he meant Adam and what his son fathered. Al-Firyabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse. He said: The father who gives birth, and what the barren woman gives birth to does not give birth from men and women. Ibn Jarir and Al-Tabarani also narrated from him, and the father said: Adam said: **Indeed, We created man into toil**, he said: In moderation and uprightness. Ibn Jarir also narrated from him: **Indeed, We created man into toil**, he said: In toil. Ibn Jarir also narrated from him: **Indeed, We created man into toil**, he said: In hardship. Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him: **Indeed, We created man into toil**, he said: In hardship of creation, his birth, the growth of his teeth, his livelihood and his circumcision. Saeed ibn Mansur, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him: **Indeed, We created man into toil**, he said: God created everything that walks on four except man, for he was created upright. Ibn Abi Hatim and Abu Al-Shaykh in Al-Azmaḥ also narrated from him: **Indeed, We created man into toil**, he said: Upright in his mother's womb, that an angel was assigned to him. When the mother slept or lay down, he would raise his head, if not for that, he would drown in blood. Ibn Jarir also narrated from him regarding his statement: **wealth in abundance**, he said: a lot. Abd al-Razzaq, al-Firyabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and al-Hakim **who authenticated it** narrated from Ibn Mas'ud regarding his statement: **And We showed him the two ways**, he said: the path of good and evil. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas: **And We showed him the two ways**, he said: guidance and misguidance. Abd ibn Humayd and Ibn Jarir narrated from him: the path of good and evil. Ibn Abi Hatim narrated from the path of Sinan ibn Sa'd from Anas that he said: the Prophet (peace and blessings of God be upon him) said: **They are two Najds, so He has not made the evil Najd more beloved to you than the good Najd.** Sinan ibn Sa'd is the only one who narrated it, and it is said Sa'd ibn Sinan. Yahya ibn [Ma'in] authenticated him. Imam Ahmad, al-Nasa'i, and al-Jawzjani said: His hadith is rejected. Ahmad said: I abandoned his hadith because of its

confusion. He narrated fifteen strange hadiths, all of which I do not know of a single hadith. His hadith resembles the hadith of Al-Hasan Al-Basri, but does not resemble the hadith of Anas. Abd Al-Razzaq, Abd bin Humayd, Ibn Jarir, and Ibn Mardawayh narrated it through various chains of narration on the authority of Al-Hasan, who said: It was mentioned to us that the Prophet (peace and blessings of God be upon him) used to say, and he mentioned it. This is a *mursal deleted* hadith, and Qatadah narrated it in the same way without a chain of narration. Ibn Jarir narrated it on his authority, and it is supported by what Al-Tabarani narrated on the authority of Umamah that the Prophet (peace and blessings of God be upon him) said: "O people, they are two Najds: Najd of good and Najd of evil. So Najd of evil has not been made more beloved to you than Najd of good." It is also supported by what Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "They are two Najds: Najd of good and Najd of evil. So do not let Najd of evil be more beloved to you than Najd of good." Abd Al-Razzaq, Abd bin Humayd, Ibn Jarir, and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas, regarding the statement: **And We showed him the two Najds**, he said: **The two breasts**. Ibn Abi Shaybah, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Umar, regarding the statement of God, **but he did not attempt the steep path**, that he said: A smooth mountain in Hell. Ibn Abi Hatim narrated on the authority of Ibn Abbas, that he said: The steep path is Hell. Abd ibn Humayd narrated on his authority, that he said: A steep path between Paradise and Hell. Al-Hakim narrated **who authenticated it** and Ibn Mardawayh and Al-Bayhaqi in his Sunan on the authority of Aisha, that she said: "When the statement, 'but he did not attempt the steep path,' was revealed, it was said, 'O Messenger of God, none of us has anything to free except that one of us has a black slave girl who serves him. If we were to secure them through fornication and they brought children so we could free them,' the Messenger of God, may God bless him and grant him peace, said: 'For me to enjoy a whip in the cause of God is more beloved to me than to command fornication and then free the child.'" Ibn Jarir narrated on her authority with the wording, **The punishment of a whip in the cause of God is greater in reward than this**. The encouragement of freeing slaves has been proven in many hadiths, including those in the two Sahihis and others on the authority of Abu Hurayrah, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever frees a believing slave, God will free for every limb of hers a limb of his from the Fire, even the private parts for the private parts**. Al-Faryabi, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **On a day of famine**, he said: Famine. Al-Faryabi, Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on his authority, **On a day of famine**, he said: Hunger. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority, **An orphan who is near of kin**, he said: A relative. Concerning his statement, **One who is buried in dust**, he said: Far from his homeland, i.e. a stranger. Al-Faryabi, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim - who authenticated it - also narrated on his authority, **Or a poor person buried**

in dust, he said: He is the one who is thrown out and has no home. In a wording of al-Hakim: He is the one who has nothing to protect him from the dust. In another version: It is the one who sticks to the dust due to extreme poverty. Ibn Mardawayh narrated on the authority of Ibn Umar on the authority of the Prophet, peace and blessings be upon him, **A poor person covered in dust**, he said: The one whose abode is the garbage dumps. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And enjoin one another to mercy**, meaning mercy to all people. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority, **Closed**, he said: The doors are closed. Al-Faryabi, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Hurayrah, **Closed**, he said: Closed.

Tafsir al-Baghawi

20- **A closed fire will be upon them**, with its doors closed around them. No soul will enter it and no sorrow will leave it.

Abu Amr, Hamza, and Hafs read: with a hamza here, and with a hamza, while the others read it without a hamza. These are two dialects. It is said: **Asadat al-bab** and **awsadatuhu** if you close it and lock it. It was said: the meaning of the hamza is *al-muftaqa* and other than the hamza is *al-muftaqa*.

Tafsir al-Baidawi

20- **A closed fire will be upon them** from the root word *awsadat al-bab*, meaning to close and lock the door. Abu Amr, Hamza, and Hafs read it with the hamza from *aasidatuhu*.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites 'I swear by this city', God Almighty will grant him safety from His wrath on the Day of Resurrection**.

Surat al-Shams 91:1
By the sun and its brightness

Surat al-Shams 91:1

By the sun and its brightness

Tafsir al-Jalalayn

1 - **And the sun and its brightness** its light

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **And the sun and its brightness** is an oath in which our Lord, may He be exalted, swears by the sun and its brightness. The meaning of the words is: He swears by the sun and by the brightness of the sun.

The commentators differed on the meaning of his statement, **its morning**. Some of them said: It means: the sun and the day. He used to say: the morning is the entire day.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And the sun and its brightness**. He said: This day.

Others said: The meaning of this is: her ablution.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the sun and its brightness**, he said: Its light.

The correct thing to say about this is: God Almighty swore by the sun and its day, because the light of the visible sun is the day.

Tafsir al-Qurtubi

Meccan by consensus and it has fifteen verses.

God Almighty says: **And the sun and its brightness**.

Mujahid said: **And its brightness** means its light and radiance. This is a second division. He attributed the forenoon to the sun because it only occurs with the rising of the sun. Qatada said: Its splendor. As-Suddi said: Al-Yazidi said: It is its expansion. It was said: What appears in it of every creature, so the oath is by it and by all the creatures of the earth. Al-Mawardi narrated it. And the forenoon is its feminine. It is said: The forenoon rose, and it is above the forenoon. It may be mentioned in the masculine form. So whoever said it is the plural of forenoon. Whoever mentioned it said that it is a noun on the pattern of fa'l, like sard and naghar. It is an inseparable adverbial phrase like sahar. You say: I met him at forenoon, if you mean by it the forenoon of your day, you do not add a vowel. Al-Farra'

said: The forenoon is the daytime, like Qatada said. What is well-known among the Arabs is that the forenoon is when the sun rises and that is a little far away, but if it increases, then it is the forenoon with a long vowel. Whoever said that the forenoon is the whole day, that is due to the continuity of the sun's light. And whoever said: It is the light of the sun or its heat, then the light of the sun only occurs with the heat of the sun. And he has proven that the heat hurts you. Al-Mubarrad said: The root of Ad-Duha is from Ad-Duh, which is the light of the sun, and the Alif is a reversal of the second Ha. You say: Ad-Duhwa and Ad-Duhawat, Ad-Duhawat and Ad-Duhha. So the Waw of *Ad-Duhwa* is a reversal of the second Ha, the Alif in *Ad-Duhha* is a reversal of the Waw. Abu Al-Haytham said: Ad-Duh is the opposite of shadow, and it is the light of the sun on the face of the earth, and its root is Ad-Duhha, but they found it too heavy.

Ya with a sukoon on the ha. So they changed it to alif.

Tafsir Ibn Kathir

Interpretation of Surat Ash-Shams

The hadith of Jabir, which is in the two Sahihs, is presented, that the Messenger of God, may God bless him and grant him peace, said to Muadh: **Why did you not pray, 'Glorify the name of your Lord, the Most High, by the sun and its brightness, and by the night when it covers you?'**

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

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, means the entire day. Ibn Jarir said, "The correct way to say it is: God swears by the sun and its daytime, because the apparent light of the sun is the daytime. "By the moon when it follows it, **Mujahid said**, It follows it. **Al-Awfi said on the authority of Ibn Abbas**, By the moon when it follows it," meaning it follows the day. Qatadah said, "By the moon when it follows it," meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, "It follows it in the first half of the month, then it follows it, and it precedes it in the last half of the month. **Malik said on the authority of Zayd ibn Aslam**, By the moon when it follows it," meaning the Night of Decree. God, the Almighty, said, "By the day when it displays it, **Mujahid said**, It illuminates. **Qatadah said**, By the day when it displays it," meaning that the day covers it. Ibn Jarir said, "Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this."

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this

reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatadah, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, "And He inspired it with its wickedness and its righteousness," meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, "He inspired it with good and evil. **Ibn Zayd said**, He placed within it its wickedness and its righteousness. **Ibn Jarir said**, Ibn Bishr told us, Sufyan

ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness." Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the

Surat al-Shams 91:1

By the sun and its brightness

authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

It is fifteen verses

It is Meccan without dispute. Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: **By the sun and its brightness** was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Ahmad, At-Tirmidhi **who authenticated it** and An-Nasa'i narrated on the authority of Buraydah, "The Messenger of God (peace and blessings be upon him) used to recite in the 'Isha' prayer 'By the sun and its brightness' and similar surahs." The hadith of Jabir was mentioned earlier in

Sahih: The Messenger of God (peace and blessings be upon him) said to Mu'adh, **'Why did you not pray 'Glorify the name of your Lord, the Most High', 'By the sun and its brightness', and 'By the night when it covers'?** At-Tabarani narrated on the authority of Ibn Abbas, "The Prophet (peace and blessings be upon him) commanded him to recite in the Fajr prayer 'By the night when it covers' and 'By the sun and its brightness'." Al-Bayhaqi narrated in Ash-Shu'ab on the authority of 'Uqbah ibn 'Amir, who said: "The Messenger of God (peace and blessings be upon him) commanded us to pray the two rak'ahs of Duha prayer reciting their two surahs, 'By the sun and its brightness' and 'Duha'."

God, the Almighty, swears by these things, and He has the right to swear by whatever He wishes of His creations. Some people said: Oaths by these things and similar ones, which have been mentioned before and will be mentioned, are based on the deletion of an adjective: 1- *and* the Lord of the sun and the Lord of the moon, and so on for the rest of them. There is no recourse to this nor any justification for it. His statement, **and its brightness** is a second oath. Mujahid said: its brightness means its light and radiance. He added the brightness to the sun because it only occurs when it is high. Al-Kalbi said the same. Qatada said: its brightness is its entire day. Al-Farra' said: Al-Duha is the daytime. Al-Mubarrad said: The root of Al-Duha is morning, which is the light of the sun. Abu Al-Haytham said: Al-Duha is the opposite of shadow, and it is the light of the sun on the face of the earth, when the sun has risen and is a little far away. If it increases, it is Al-Duha with a long vowel. Al-Mubarrad said: Al-Duha and Al-Duha are derived from Al-Duh, which means light, so the Alif and Waw were replaced with the Ha'.

There is a difference of opinion as to what the answer to the oath is. Some say it is His statement: **He has certainly succeeded who purifies it**. This was said by al-Zajaj and others. Al-Zajaj said: **The lam was deleted because the statement had become long, so its length was a substitute for it**. It was also said that the answer is omitted: **By the sun**, and likewise **You will surely be resurrected**. It was also said that its meaning is: So that God may continue to destroy the people of Mecca for denying the Messenger of God, may God bless him and grant him peace, as He destroyed the Thamud because they denied Salih. As for **He has certainly succeeded who purifies it**, this is a statement following His statement: **So He inspired it with its wickedness and its righteousness**, by way of digression, and it is not part of the answer to the oath at all. It was said that it is an order of precedence and delay without deletion, and the meaning is: He has certainly succeeded who purifies it and he has failed who corrupts it. By the sun and its brightness, and the first is more appropriate.

Tafsir al-Baghawi

1- **And the sun and its brightness**, Mujahid and Al-Kalbi said: its light, and the brightness is when the

sun rises and its light becomes clear. Qatada said: it is the entire day. Muqatil said: its heat, like His statement in Ta-Ha **and do not be exposed to the brightness**, meaning do not let the heat harm you.

Tafsir al-Baidawi

1- "And the sun and its brightness" its brightness when it rises, and it was said that the morning is the height of the day and the morning is above that, and the morning with the opening and extension when the day is extended and almost midday.

Surat al-Shams 91:2

And the moon when it follows it

Surat al-Shams 91:2

And the moon when it follows it

Tafsir al-Jalalayn

2 - **And the moon when it follows it** follows it rising at its setting

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the moon when it follows it**, God Almighty says: And the moon when it follows the sun, and that is in the first half of the month, when the sun sets, the moon follows it by rising.

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 moon when it follows it**, he said: It follows the day.

Yaqub told me, he said: Hisham told us, he said: Abdul Malik told us, on the authority of Qais bin Saad, on the authority of Mujahid, he said: **And the moon when it follows it** means: the sun when the moon covers 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, **And the moon when it follows it**, he said: follows it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the moon when it follows it**. It follows it on the morning of the crescent, and when the sun sets, the crescent is seen.

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 moon when it follows it**, he said: When it follows it on the night of the crescent.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And the sun and its brightness, and the moon when it follows it**, he said: This is a division, and the moon follows the sun during the first half of the month, and it follows it in the other half. As for the first half, it follows it, and its mother is behind it, and when it is the other half, it is in front of it, putting it forward, and it follows it.

Tafsir al-Qurtubi

God Almighty said: **And the moon when it follows it**.

That is, followed it: when the crescent moon appears.

It is said: **He followed someone**: if he followed him. Qatada said: This is on the night of the crescent moon, when the sun sets the crescent moon is seen. Ibn Zayd said: When the sun sets in the first half of the month, the moon follows it by rising, and at the end of the month it follows it by setting. Al-Farraa': **followed it**: took from it, he goes to the fact that the moon takes from the light of the sun. A people said: **And the moon when it follows it** when it is straight and round, so it is like it in brightness and radiance, and Al-Zajjaj said the same.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are

expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out," Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatada, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will

face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness." Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace,

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And the moon when it follows it

from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

2- **And the moon when it follows it** meaning it follows it, that is, it rises after it sets. It is said: it follows, it follows. The commentators said: That is in the first half of the month, when the sun sets, the moon follows it in illumination and is behind it in light. Al-Zajaj said: It follows it when it turns, so it follows the sun in brightness and light, meaning when its light is complete, it follows the sun in illumination, meaning it is like it in illumination, and that is during the white nights. It was said: When its rising follows its rising. Qatada said: That is on the night of the crescent moon when the crescent moon is seen. Ibn Zayd said: When the sun sets in the first half of the month, the moon follows it in rising, and at the end of the month it follows it in setting. Al-Farraa said: It follows it, takes from it: meaning that the moon takes from the light of the sun.

Tafsir al-Baghawi

2- **And the moon when it follows it**, follows it, and that is in the first half of the month. When the sun sets, the moon follows it in illumination and is behind it in radiance. Al-Zajaj said: That is when it turns round, meaning its light is complete, following the sun in illumination, and that is in the white nights.

Tafsir al-Baidawi

2- **And the moon when it follows it** Its rising follows the rising of the sun at the beginning of the month or its setting on the night of the full moon, or in the fullness and perfection of light.

Surat al-Shams 91:3

And by the day when it displays it

Tafsir al-Jalalayn

3 - **And the day when it reveals it** by its rising

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the day when it reveals it**, he says: And the day when it reveals it, he said: When it shines.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the day when it reveals it**, he said: When the day covers it. Some of the Arabists interpreted this to mean: And the day when it reveals the darkness, and they made the ha' and the alif from jalaha a metaphor for the darkness, and they said: It is permissible to use it as a metaphor, and it was not mentioned before, because its meaning is well-known, just as the meaning of the saying of the one who says: It became cold in the morning, and it went cold in the evening, and it blew from the north is well-known. So he used a metaphor for feminine nouns that were not mentioned when their meaning was well-known.

What is correct in our view regarding this matter is what the scholars whose words we have mentioned said, because they are more knowledgeable about that, even though what the Arabists we mentioned said has a basis.

Tafsir al-Qurtubi

The Almighty said: **And the day when it reveals it** meaning, it uncovers it. Some people said: It reveals the darkness, even if it is not mentioned, just as you say: It became cold, meaning our morning became cold. This is the opinion of Al-Farra', Al-Kalbi, and others. Some people said: The pronoun in **It reveals it** refers to the sun, and the meaning is: It reveals its mass with its light. An example of this is the saying of Qays ibn Al-Khatim:

She appeared to us like the sun under a cloud, one of whose eyebrows appeared, and another eyebrow remained hidden.

It was said: He revealed the animal life on earth until it appeared, because it is hidden at night and spreads out during the day. It was also said: He revealed the world. It was also said: He revealed the earth, even though it was not mentioned. Similar to this is the Almighty's statement: **Until it is hidden behind the veil** (Sad: 32), as mentioned above.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatada, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who

proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created my servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness."" Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly**

succeeded who purifies it, and he has failed who corrupts it. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays.** "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and

laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered.” Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

3- And the day when it displays it meaning it adorns the sun, because the sun, when the day spreads out, displays it completely, so it is as if it displays it even though it is the one that displays it. It was said that the pronoun refers to the darkness, meaning it displays the darkness, even though the darkness was not mentioned because the meaning is well-known. Al-Farra' said: Just as you say it became cold, meaning our morning became cold, and the first is more appropriate. And from this is the saying of Qays ibn al-Hutaym:

She appeared to us like the sun under a cloud, one of whose eyebrows appeared, and another eyebrow remained hidden.

It was said that the meaning is: He revealed what was on the earth of animals and other things after they had been hidden at night. It was said that He revealed the world and it was said that He revealed the earth.

Tafsir al-Baghawi

3- And the day when it reveals it, meaning when it reveals the darkness, a metaphor for something that is not mentioned because it is known.

Tafsir al-Baidawi

3- And the day when it reveals it It reveals the sun, for it is revealed when the day spreads out or darkness falls, or the world or the earth, even if it is not mentioned because it is known.

Surat al-Shams 91:4

And by the night when it covers it

Surat al-Shams 91:4

And by the night when it covers it

Tafsir al-Jalalayn

4 - **And the night when it covers it** covers it with its darkness. And *when* in the three is merely for the sake of circumstance and the factor in it is the verb of the oath.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the night when it covers it** means that God Almighty says: And the night when it covers the sun until it sets and the horizons become dark.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saad told us, on the authority of Qatada: **And the night when it covers it**: when the night covers it.

Tafsir al-Qurtubi

The Almighty says: **And the night when it covers it** meaning it covers the sun, and its light is lost when it sets. This was stated by Mujahid and others. It was also said: It covers the world with injustice, so the horizons become dark. So the metaphor refers to something unmentioned.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would

have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatada, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with**

its wickedness and its righteousness, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil.** Ibn Zayd said, **He placed within it its wickedness and its righteousness.** Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness." Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it.** It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays.** "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it,** the Prophet, may God bless him and grant him peace,

said: **Successful is the soul that God the Almighty purifies.** Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous,** he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

4- And the night when it covers it meaning it covers the sun and its light is lost, so it disappears and the horizons become dark. It was said that it covers the horizons, and it was said that it covers the earth, even though they were not mentioned because that is well-known, and the first is more appropriate.

Surat al-Shams 91:4

And by the night when it covers it

Tafsir al-Baghawi

4- **And the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Tafsir al-Baidawi

4- **And the night when it covers it** covers the sun, covering its light, or the horizons, or the earth. Since the conjunctions of conjunction are for the first conjunction of the oath, the prepositional conjunction itself, which replaces the verb of the oath, since it necessitates its being dropped with it, the nouns and adverbials are connected to the noun and adverbial that came before, connecting the conjunction of the conjunction to what comes after it in your saying: Zaid struck Amr and Bakr struck Khalid, on the subject and the object, without connecting it to two different operators.

Surat al-Shams 91:5

And the heaven and He who constructed it

Tafsir al-Jalalayn

5 - And the heaven and He who constructed it

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the heaven and He who constructed it**, God Almighty says: And He who constructed it, meaning: And He who created it, and His construction of it: His making it a roof for the earth.

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 the heaven and He who constructed it**. And its construction means its 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 the heaven and He who constructed it**, he said: God constructed the heaven.

It was said, **And what built it**, and He, the Most High, is its Builder. He placed *what* in place of *whom*, just as He said, **And a father and what he begot** (al-Balad 90:3). He placed *what* in place of *whom* and its meaning, and **whom he begot**, because it is an oath sworn by Adam and his son. Likewise, **And do not marry those women your fathers married** (An-Nisa': 22). And His statement, **Then marry those that please you** (An-Nisa': 3). Rather, it is: Then marry those that please you. It is permissible to direct that to the meaning of the source, as if he said: the sky and its construction, and a father and his birth.

Tafsir al-Qurtubi

The Almighty says: **And the heaven and He who constructed it**. That is, and its construction. So *fa* is a source word, as He said:

Because my Lord has forgiven me (Ya-Sin 36:27) meaning, **because my Lord has forgiven me**, as Qatadah said, and Al-Mubarrad chose it. It was also said that the meaning is **and who built it**, as Al-Hasan and Mujahid said, and this is the preferred view of Al-Tabari. That is, and who created it and raised it up, and He is God the Most High. It was narrated from the people of Al-Hijaz: **Glory be to what it has glorified**, meaning, glory be to Him whom it has glorified.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatada, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like

Dahāhutuhu, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness."" Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this

chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of

Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

5- **And the heaven and He who built it** The word *ma* may be a verbal noun, meaning **and the heaven and its construction**, or it may be a relative pronoun, meaning **and He who built it**. Preferring *ma* over *man* is to indicate the descriptive meaning **and the One who is able, of great importance, who built it**. Al-Farra' and Al-Zajjaj preferred the first, but there is no basis for the statement of those who said that making it a verbal noun would harm the system. Ibn Jarir preferred the second.

Tafsir al-Baghawi

5- **And the heaven and He who built it**, Al-Kalbi said: And He who built it and created it is like His saying: **Then marry such women as seem good to you.** **An-Nisaa' 3** meaning whomever seems good.

Ata' said: **And He who built it**. Al-Farra' and Al-Zajjaj said: *What* means a source, meaning **and its construction** is like His statement: **Because my Lord has forgiven me** (Ya-Sin 36:27).

Tafsir al-Baidawi

5- **And the heaven and He who built it and He who built it** and it was preferred over *whom* to mean the descriptive meaning as if it was said: And the able thing that built it and its construction indicated its existence and the perfection of its power, and for this reason it was mentioned alone and so is the speech in his saying:

Surat al-Shams 92:6

And the earth and what He spread out

Surat al-Shams 92:6

And the earth and what He spread out

Tafsir al-Jalalayn

6 - **And the earth and what He spread out** He spread it out

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And the earth and He who spread it out**. This is also similar to the one before it, and the meaning of the statement is: And the earth and He who spread it out.

The meaning of his saying **He spread it out** is: He spread it out to the right and left, and on every side.

The people of interpretation differed about the meaning of His statement, **He spread it out**. Some of them said: The meaning of that is: the earth and what He created in 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 earth and what He spread out** meaning: what He created in it.

Others said: He means by that: and what he spread out.

Who said that?

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us all, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the earth and what He spread out**, he said: He spread it out.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And He did not spread it out**, he said, **He spread it out**.

Others said: Rather, the meaning of this is: And what is its equivalent?

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 the earth and what He spread out**, he said: He divided it.

Tafsir al-Qurtubi

The Almighty said: **And the earth and what He spread out** meaning, and He spread it out. It was also said: And from He spread it out, as we mentioned earlier. Meaning, He extended it, as most of the commentators said, like He spread it out. Al-Hasan, Mujahid and others said: He spread it out and He spread it out: one and the same, meaning He spread it out from every side. And spreading out: is spreading out, he spreads it out, he spreads it out, and he spreads it out, he spreads it out.

And it was flattened: I lay down, on the authority of Abu Amr. And on the authority of Ibn Abbas: Tahaha: he divided it. And it was said: he created it. The poet said:

Juthayma does not know who crushed her, nor who inhabits the lofty throne.

Al-Mawardi: It is possible that what came out of it of plants, springs and treasures, because it is life when the high place was created. Abu Amr said: A man went out into the earth. It is said: I don't know where he went out! And it is said: His heart went out with him: if it went with him in everything. Alqamah said:

My heart has fallen in love with the beautiful ones, far from youth, an age has come for gray hair

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons

become dark.

Baqiyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatada, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a

predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness." Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and

Surat al-Shams 92:6

And the earth and what He spread out

Master, and the best of those who purify it.”

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it.”

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Fath al-Qadir

6- And the earth and what He spread out. The discussion of what this is is like the discussion of what preceded it, and the meaning of **He spread it out** is that He extended it, as most of the commentators said, as in His statement: **He spread it out**. They said: He spread it out and He spread it out are one and the same: that is, He extended it from every side, and spreading out is spreading out. It was said that the meaning of **He spread it out** is that He divided it, and it was said that He created it, and from this is the saying of the poet:

Juthaima does not know who crushed it, nor who inhabits the lofty throne.

The first is more appropriate. And tahaw also means to go. Abu Amr ibn al-Ala' said: A man Ta-Ha 20:if he went on the ground. It is said: I do not know where taha? And it is said: he taha beh qablhu: if he went with him. And from this is the saying of the poet:

My heart has fallen in love with the beautiful ones, far from youth, an age has come for gray hair

Tafsir al-Baghawi

6- And the earth and what He spread out, He spread it out.

Tafsir al-Baidawi

6- And the earth and what He spread out.

Surat al-Shams 92:7

And by the soul and He who proportioned it

Tafsir al-Jalalayn

7 - **and a soul** meaning souls **and what is equal to it** in creation and what is in the three is a source or in the meaning of from

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And by the soul and He who proportioned it**, He, the Most High, means by His statement **and by He who proportioned it**, Himself, because He is the One who proportioned the soul and created it, so He made its creation just. So He placed *what* and placed *of*. And it may also be possible that the meaning of that is the source, so its interpretation would be: And by the soul and its proportioning, so the oath would be by the soul and its proportioning.

Tafsir al-Qurtubi

The Almighty said: **And by the soul and He who proportioned it**. It was said: The meaning is and its proportioning. **So what** means the source. It was also said: The meaning is and he who proportioned it, and He is God the Almighty. And regarding the soul there are two opinions: One of them: Adam. The second: Every breathed soul. And proportioned: means prepared. Mujahid said: proportioned it: proportioned its creation and balanced. All of these nouns are in the genitive case because of the oath. The Almighty swore by His creation because of the wonders of creation that it contains that indicate Him.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who*, meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatadah, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with**

its wickedness and its righteousness, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought them and the evidence was confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness."" Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the

Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

7- And the soul and He who proportioned it. The discussion of what this is is as mentioned above. The meaning of proportioned it is that He created it, brought it into existence, and proportioned its parts.

Ata' said: He means all that He created of the jinn and mankind, and the indefiniteness is for emphasis. It was also said that what is meant is the soul of Adam.

Tafsir al-Baghawi

7- **And the soul and He who proportioned it**, He created it justly and proportioned its parts. Ata' said: He means all that He created of the jinn and mankind.

Tafsir al-Baidawi

7- **And the soul and He who proportioned it** and making the waters a source removes the verb from the subject and disrupts the system of his saying:

Surat al-Shams 92:8

Then He inspired it with its wickedness and its piety.

Surat al-Shams 92:8

Then He inspired it with its wickedness and its piety.

Tafsir al-Jalalayn

8 - **So He inspired her with her wickedness and her righteousness** He showed her the path of good and evil and delayed righteousness in consideration of the beginnings of the verses and the answer to the oath

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then He inspired her with her wickedness and her righteousness**, God Almighty says: He showed her what she should do or leave of good or evil, obedience or disobedience.

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then He inspired her with her wickedness and her righteousness**, meaning: between good and evil.

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 He inspired her with her wickedness and her righteousness**, meaning: between good and evil.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas: **Then He inspired it with its wickedness and its piety**. He said: He taught it obedience and disobedience.

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 inspired her with her wickedness and her righteousness**, they said: He made her aware of it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then He inspired her with her wickedness and her righteousness**. So He made clear to her her wickedness and her righteousness.

And it was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement: **Then He inspired her with her wickedness and her righteousness**, He explained to her obedience and disobedience.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan: **He inspired her with her wickedness and her piety**. He said: He taught her disobedience and obedience.

He said: Mihran told us on the authority of Sufyan, on the authority of Ad-Dahhak bin Muzahim, **Then He inspired her with her wickedness and her piety**. He said: Obedience and disobedience.

Others said: Rather, the meaning of this is that God Almighty has that in it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then He inspired her with her wickedness and her righteousness**, he said: He placed in her her wickedness and her righteousness.

Ibn Bashar narrated: Sufyan ibn Isa and Abu Asim al-Nabil narrated: Azra ibn Thabit narrated: Yahya ibn Aqil narrated: Yahya ibn Ya'mar narrated: Abu al-Aswad al-Dailami said: Imran ibn Husayn said to me: Tell me, what do people do and strive for? Is it something that was decreed for them and passed over from a predestination that had already passed them, or is it something that their Prophet (peace and blessings be upon him) brought to them and the proof was confirmed for them? I said: Rather, it is something that was decreed for them. He said: Would that be injustice? I was terrified by it terribly. I said to him: There is nothing but that He created it, and He owns it. He is not questioned about what He did, but they will be questioned. He said: May God guide you, I only asked you **I think it was me**, not your mind. A man from Muzaynah or Juhaynah came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, what do you think of what people do and strive for? Is it something that was decreed for them and passed them by from a predestination, or is it something that their Prophet, may God bless him and grant him peace, brought them and the proof was confirmed for them? He said: About something that was decreed for them. He said: Then what should we do? He said: Whoever God created for one of the two stations, He prepares him for it, and the confirmation of that is in the Book of God: **And by the soul and He who proportioned it * And inspired it with [whatever] its wickedness and its righteousness**.

Tafsir al-Qurtubi

God Almighty says: **Then He inspired her with her wickedness and her righteousness**.

God the Almighty said: **Then He inspired it** meaning He made it known. This is how Ibn Abi Nujayh narrated from Mujahid. That is, He made it know the path of immorality and piety. Ibn Abbas said the same. Mujahid also said: He made it know obedience and disobedience. Muhammad ibn Ka'b said: If God the Almighty wants good for His servant, He inspires him with good so he does it. If He wants evil for him, He

inspires him with evil so he does it. Al-Farra' said: **Then He inspired it** means He made it know the path of good and the path of evil, as He said: **And We showed him the two ways** (al-Balad 90:10). Ad-Dahhak narrated from Ibn Abbas that he said: He inspired the pious believer with his piety, and He inspired the wicked one with his wickedness. Sa'id narrated from Qatadah that he said: He made clear to it its wickedness and its piety. The meanings are similar. It was narrated from Abu Hurayrah that he said:

The Messenger of God, may God bless him and grant him peace, recited: **And He inspired it with its wickedness and its righteousness.** He said: "O God, give my soul its piety and purify it, for You are the best to purify it. You are its Guardian and its Master." And Juwaybir narrated it on the authority of Ad-Dahhak on the authority of Ibn Abbas:

When the Prophet, may God bless him and grant him peace, recited this verse, **And inspired it with its wickedness and its piety**, he would raise his voice and say, "O God, give my soul its piety. You are its Guardian and Master. You are the best to purify it." In Sahih Muslim:

On the authority of Abu Al-Aswad Al-Dawli, who said: Imran bin Husayn said to me: Do you think that what people do today and strive for is something that was decreed and passed them by from a predestination that preceded, or is it something that will happen to them that their Prophet brought them and the proof was established against them? I said: Rather, it is something that was decreed and passed them by. He said: So would it not be injustice? I was terrified by that and said: Everything is created by God and is in His hand, and He is not questioned about what He does, while they are questioned. He said to me: May God have mercy on you! I only wanted to make you understand what I asked you to do to sharpen your mind. Two men from Muzaynah came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, do you think that what people do today and strive for is something that was decreed and passed them by from a predestination that preceded, or is it something that will happen to them that their Prophet brought them and the proof was established against them? He said: No, rather it is something that was decreed and passed them by. And the confirmation of that is in the Book of God, the Almighty and Majestic: "And the soul and He who proportioned it * He inspired her with her wickedness and her piety." "Wickedness" and *piety* are two verbal nouns in the place of the direct object.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon,

when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month.** Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who* meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatadah, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuahu* is like *Dahāhutuahu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among

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them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought to them and the evidence confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness."" Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by

neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the

hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

8- So He inspired it with its wickedness and its righteousness. That is, He made it aware of their condition and what is good and bad in them. Mujahid said: He made it aware of the path of wickedness and righteousness, obedience and disobedience. Al-Farra' said: He inspired it, made it aware of the path of good and the path of evil, as He said: **And We showed him the two paths.** Muhammad ibn Ka'b said: If God wills good for His servant, He inspires him with good, so he acts upon it. If God wills good for His servant, He inspires him with good, so he acts upon it. If He wills evil for him, He inspires him with evil, so he acts upon it. Ibn Zayd said: He made that happen in her by guiding her to righteousness and abandoning her to wickedness. Al-Zajjaj chose this and interpreted inspiration as guiding and abandoning. Al-Wahidi said: This is the correct interpretation of inspiration, for clarification, teaching, and definition are less than inspiration. Inspiration is to implant in the heart and make it stick. If God implants something in the heart of His servant, He makes that thing stick. He said: This is clear evidence that God created piety in the believer and immorality in the unbeliever.

Tafsir al-Baghawi

8- He inspired her with her wickedness and her righteousness. Ibn Abbas said in the narration of Ali bin Abi Talha: / He showed her good and evil. And he said in the narration of Atiyah: He taught her obedience and disobedience. Al-Kalbi narrated on the authority of Abu Saleh on his authority: He made her know what good she should do and what evil she should avoid.

Sa'id ibn Jubayr said: He made her commit her sin and her piety. Ibn Zayd said: He made that in her, meaning by guiding her to piety and abandoning her to sin. Al-Zajjaj chose this and interpreted inspiration as meaning success and abandonment. This shows that God, the Almighty, created piety in the believer and sin in the disbeliever.

Ahmad ibn Ibrahim al-Shuraihi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, al-Husayn ibn Muhammad ibn al-Husayn ibn Abdullah told us, Musa ibn Muhammad ibn Ali ibn Abdullah told us, Abdullah ibn Muhammad ibn Sufyan told us, Muslim ibn Ibrahim told us, Urwah ibn Thabit al-Ansari told us, Yahya ibn Aqil told us, on the authority of Yahya ibn Ya'mar, on the authority of al-Aswad al-Dailami, who said: "Imran ibn Husayn said to me: 'Have you seen what people do and strive for? Is it something that was decreed for them and that had already passed them by a predestination? Or is it something that their Prophet brought them and the proof was confirmed for them?' I said: 'Rather, it is something that has already been decreed for them.' He said: 'Would that be injustice?' I was terrified by it, and I said: 'There is nothing but

that He created it and possesses it. He is not questioned about what He does, but they are questioned.' He said to me: 'May God guide you. I only asked you to test your mind. A man from Juhayna or Muzayna came to the Prophet, may God bless him and grant him peace, and said: 'O Messenger of God, have you seen what people do and strive for?' Is it something that was decreed for them and happened to them from a previous destiny? Or in what they will face from what their Prophet brought them and with which the proof was confirmed against them? He said: No, rather it is something that was decreed for them and happened to them. I said: Then what is the point of action? He said: Whoever God created for one of the two stations, God prepares him for it, and confirmation of that is in the Book of God Almighty: "And by the soul and He who proportioned it. And inspired it with [whatever] its wickedness and its righteousness."

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Jaad told us, Zuhair bin Muawiyah told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: "Suraqa bin Malik bin Ja'sham came and said: O Messenger of God, explain our religion to us as if we were created now. Do you think this Umrah of ours is for this year or forever? He said: Rather, forever. He said: O Messenger of God, explain our religion to us as if we were created now. What is the purpose of working today, in what the pens have dried and the destinies have run? Or in what will come? He said: No, rather, in what the pens have dried and the destinies have run. He said: Then what is the purpose of working? Zuhair said: Then he said a word that was not clear to me, so I asked my relative about it later, and he remembered that he heard it, and he said: Work, for everyone is facilitated for what he was created for."

Tafsir al-Baidawi

8- And He inspired it with its wickedness and its righteousness by His saying: **And He proportioned it** unless the name of God is implied in it for knowledge of it and the indefiniteness of *soul* is for multiplication as in the saying of the Most High: **A soul knew** or for glorification and what is meant is the soul of Adam and the inspiration of wickedness and righteousness is understanding them and defining their state or enabling them to be done.

Surat al-Shams 92:9

Indeed, he has succeeded who purifies it.

Surat al-Shams 92:9

Indeed, he has succeeded who purifies it.

Tafsir al-Jalalayn

9 - **He has succeeded** The lam was deleted from it due to the length of the speech **whoever purifies it** purifies it from sins

Tafsir al-Suyuti

Tafsir al-Tabari

His saying: **He has succeeded who purifies it**. He says: He has succeeded who God purifies his soul, purifies it abundantly from disbelief and sins, and reforms it with righteous deeds.

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 Sufyan: **He has succeeded who purifies it**. He says: He has succeeded who God purifies himself.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, Saeed bin Jubayr, and Ikrimah: **He has succeeded who purifies it**. They said: **He who makes it good**.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid and Sa'id ibn Jubayr, and he did not mention 'Ikrimah.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He has succeeded who purifies it** whoever does good and purifies it through obedience to God.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He has succeeded who purifies it**. Say: He has succeeded who purifies his soul with righteous deeds.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He has succeeded who purifies it**, he said: He has succeeded who God purifies himself.

This is the position of the section as follows:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The oath has been made here, **He has succeeded who purifies it**. I have mentioned what the Arab scholars say about that in what has passed of similar examples before.

Tafsir al-Qurtubi

The Almighty's saying: **He has certainly succeeded who purifies it**. This is the answer to the oath, meaning: He has certainly succeeded. Al-Zajaj said: The lam was deleted because the statement became long, so its length was a substitute for it. It was also said: The answer is deleted, meaning: By the sun and such and such will surely be resurrected. Al-Zamakhshari: Its meaning is that God will continue to destroy them, meaning the people of Mecca, for denying the Messenger of God, may God bless him and grant him peace, just as He destroyed Thamud, because they denied Salih. As for **He has certainly succeeded who purifies it**, this statement is subordinate to the first, because He said: **So He inspired it with its wickedness and its righteousness** by way of digression, and it is not part of the answer to the oath at all. It was also said: It is in the form of advancing and delaying without deletion, and the meaning is: He has certainly succeeded who purifies it, and he has failed who corrupts it, and the sun and its brightness. *Succeeded* means won. **He who purifies it** means he who God purifies himself through obedience.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this**.

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When

night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who* meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out,} Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatadah, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāhū* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought to them and the evidence

confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness." Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it**. It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays**. "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it**, the Prophet, may God bless him and grant him peace, said: **Successful is the soul that God the Almighty purifies**. Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous**, he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah

Surat al-Shams 92:9

Indeed, he has succeeded who purifies it.

al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

it through knowledge and action. This is the answer to the oath. The lam was deleted for length, as if when he wanted to urge people to perfect the soul and exaggerate it, he swore by it what would show them knowledge of the existence of the Creator, the necessity of His Essence and the perfection of His attributes, which is the highest degree of theoretical power. He reminds them of His great favors to make them immerse themselves in thanking Him for His blessings, which is the ultimate perfection of practical power. It was said that it is a digression by mentioning some of the states of the soul, and the answer is omitted, its meaning is that God may destroy the disbelievers for denying His Messenger, may God bless him and grant him peace, just as He destroyed Thamud for denying Salih, may God bless him and grant him peace.

Fath al-Qadir

9- **He has succeeded who purifies it** meaning he who purifies himself, develops it, and elevates it through piety has achieved everything he desires and attained everything he loves. We have already mentioned that this is the answer to the oath, most likely. The root of zakat is growth and increase, and from this comes the word *zaka growing*, meaning that the crops *grow* when they multiply.

Tafsir al-Baghawi

9- **He has succeeded who purifies it.** This is the place for the oath, meaning that a soul that God has purified has succeeded and been happy, meaning that He has reformed it and cleansed it of sins and guided it to obedience.

Tafsir al-Baidawi

9- **He has succeeded who purifies it** He has developed

Surat al-Shams 92:10

And he who instills it with corruption has failed.

Tafsir al-Jalalayn

10 - **And he who concealed it through disobedience has failed** has lost **whoever concealed it** has hidden it. Its original form is *dassāsa* **hidden it**. The second *sīn* was replaced with an *alif* for ease.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And he who has hidden it has failed**, God Almighty says: And he has failed in his request, and he did not attain what he sought and sought for himself of righteousness from he who has hidden it, meaning: He whom God has hidden himself in, so he burdened it, and lowered it, by letting it down from guidance until it committed sins, and abandoned the obedience of God. And it was said: He has hidden it, and it is he has hidden it, so one of its sins was changed to a *ya'*, as Al-Ajjaj said:

The falcon decides if the falcon breaks

He wants: Taqaddud and Tzannit this matter, meaning: I thought, and the Arabs do that a lot, so they change some of the letters in the doubled letter, sometimes to *Ya'* Ayhanan, and sometimes to *Waw*, and from it the saying of the other:

He goes into every art of poetry until he responds to my suspicion, he wants suspicion.

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 he who has woven it has failed**. He said: And he who has woven it has failed, God has led him astray.

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 who fabricates it will fail**, meaning: he who denies it.

Abu Kurayb told us: We were told by Wakee', on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid and Saeed bin Jubayr: **And he who has deceived her has failed**. One of them said: He misled her, and the other said: He led her astray.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **And he who instigates it has failed**. He said: He who misleads it. Saeed said: He who leads it astray.

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

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Whoever insinuated it**, he said: led it astray.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he who has plotted it has failed**, he said: he has committed a sin and committed an immoral act.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, in his statement, **And he has failed**, he said: And he who has been deceived by God has failed.

Tafsir al-Qurtubi

God the Almighty says: **And he has certainly failed who has corrupted it**. That is, he who has corrupted it by God's corruption has lost. Ibn Abbas said: **A soul has failed who has been led astray and misled**. It was also said: **He has succeeded who purifies his soul through obedience to God and righteous deeds, and he has failed who corrupts his soul through corruption**. This was said by Qatada and others. The root of *zaka* is growth and increase. From this comes the word *zaka* prosperity of the crop when its yield increases. From this comes the word **judge's commendation of a witness** because he elevates him by evaluating and mentioning what is good. This meaning was previously mentioned in full at the beginning of Surat Al-Baqarah. Whoever does good deeds and is quick to do good deeds, will make themselves famous and elevate them. The generous Arabs would descend to hills and elevated areas so that their location would be known to those seeking forgiveness, and they would light fires at night for those who came to visit. The ignoble ones would descend to the lowest parts of the earth, the edges, and the lowest areas so that their location would be hidden from those seeking help. Those exalted themselves and purified themselves, and these concealed themselves and hid themselves. And so is the wicked, always hidden from place, a group of chivalry, obscure in person, and bowing his head in committing sins. It was said: He hid it: he led it astray. He said:

You are the one who deceived Omar, so his wives became widows of the poor.

Linguists said: The root is *dassā* **hidden**, from *taddiss* **to conceal something within something**, so the *sīn* *seen* was replaced with a *ya*, just as one says **qasayt azfārī** I cut my nails, and its root is **qasāt azfārī**. Similar to this is their saying for *taqaddud* **to overthaw-Saff** 61: *taqdā*. Ibn al-A'rabī said: **And he who dassā hidden** has failed, meaning he who hid himself among the righteous but was not one of them.

And he who instills it with corruption has failed.

Tafsir Ibn Kathir

Mujahid said, **By the sun and its brightness**, meaning its light. Qatadah said, **By its brightness**, meaning the entire day. Ibn Jarir said, **Its brightness**, meaning the entire day. **And the moon when it follows it**, Mujahid said, **It follows it**. Al-Awfi said, on the authority of Ibn Abbas, **By the moon when it follows it**, meaning it follows the day. Qatadah said, **By the moon when it follows it**, meaning it follows the night of the new moon, when the sun sets and the new moon is seen. Ibn Zayd said, **It follows it in the first half of the month, then it follows it and it precedes it in the last half of the month**. Malik said, on the authority of Zayd ibn Aslam, **By the moon when it follows it**, meaning the Night of Decree. God, the Almighty, said, **By the day when it displays it**, Mujahid said, **It illuminates**. Qatadah said, **By the day when it displays it**, meaning it covers the day. Ibn Jarir said, **Some of the Arab scholars interpreted this to mean, 'By the day when it displays the darkness,' because the statement indicates this.**

I said If this speaker had interpreted it to mean **and the day when it displays it**, meaning the plain, it would have been more appropriate and his interpretation would have been correct in the words of God Almighty: **and the night when it covers it**, so it would have been better and stronger, and God knows best. For this reason, Mujahid said, **and the day when it displays it**, is like the words of God Almighty: **and the day when it appears**. As for Ibn Jarir, he preferred to have the pronoun in all of that refer to the sun because of its frequent mention. They said in the words of God Almighty: **and the night when it covers it**, meaning when it covers the sun when it sets and the horizons become dark.

Baqiyah ibn al-Walid narrated on the authority of Safwan: Yazid ibn Dhi Hamama narrated to me: When night comes, the Lord, glory be to Him, says: My servants have been overwhelmed by My great creation. So the night is feared, while He who created it is more deserving of being feared. Narrated by Ibn Abi Hatim. The statement of God, the Most High, {And the heaven and He who constructed it} may be that the word *ma* here is a source meaning **and the heaven and its construction**, which is the opinion of Qatadah. It may also be in the sense of *who* meaning **and the heaven and its Creator**, which is the opinion of Mujahid. Both are interrelated, and construction means raising, like the statement of God, the Most High, {And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders.} Similarly, the statement of God, the Most High, {And the earth and He who spread it out," Mujahid said: He spread it out, He spread it out. Al-Awfi said on the authority of Ibn Abbas, **And He who spread it out** means He created in it. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He spread it out means He divided it. Mujahid, Qatada, Al-Dahhak, Al-Suddi, Al-Thawri, Abu Saleh, and Ibn Zayd said: *Tahāha* means to spread it out. This is the most famous of the sayings, and the majority of commentators agree with it. It is well-known among linguists. Al-Jawhari said: *Tahāhutuhu* is like *Dahāhutuhu*, meaning to spread it out.

God the Almighty said: {And by the soul and He who proportioned it} meaning He created it well and upright in accordance with the correct fitrah, as God the Almighty said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God.} And the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you perceive any among them with their mutilated parts?" [Al-Bukhari and Muslim] narrated from Abu Hurayrah. In Sahih Muslim, from Iyad ibn Hammad al-Majashi'i, from the Messenger of God (peace and blessings of God be upon him), he said: "God the Almighty says: 'Indeed, I created My servants as upright ones, then the devils came to them and caused them to deviate from their religion.'" And God the Almighty said: {Then He inspired it with its wickedness and its righteousness.} meaning He guided it to its wickedness, that is, He made that clear to it and directed it to what was decreed for it. Ibn Abbas said, **And He inspired it with its wickedness and its righteousness**, meaning He showed it good and evil. This is what Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri said. Saeed ibn Jubayr said, **He inspired it with good and evil**. Ibn Zayd said, **He placed within it its wickedness and its righteousness**. Ibn Jarir said, "Ibn Bishr told us, Sufyan ibn Isa and Abu Asim An-Nabeel told us, they said, 'Uzra ibn Thabit told us, Yahya ibn Aqeel told me, on the authority of Yahya ibn Ya'mar, on the authority of Abu Al-Aswad Ad-Dailami, who said, 'Imran ibn Husayn said to me, 'Do you think that what people do and strive for, is it something that has been decreed for them and has already passed them by as a predestination, or is it something that will come to them that their Prophet (peace and blessings of God be upon him) brought to them and the evidence confirmed for them?' I said, 'Rather, it is something that has been decreed for them.' He said, 'Would that be injustice?'" He said: I was terrified by him. He said: I said to him, "There is nothing but that He created it and owns it. He is not questioned about what He does, but they will be questioned." He said: "May God guide you. I only asked you to inform your mind. A man from Muzaynah or Juhaynah came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me what people do and strive for. Is it something that was decreed for them and passed them by from a predestination that had preceded them, or is it something that they will face that their Prophet (peace and blessings of God be upon him) brought them and with which the proof was confirmed for them?' He said: 'Rather, it is something that has been decreed for them.' He said: 'Then what should we do?' He said: 'Whoever God created for one of the two stations, He prepares him for it.' The confirmation of that is in the Book of God, the Most High: "And by the soul and He who proportioned it. And inspired it [with distinction] as to its wickedness and its righteousness.""" Narrated by Ahmad and Muslim from the hadith of Uzrah ibn Thabit with this chain.

And the Almighty's saying: **He has certainly succeeded who purifies it, and he has failed who corrupts it.** It is possible that the meaning is: He has succeeded who purifies his soul, that is, by obeying God, as Qatadah said: And purifies it from base morals and vices. Something similar is narrated from Mujahid, Ikrimah, and Sa'id ibn Jubayr. And like His Almighty's saying: **He has certainly succeeded who purifies himself, and remembers the name of his Lord and prays.** "And he has failed who corrupts it," that is, he corrupts it, that is, he neglects it and makes it weak by neglecting guidance until he commits sins and abandons the obedience of God Almighty. It is possible that the meaning is: He has succeeded who God purifies his soul, and he has failed who God corrupts his soul, as Al-Awfi and Ali ibn Abi Talhah said on the authority of Ibn Abbas. Ibn Abi Hatim said: My father and Abu Zur'ah told us: Sahl ibn Uthman told us, Abu Malik, meaning Amr ibn Hisham, told us on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: He says about the statement of God the Almighty: **He has certainly succeeded who purifies it, the Prophet, may God bless him and grant him peace, said: Successful is the soul that God the Almighty purifies.** Ibn Abi Hatim narrated it from the hadith of Malik with it, and this Juwaybir is Ibn Sa'id, whose hadith is rejected, and Ad-Dahhak did not meet Ibn Abbas. At-Tabarani said: Yahya bin Uthman bin Salih told us, my father told us, Ibn Lahi'ah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, passed by this verse: **And by the soul and He who proportioned it * And inspired it with [what is] deviant and [what is] righteous,** he would stop and then say: "O God, give my soul its righteousness. You are its Guardian and Master, and the best of those who purify it."

Another hadith Ibn Abi Hatim said: Abu Zur'ah told us, Ya'qub ibn Hamid al-Madani told us, Abdullah al-Umawi told us, Ma'n ibn Muhammad al-Ghifari told us, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, who said: "I heard the Messenger of God, may God bless him and grant him peace, recite: 'And He inspired it with its wickedness and its righteousness.' He said: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.'" They did not include it from this chain of transmission. Imam Ahmad said: Waki' told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Salih ibn Sa'id, on the authority of Aisha, that she missed the Prophet, may God bless him and grant him peace, from his bed, so she touched him with her hand and fell on him while he was prostrating and he was saying: 'O God, give my soul its righteousness and purify it, for You are the best to purify it. You are its Guardian and Master.' He is the only one who transmitted it."

Another Hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, who said: The Messenger of God, may God bless him and grant him peace, used to say: "O God, I seek refuge in You from incapacity and laziness, old age, cowardice, miserliness, and the

punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Master. O God, I seek refuge in You from a heart that does not fear You, and from a soul that is not satisfied, and from knowledge that is of no benefit, and a supplication that is not answered." Zaid said: The Messenger of God, may God bless him and grant him peace, used to teach them to us, and we will teach them to you. Muslim narrated it from the hadith of Abu Mu'awiyah, on the authority of Asim Al-Ahwal, on the authority of Abdullah bin Al-Harith and Abu Uthman Al-Nahdi, on the authority of Zaid bin Arqam, with this chain of transmission.

Fath al-Qadir

10- **And he who hid it has failed** meaning he who led it astray and misled it. Linguists said: The root of *dasaha* is *dasaaha*, from *taddis*, which is to conceal something in something, so the meaning of *dasaha* in the verse is: he hid it and concealed it and did not make it famous through obedience and good deeds. The generous Arabs would stay in high places so that their place would be famous and guests would come to them, and the ignoble Arabs would stay in dyed hair and low places so that their place would be hidden from visitors. It was said that the meaning of *dasaha* is: he misled it. And from this the poet said:

You are the one who deceived Omar, so his wives became lost widows.

Ibn Al-A'rabi said, **He who insinuates it has failed**, meaning he insinuates himself into the ranks of the righteous, even though he is not one of them.

Tafsir al-Baghawi

10- **And he who has plotted it has failed**, meaning that a soul that God has led astray and corrupted has failed and lost.

Al-Hasan said: Its meaning is that he has succeeded who purifies his soul, reforms it, and leads it to obey God Almighty. **And he has failed who corrupts it**, destroys it, leads it astray, and leads it to disobedience. So the action is attributed to the soul.

The root of *dasaha* is *dasaaha* from *taddisa* which means to hide something, so the second *s* was replaced with a *ya*. The meaning here is: he concealed it and hid its location through disbelief and disobedience.

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad Muhammad ibn Ali ibn Muhammad ibn Sharik al-Shafi'i told us, Abdullah ibn Muhammad ibn Muslim Abu Bakr al-Juridhi told us, Ahmad ibn Harb told us, Abu Mu'awiyah told us, on the authority of Asim, on the authority of Abu Uthman and Abdullah ibn al-Harith, on the authority of Zayd ibn Arqam, who said: "I will not say to you anything except what the Messenger of God, may God bless him and grant him peace, said to us: 'O God, I seek refuge in You from incapacity, laziness, miserliness, cowardice, worry, and the punishment of the grave. O God, grant my soul its piety and purify it, for You are the best to purify

Surat al-Shams 92:10

And he who instills it with corruption has failed.

it. You are its Guardian and Master. O God, I seek refuge in You from knowledge that is of no benefit, from a soul that is not satisfied, from a heart that is not humble, and from a supplication that is not answered.”

Tafsir al-Baidawi

10- **And he who concealed it has failed.** He diminished it and hid it through ignorance and immorality. The root of dasa is dasas, like taqda and taqaddad.

Surat al-Shams 92:11

Thamud denied it because of their transgression.

Tafsir al-Jalalayn

11 - **Thamud denied** their Messenger Salih **because of their transgression** because of their transgression

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Thamud denied the truth due to their transgression** means: Thamud denied the truth due to their transgression, meaning: due to the punishment that they promised Salih, peace be upon him, so that punishment was overwhelming for them, as He, the Most High, said: **As for Thamud, they were destroyed due to their transgression** (al-Haqqah 69:5).

The people of interpretation said something similar to what we said about this, even though there is a difference between the people of interpretation.

Mention of who said what we said about that:

Saeed bin Amr Al-Sakuni told me, he said: Al-Walid bin Salamah Al-Filistini told us, he said: Yazid bin Samra Al-Madhhaji told us, on the authority of Ata Al-Khurasani, on the authority of Ibn Abbas, regarding the statement of God, **Thamud denied it because of their transgression**, he said: The name of the punishment that came to them was transgression, so he said: Thamud denied it because of its punishment.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah: **Thamud denied it because of their transgression**: meaning because of their transgression.

Others said: Thamud lied because of their disobedience to God.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Thamud denied the truth because of their transgression**. He said: their disobedience.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said regarding His statement, **Thamud denied it because of their transgression**, say: because of their transgression and their disobedience.

Others said: Rather, the meaning of that is all of them.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Yahya bin Ayoub and Ibn Lahi'ah told me, on the authority of Amara bin Ghaziya, on the authority of Muhammad bin Rafa'a Al-Qurazi, on the authority of Muhammad bin Ka'b, that he said: **Thamud denied the**

truth because of their transgression. He said: All of them.

Ibn Abd al-Rahim al-Barqi told me, he said: Ibn Abi Maryam told us, he said: Yahya bin Ayoub told me, he said: Amara bin Ghaziya told me, on the authority of Muhammad ibn Rafa'ah al-Qurazi, on the authority of Muhammad ibn Ka'b, the same.

It was said that **they transgressed** means: their transgression, and they are two sources, to reconcile the heads of the verses, if transgression is more similar to the other heads of the verses in this surah, and that is similar to his saying: **And the last of their supplication** (Yunus 10:10) meaning: and the last of their supplication.

Tafsir al-Qurtubi

God the Almighty said: **Thamud denied their tyranny** meaning their transgression, which is their going beyond the limit in disobedience, as stated by Mujahid, Qatadah and others. Ibn Abbas *btaghwaha* said: *Btaghwaha* means the punishment that was promised to them. He said: The name of the punishment that came to them was *taghwa*, because he transgressed against them. Muhammad bin Ka'b said: *Btaghwaha* in its entirety. It was said: It is a verbal noun, and it was used this way because it is more difficult with the headings of the verses. It was said: The original is *btaghyaha*, except that *fa'la* if it has a *ya* is replaced in the noun with a *waw* to separate the noun from the description. The general reading is with a fatha on the *ta*. Al-Hasan, Al-Jahdary and Hammad bin Salamah read it **with a damma on the ta** as a verbal noun, like *raj'i* and *al-husna* and similar verbal nouns. It was said: They are two languages.

Tafsir Ibn Kathir

God the Almighty tells us about Thamud that they denied their Messenger because of their tyranny and oppression. Muhammad bin Kaab said: **They denied it** meaning all of it, and the first is more appropriate, as was said by Mujahid, Qatadah, and others. So this was followed by a denial in their hearts of what their Messenger, peace and blessings be upon him, had brought them of guidance and certainty. **When the most wretched of them arose**, meaning the most wretched of the tribe, namely Qudar bin Salaf, who had hamstrung the she-camel. He was the red-skinned one of Thamud, and he is the one about whom God the Almighty said: **So they called to their companion, and he attacked and hamstrung her verse**. This man was dear to them, noble among his people, of good lineage, an obeyed leader, as Imam Ahmad said: Ibn Numayr told us, Hisham told us, on the authority of his father, on the authority of Abdullah ibn Zama'ah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon and mentioned the she-camel and the one who had hamstrung it, saying: **When the most wretched of them arose, a mighty, powerful man, strong among his people, like Abu Zama'ah, arose for her**. Narrated by Al-Bukhari in

Thamud denied it because of their transgression.

the Tafsir, Muslim in the Description of Hell, Al-Tirmidhi and Al-Nasa'i in the Tafsir from their Sunans, and likewise by Ibn Jarir and Ibn Abi Hatim on the authority of Hisham ibn Urwah with it. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Isa bin Yunus told us, Muhammad bin Ishaq told us, Yazid bin Muhammad bin Khathim told me, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Muhammad bin Khathim Abu Yazid, on the authority of Ammar bin Yasir, who said: The Messenger of God, may God bless him and grant him peace, said to Ali: **Shall I not tell you about the most wretched of people?** He said: *Yes.* He said: **Two red men from Thamud who hamstrung the she-camel and the one who will strike you, O Ali, on this** - meaning his horn - **until this becomes wet from it** - meaning his beard.

And the Almighty said: **The Messenger of God said to them** meaning Salih, peace be upon him **The she-camel of God** meaning beware of touching God's she-camel with harm **and her watering** meaning do not transgress against her in her watering, for she has a drink one day and you have a drink one day known. God Almighty said: **But they denied him and hamstrung her** meaning they denied him in what he had brought them, and then they hamstrung the she-camel that God had brought forth from the rock as a sign for them and an argument against them. **So their Lord destroyed them for their sin** meaning He became angry with them and destroyed them **and leveled it** meaning He made the punishment descend upon them equally. Qatada said: It has reached us that the red-faced man of Thamud did not hamstring the she-camel until their young, old, and female pledged allegiance to him. Then when the people participated in hamstringing her, God destroyed them for their sin and leveled it. God the Almighty said: **nor does he fear** - and it was read **nor does he fear** "its consequences." Ibn Abbas said: God does not fear anyone's consequences. This is what Mujahid, Al-Hasan, Bakr bin Abdullah Al-Muzani and others said. Ad-Dahhak and As-Suddi said: **nor does he fear its consequences** - meaning the one who hamstrung her did not fear the consequences of what he did. The first statement is more correct because the context indicates it, and God knows best. The end of the interpretation of Surat Al-Shams and its brightness. Praise and thanks be to God.

Fath al-Qadir

11- **Thamud denied the truth due to their transgression.** Taghaw: a noun from taghaana *transgression*, which led them to deny. Transgression is exceeding the limit in sins, and the ba' is for causality. It was also said that Thamud denied the truth due to their transgression, meaning the punishment they were promised. The punishment was called taghawa because it transgressed against them, so the ba' in this case is for transitivity. Muhammad ibn Ka'b said: *Btaghawaha*: meaning all of them. The majority of scholars read *Btaghawaha* with a fatha on the ta'. Al-Hasan, Al-Jahdary, Muhammad ibn Ka'b, and Hammad ibn Salamah read it with a damma on the ta'. According to

the first reading, it is a verbal noun meaning transgression. The ya' and waw were changed to differentiate between the noun and the adjective, as they often accept the ya' in nouns, such as taqwa and sarwa. According to the second reading, it is a verbal noun like ar-raji' and al-husna and the like. It was also said that they are two languages.

Tafsir al-Baghawi

God Almighty said: 11- **Thamud denied it due to their transgression**, due to their transgression and aggression, meaning transgression led them to deny it.

Tafsir al-Baidawi

11- **Thamud denied the truth due to their transgression** because of their transgression, or because of the punishment they promised to the transgressor, as God Almighty said: **So they were destroyed by the transgressor**, and its original form is **their transgression**, but its *ya* was changed to a *waw* to differentiate between the noun and the adjective, and it was read with a dammah like *al-raji'*.

Surat al-Shams 92:12

When the most wretched of them arose

Tafsir al-Jalalayn

12 - **When the most wretched of them** whose name was Qadar, rushed to hamstringing the she-camel with their approval.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **When the most wretched of them arose**, meaning: When the most wretched of Thamud arose, and he was Qiddar bin Salif.

Yaqub bin Ibrahim told me: Al-Tafawi told me on the authority of Hisham, on the authority of his father, on the authority of Abdullah bin Zama'ah, who said: "The Messenger of God, may God bless him and grant him peace, delivered a sermon, and in his sermon he mentioned the she-camel and the one who had hamstrung her. He said: When the most wretched of them arose, a mighty, powerful man, powerful among his people, like Abu Zama'ah, arose for her."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **When the most wretched of them arose**, meaning the red-skinned man of Thamud.

Tafsir al-Qurtubi

The Almighty said: **When he arose** meaning he rose. **He made her miserable** for hamstringing the she-camel. His name was Qidar ibn Salaf. This was explained in *Al-A'raf* and whether he was one person or a group. And in Al-Bukhari on the authority of Abdullah ibn Zama'ah:

"He heard the Prophet, may God bless him and grant him peace, delivering a sermon, and he mentioned the she-camel and the one who had hamstrung it. The Messenger of God, may God bless him and grant him peace, said: 'When the most wretched of them arose,' a mighty, powerful man, powerful among his people, like Abu Zam'ah, arose for her." And he mentioned the hadith. Muslim also included it. Ad-Dahhak narrated on the authority of Ali:

The Prophet, may God bless him and grant him peace, said to him: **Do you know who was the most wretched of the first people?** I said: **God and His Messenger know best.** He said: **The one who hamstrung the camel.** He said: **Do you know who was the most wretched of the last people?** I said: **God and His Messenger know best.** He said: **Your killer.**

Tafsir Ibn Kathir

God the Almighty tells us about Thamud that they denied their Messenger because of their tyranny and oppression. Muhammad bin Kaab said: **They denied it** meaning all of it, and the first is more appropriate, as was said by Mujahid, Qatadah, and others. So this was followed by a denial in their hearts of what their Messenger, peace and blessings be upon him, had brought them of guidance and certainty. **When the most wretched of them arose**, meaning the most wretched of the tribe, namely Qudar bin Salaf, who had hamstrung the she-camel. He was the red-skinned one of Thamud, and he is the one about whom God the Almighty said: **So they called to their companion, and he attacked and hamstrung her** *verse*. This man was dear to them, noble among his people, of good lineage, an obeyed leader, as Imam Ahmad said: Ibn Numayr told us, Hisham told us, on the authority of his father, on the authority of Abdullah ibn Zama'ah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon and mentioned the she-camel and the one who had hamstrung it, saying: **When the most wretched of them arose, a mighty, powerful man, strong among his people, like Abu Zama'ah, arose for her.** Narrated by Al-Bukhari in the Tafsir, Muslim in the Description of Hell, Al-Tirmidhi and Al-Nasa'i in the Tafsir from their Sunans, and likewise by Ibn Jarir and Ibn Abi Hatim on the authority of Hisham ibn Urwah with it. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Isa bin Yunus told us, Muhammad bin Ishaq told us, Yazid bin Muhammad bin Khathim told me, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Muhammad bin Khathim Abu Yazid, on the authority of Ammar bin Yasir, who said: The Messenger of God, may God bless him and grant him peace, said to Ali: **Shall I not tell you about the most wretched of people?** He said: *Yes.* He said: **Two red men from Thamud who hamstrung the she-camel and the one who will strike you, O Ali, on this** - meaning his horn - **until this becomes wet from it** - meaning his beard.

And the Almighty said: **The Messenger of God said to them** meaning Salih, peace be upon him **The she-camel of God** meaning beware of touching God's she-camel with harm **and her watering** meaning do not transgress against her in her watering, for she has a drink one day and you have a drink one day known. God Almighty said: **But they denied him and hamstrung her** meaning they denied him in what he had brought them, and then they hamstrung the she-camel that God had brought forth from the rock as a sign for them and an argument against them. **So their Lord destroyed them for their sin** meaning He became angry with them and destroyed them **and leveled it** meaning He made the punishment descend upon them equally. Qatada said: It has reached us that the red-faced man of Thamud did not hamstring the she-camel until their young, old, and female pledged allegiance to him. Then when the people participated in hamstringing her, God destroyed them for their sin and leveled it. God the Almighty said: **nor does he fear** - and it was read **nor does he fear** "its consequences." Ibn Abbas said: God does not fear anyone's consequences. This is what Mujahid, Al-Hasan, Bakr

Surat al-Shams 92:12

When the most wretched of them arose

bin Abdullah Al-Muzani and others said. Ad-Dahhak and As-Suddi said: **nor does he fear its consequences** - meaning the one who hamstringed her did not fear the consequences of what he did. The first statement is more correct because the context indicates it, and God knows best. The end of the interpretation of Surat Al-Shams and its brightness. Praise and thanks be to God.

Fath al-Qadir

13- **When the most wretched of them arose** The factor in the adverbial phrase is *lie* or *transgress*: that is, when the most wretched of Thamud, namely Qadar bin Salif, arose and hamstringed the she-camel. The meaning of *arose* is: he volunteered for that and carried out it. It is said, **I sent him on the matter, so he arose for it**. This was explained previously in Al-A'raf.

Tafsir al-Baghawi

12- **When the most wretched of them arose**, meaning he stood up. Arise means to hasten to obey the sender, meaning they denied the punishment, and they denied Salih when the most wretched of them arose, and he was: Qidar bin Salaf, and he was blond with blue eyes, short, and he stood up to hamstring the camel.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musa bin Ismail told us, Wahib told us, Hisham told us on the authority of his father that Abdullah bin Zama'a told him that he heard the Prophet, may God bless him and grant him peace, giving a sermon and he mentioned the she-camel and the one who had hamstringed her. The Messenger of God, may God bless him and grant him peace, said: **When the most wretched of them arose**, a mighty, mighty man, powerful among his family, arose for her like Abu Zama'a.

Tafsir al-Baidawi

12- **When he arose** when he stood up is an adverb for *lied* or transgressed. **Their most wretched** is the most wretched of Thamud, who is Qadar bin Salif, or he is the one who supported him in killing the she-camel, because if you add the comparative, it is suitable for the singular and the plural, and their wretchedness is preferred for their taking charge of hamstringing.